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To the Christian Reader.

Blessed the manifold and continual benefits which Almighty God bestoweth vpon vs, both corporall and spiritual, we are especially bounde (deare brethren) to giue him thanks without ceasing for his great grace and vnfeakeable mercies, in that it hath pleased him to call vs vnto this marvellous light of his Gospel, and mercifully to regard vs after so horrible backsliding & falling away from Christ to Aorichrist, fro light to darkness, from the liuing God to dumme and dead idoles, and thar after so cruell murder of Gods Saints, as alas, hath bene among vs, we are not altogether cast off, as were the Israelites, & many others for the like, or not to manifest wickednes, but receiued againe to grace with most euident signes and tokens of Gods speciall loue and fauour. To the intent therefore that we may not be vnmindefull of these great mercies, but seeke by all meanes (according to our duetie) to be thankfull for the same, it beloueth vs so to walke in his feare and loue, that all the dayes of our life we may procure the glory of his holy Name. Now forasmuch as this thing chiefly is attained by the knowledge and praesing of the word of God, (which is the light to our pathes, the key of the kingdome of heauen, our comfort in affliction, our shield and sword against Satan, the schoole of all wisdom, the glasse wherein we beholde God: face, the testimonie of his fauour, and the onely foode and nourishment of our soules) we thought that we could bestowe our labours and studie in nothing which could bee more acceptable to God and comfortable to his Church, then in the translating of the holy Scriptures into our native tongue: the which thing, albeit that diuers heretofore haue endeouored to achieve: yet considering the infancie of those times and imperfect knowledge of the tongues, in respect of this ripe age and cleare light which God hath now reuelled, the translations required greatly to be perused and reformed. Not that we vindicate any thing to our selues about the least of our brethren (for God knoweth with what feare & trembling we haue handled the same) of two yeres and more, day and night occupied herein) but being earnestly desired, and by diuers, whose learning and abilities wee reuerence, exhorted, and also encouraged by the ready willes of such, whose hearts God likewise toucheth, not to care any changes for the furtherance of such a benefit & fauor of God toward his Church (though the time then was most dangerous, and the persecution sharpe & furious) we submitted our selues at length to their godly iudgements, and seeing the great opportunity and occasions, which God presented vnto vs in his Church, by reason of so many godly and learned men, and such diuersities of translations in diuers tongues: we vnderooke this great & wonderful worke (with all reuerence, as in the presence of God, as intreating the word of God, whereunto we thinke our selues vn sufficient) which now God, according to his diuine prouidence & mercy, hath directed to a most prosperous end. And this we may with good conscience protest, that we haue in every point & word, according to the measure of that knowledge which it pleased Almighty God to giue vs, faithfully rendered the text, and in all hard places most sincerely expounded the same. For God is our witnesse, that wee haue by all meanes endeouored to set forth the puritie of the word and right sense of the holy Ghost, for the edifying of the brethren in faith and charitie.

Now as we haue chiefly obserued the sense, and laboured alwayes to restore it to all integriē: so haue we most reuerently kept the proprietie of the words, considering that the Apostles who spake and wrote to the Gentiles in the Greeke tongue, rather constrained them to the liuely phrase of the Ebrewe, then enterprised farre by mollifying their language to speake as the Gentiles did. And for this & other causes we haue in many places restored the Ebrewe phrases, notwithstanding that they may seeme somewhat hard in their eares that are not well practised, and also delight in the sweet founding phrases of the holy Scriptures. Yet lest either the simple should be discouraged, or the malicious haue any occasion of iust censure, seeing some translations reade after one sort, and some after another, whereas all may serue to good purpose & edification, we haue in the margin noted that diuersitie of speech or reading which may also seeme agreeable to the minde of the holy Ghost, and proper for our language with this marke ¶. Again, whereas the Ebrewe speech seemed hardly to agree with ours, we haue noted it in the margin after this sort ¶, vñg that which was more intelligible. And albeit that many of the Ebrewe names be altered from the old text, and restored to the true writing & first original, whereof they haue their signification, yet in the vsuall names little is changed for feare of troubling the simple readers. Moreover, whereas the necessitie of the sentence required any thing to be added (for such is the grace and proprietie of the Ebrewe and Greeke tongues that it cannot but either by circumlocution, or by adding the verbe or some word, be vnderstood of them that are not well practised therein) we haue put it in the text with an other kinde of letter, that it may easily bee discerned from the common letter. As touching the diuision of the verses, we haue followed the Ebrewe examples, which haue so euen from the beginning distinguished them. Which thing as it is most profitable for memorie, so doth it agree with the best translations, and is most easie to finde out both by the best Concordances, and also by the quotations which we haue diligently herein perused and set forth by this *. Besides this, the principall matters are noted and distinguished by this marke ¶. Yea and the arguments both for the booke and for the chapters with the number of the verse are added, that by all meanes the reader might be holpen. For the which cause also we haue set ouer the head of euery page some notable worde or sentence which may greatly further aswell for memorie, as for the chiefe point of the page. And considering how hard a thing it is to vnderstand the holy Scriptures, and what errors, sects and heresies grow daily for lacke of the true knowledge thereof, and how many are discouraged (as they pretend) because they cannot attaine to the true and simple meaning of the same, we haue also endeouored both by the diligent reading of the best commentaries, and also by the conference with the godly and learned brethren, to gather briefe annotations vpon all the hard places, aswell for the vnderstanding of such words as are obscure, and for the declaration of the text, as for the application of the same, as may most appertaine to Gods glory & the edification of his Church. Furthermore whereas certaine places in the bookes of Moses, of the Kings, & Ezekiel seemed so darke, that by no description they could be made easie to the simple reader, we haue so set them forth with figures and notes for the full declaration thereof, that they which cannot by iudgement, being holpen by the annotations noted by the letters a. b. c. &c. attaine thereunto, yet by the perspective, and as it were by the eye, may sufficiently know the true meaning of all such places. Whereunto also we haue added certē Maps of Cosmographie which necessary serue for the perfect vnderstanding and memory of diuers places and countreys. partly described, and partly by occasion touched, both in the old and New Testament.

Finally, that nothing might lacke which might be bought by labours, for the increase of knowledge and furtherance of Gods glory, there are adioyned two most profitable Tables, the one seruing for the interpretation of the Ebrewe names: and the other containing all the chiefe and principall matters of the whole Bible: so that nothing (as we trust) that any could iustly desire, is omitted. Therefore, as brethren that are partakers of the same hope and saluation with vs, we beseech you, that this rich pence and inestimable treasure may not be offered in vaine, but as sent from God to the people of God, for the increase of his kingdome, the comfort of his Church, and discharge of our conscience, whom it hath pleased him to raise vp for this purpose, so you would willingly receiue the worde of God, earnestly studie it, and in all your life practise it, that ye may now appeare in decde to be the people of God, not walking any more according to this world, but in the fruits of the Spirit, that God in vs may be fully glorified, through Christ Iesus our Lord, who liueth and reigneth for euer. Amen.

¶ Of the incomparable Treasure of
the holy Scriptures, with a Prayer
for the true vse of the same.

Esaï. 12. 3 & 49
10. reue. 21. 16.
and 22. 17.
Ierem. 33. 15.
psal. 119. 160.
reue. 2. 7. and
22. 2. psal. 119.
142. 144.
Iohn 6. 35.

Luke 2. 10.

Ephes. 6. 16.

Matth. 7. 6.

2. Pet. 2. 22.

Matth. 6. 22.

Psal. 119. 27,
73.

Iude 20.

Psal. 119. 11.

Ioshua 1. 8.

Psal. 1. 1, 2.

Psal 94 12, 13.

Here is the Spring where waters flow,
to quench our heat of sinne:
Here is the Tree where truth doth grow,
to leade our liues therein:
Here is the Iudge that stints the strife,
when mens deuices faile:
Here is the Bread that feeds the life,
that death can not assaile.
The tidings of Saluation deere,
comes to our eares from hence:
The fortresse of our Faith is heere,
and shield of our defence.
Then be not like the hogge, that hath
a pearle at his desire,
And takes more pleasure of the trough
and wallowing in the mire.
Reade not this booke, in any case,
but with a single eye:
Reade not, but first desire Gods grace,
to vnderstand thereby.
Pray still in faith, with this respect,
to fructifie therein,
That knowledge may bring this effect,
to mortifie thy sinne.
Then happy thou, in all thy life,
whatso to thee befallles:
Yea, double happy shalt thou be,
when God by death thee calles,

O Gracious God and most mercifull Father, which hast vouchsafed vs the rich
and precious iewell of thy holy Word, assist vs with thy Spirit, that it may be
written in our hearts to our euerlasting comfort, to reforme vs, to renew vs ac-
cording to thine owne image, to build vs vp, and edifie vs into the perfect building
of thy Christ. sanctifying and increasing in vs all heauenly vertues. Grant this, O
heauenly Father, for Iesus Christes sake. Amen.

How to take profit by reading of the holy Scriptures.

- 1 Earnestly and vially pray vnto God that he wil vouchsafe to
 - Teach the way of his statutes.
 - Giue vnderstanding.
 - Direct in the path of his commandements.
 - At the least, twise every daye this exercise be kept.
- 2 Diligently keepe such order of reading the scriptures and prayer as may stand with his calling and state of life, So that
 - The time once appointed hereunto after a good entrie, be no otherwise employed.
 - Superstition be anoyded.
 - At one other time that be done, which is left vndone at any time.
 - Teache, that we may learne truth.
 - Improue, that we may be kept from error.
 - Correct, that we may be driuen from vice.
 - Instruct, that wee may be fed in the way of well doing.
 - Comfort, that in trouble we may be confirmed in patient hope.
- 3 Vnderstand to what ende and purpose the Scriptures serue, which were written, to
 - Faith in one God
 - Father.
 - Sonne.
 - Holy Ghost.
 - The state of mankind, by
 - 1. Creation.
 - 2. fall and sinne.
 - 3. regeneration in Christ.
 - The Church and the gouernment thereof
 - Before Christ.
 - Since Christ.
 - The word of God written in the Testament
 - Olde.
 - Newe.
 - Sacraments
 - Before Christ.
 - Since Christ.
 - The ende and generall iudgement of the
 - Good.
 - Wicked.
- 4 Remember that Scriptures containe matter concerning
 - Religion and the right worshipping of God, as
 - Common wealthes and gouernments of people, by
 - Magistrates
 - Good.
 - Euill.
 - Peace and warre.
 - Prosperitie and plagues.
 - Quieter.
 - Subiectes
 - Disordered.
 - Families and things that belong to house hold, in which are
 - Husbands.
 - Wiuues.
 - Parents.
 - Children.
 - Masters.
 - Seruants.
 - The private life and doings of euery man in
 - Godly blessed.
 - Vngodly plagued.
 - The common life of all men, as
 - Riches, pouertie.
 - Nobilitie.
 - Fauour.
 - Labour and idleness.
 - Wisedome and follie.
 - Loue and hatred.
 - Sobernesse and incontinencie.
 - Mirth and sorrowe.
 - Speach and silence.
 - Pride and humilitie.
 - Couetousnesse and liberalitie.
- 5 Refuse all sense of Scripture contrary to the
 - Articles of Christian faith, contained in the common Creede.
 - First and second table of Gods commandements.
- 6 Make and consider the
 - 1. Coherence of the text, how it hangeth together.
 - 2. Course of times and ages, with such things as belong vnto them.
 - 3. Maner of speach proper to the Scriptures.
 - 4. Agreement that one place of Scripture hath with another, whereby that which seemeth darke in one is made easie in another.
- 7 Take opportunitie to
 - Read interpreters, if he be able.
 - Conferre with such as can open the Scriptures. Acts. 8. v. 30. 31. &c.
 - Heare preaching, and to proue by the Scriptures that which is taught. Acts. 17. v. 11.

T. GRASHOP;

Who so euer mis-
dels to
take pro-
fit by rea-
ding scrip-
tures, misse

**The names and order of all the Bookes of the Old
and New Testament, with the number of their Chapters.**

Genesis hath Chapters

Exodus

Leuiticus

Numbers

Deuteronomie

Ioshua

Iudges

Ruth

1. Samuel

2. Samuel

1. Kings

2. Kings

1. Chronicles

2. Chronicles

The prayer of Manasseh, Apocryphe.

Ezra

Nehemiah

Esther

Iob

Psalmes

50 Prouerbs hath Chapters

40 Ecclesiastes

27 The song of Salomon

36 Isaiah

34 Ieremiah

24 Lamentations

21 Ezekiel

4 Daniel

31 Hosea

24 Ioel

22 Amos

25 Obadiah

29 Ionah

36 Micah

Nahum

10 Habakkuk

13 Zephaniah

10 Haggai

42 Zechariah

50 Malachi

31

12

8

66

52

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48

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¶ The Bookes called Apocrypha.

1. Esdras

2. Esdras

Tobit

Iudeth

The rest of Esther

Wisedome

Ecclesiasticus

9 Baruch with the Epistle of Ieremiah

16 The Song of the three children

14 The story of Susanna

16 The idole Bel and the Dragon

6 1. Maccabees

19 2. Maccabees

51

6

16

15

¶ The Bookes of the New Testament.

Matthew

Marke

Luke

Iohn

The Actes

The Epistle to the Romans

1. Corinthians

2. Corinthians

Galatians

Ephesians

Philippians

Colossians

1. Thessalonians

2. Thessalonians

28 1. Timotheus

16 2. Timotheus

24 Titus

21 Philemon

28 To the Hebrewes

16 The Epistle of Iames

16 1. Peter

13 2. Peter

6 1. Iohn

6 2. Iohn

4 3. Iohn

4 Iude

5 Reuelation

3

6

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¶ The



THE FIRST BOOKE OF MOSES, CALLED *GENESIS.

THE ARGUMENT.

Moses in effect declareth three things, which are in this booke chiefly to be considered: First, that the world, and all things therein were created by God, and that man being placed in this great Tabernacle of the world to behold Gods wonderfull workes, and to praise his Name for the infinite graces, wherewith he had endued him, fell willingly from God through disobedience, who yet for his owne mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come, by whom he should overcome Satan, death and hell. Secondly, that the wicked unkindfull of Gods most excellent benefites, remained still in their wickednesse, and so falling most horribly from sinne to sinne, provoked God (who by his preachers called them continually to repentance) at length to destroy the whole world. Thirdly, he assureth us by the examples of Abraham, Ishak, Iacob, and the rest of the Patriarkes, that his mercies neuer faile them, whom he chuseth to be his Church, & to professe his Name in earth, but in all their afflictions and persecutions he ever assisteth them, sendeth comfort, and deliuereth them. And because the beginning, increase, preservation and successe thereof might be onely attributed to God, Moses sheweth by the example of Kain, Ishmael, Esau and others, which were noble in mans iudgement, that this Church dependeth not on the estimation and nobilitie of the world: and also by the frame of them, which haue at all times worshipped him purely according to his word, that it standeth not in the multitude, but in the poore and despised, in the small stocke and little number, that man in his wisdom might be confounded, and the Name of God eternally praised.

CHAP. I.

1 God created the heauen and the earth, 2 The light and the darknesse, 3 The firmament, 4 He separated the waters from the earth, 5 He created the sunne, the moone, and the starres, 6 He created the fowls, the beasts, 7 He created man and giveth him rule over all creatures, 8 And prouideth nourishment for man and beast.

In the beginning * God created the heauen & the earth. 2 And the earth was without forme and void, and darkness was upon the deep, and the Spirit of God moved upon the waters.

3 Then God sayd, * Let there be light: And there was light.

4 And God saw the light that it was good, and God separated the light from the darknesse.

5 And God called the light Day, and the darknesse, he called Night. * So the evening and the morning were the first day.

6 ¶ Again God said, * Let there be a firmament in the mids of the waters, and let it separate the waters from the waters.

7 Then God made the firmament, and separated the waters, which were vnder the firmament, from the waters which were above the firmament, and it was so.

8 And God called the firmament, the Heauen. 9 So the evening and the morning were the second day.

10 ¶ God said againe, * Let the waters under

the heauen be gathered into one place, and let the dry land appeare, and it was so.

11 And God called the dry land, Earth, and hee called the gathering together of the waters, Seas: and God saw that it was good.

12 Then God said, b Let the earth bud forth the bud of the herbe, that feedeth seede, the fruitfull tree, which beareth fruite according to his kinde, which hath his seede in it selfe vpon the earth, and it was so.

13 And the earth brought forth the bud of the herbe, that feedeth seede according to his kinde, also the tree that beareth fruite, which hath his seede in it selfe according to his kinde: and God saw that it was good.

14 ¶ So the evening and the morning were the third day.

15 ¶ And God sayd, * Let there be lights in the firmament of the heauen, to separate the day from the night, and let them be for signs, and for seasons, and for dayes, and yeeres.

16 And let them be for lights in the firmament of the heauen to giue light vpon the earth, and it was so.

17 God then made two great lightes: the greater light to rule the day, and the lesse light to rule the night: he made also the starres.

18 And God let them in the firmament of the heauen, to shine vpon the earth.

19 And to rule in the day, and in the night, and to separate the light from the darknesse: and God saw that it was good.

20 ¶ So the evening and the morning were the fourth day.

21 Afterward God said, Let the waters bring

* This word signifieth the beginning and generation of the creatures.

b So that we see it is the onely power of Gods word that maketh the earth fruitful, which else naturally is barren.

c This sentence is oft repeated, to signifye that God made all his creature: to serue to his glory, and to the profit of man: but for time they were created, yet to the End, by Christ they are renewed and brought to their wealth.

* The third day.

k By the lights he meaneth the Sunne, the Moone, and the Starres.

l Which is the officiall day, from the sunne rising to the going downe. m Or things appertaining to natural and political orders and forms.

n To witte the Sunne and the Moone, as the Sunne is the greater light, and the Moone is the lesse light.

o To giue it sufficient light as instruments appointed for the same, to serue to mans vie.

* The fourth day.

Moone: and here he speaketh, as man indrigh by his eye: for euen then the planet Saturnus. o To giue it sufficient light as instruments appointed for the same, to serue to mans vie.

* The fourth day.

fourth

e Perfect, and before that any creature was, God made heauen and earth of nothing.

Wills 1.1.4.

¶ Psal. 33. 6, 7, 8, 9.

¶ Psal. 136. 1. 2.

¶ Psal. 145. 17, 18.

b As a rude lump and without any creature in it: for the waters covered all.

¶ Gen. 1. 2.

c Darknesse covered the deepes, for 31 yee the light was not created.

¶ Gen. 1. 2.

d He maintaineth that contained heape by his secret power.

¶ Gen. 1. 2.

e The light was made before either Sunne or Moone was created: therefore we must not attribute that to the creatures that are Gods instruments, which only appertaineth to God.

¶ Gen. 1. 2.

f The evening, is the evening, from the setting of the sun.

¶ Gen. 1. 2.

g At the first and others from the first waters that are in the Cloud, which are upheld by Gods power, least they should overflow the world.

¶ Gen. 1. 2.

h That is the region of the air, and all that is above vs.

¶ Gen. 1. 2.

i The second day.

¶ Gen. 1. 2.

j The third day.

¶ Gen. 1. 2.

k The fourth day.

¶ Gen. 1. 2.

l The fifth day.

¶ Gen. 1. 2.

m The sixth day.

¶ Gen. 1. 2.

n The seventh day.

¶ Gen. 1. 2.

o The eighth day.

¶ Gen. 1. 2.

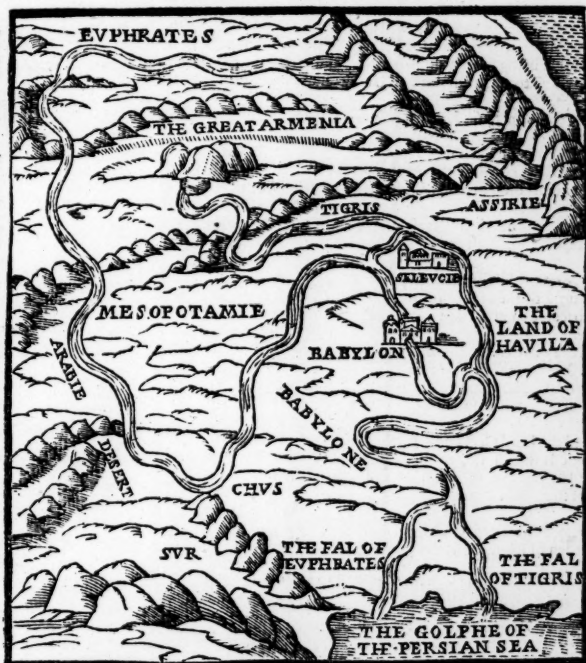
p The ninth day.

¶ Gen. 1. 2.

q The tenth day.

¶ Gen. 1. 2.

THE SITUATION OF THE GARDEN OF EDEN.



Armenia the great.

The land of Ham-
lah.The fall of Euphra-
tes.
The fall of Tygris.The goulfe of the
Persian sea.

CHAP. III.

1 The woman seduced by the serpent, 6 snatched her husband to
sin. 8 They both flee from God. 12 They three are punish-
ed. 15 Christ promised. 19 Man is dust 22 Man is cast
out of Paradise.

NOW * the serpent was more subtil then any
beast of the fildes, which the Lord God had
made: and he b said to the woman, Yea, hath God
indeede said, Ye shall not eat of every tree of the
garden?

2 And the woman sayd vnto the serpent, We
eat of the fruit of the trees of the garden.

3 But the fruite of the tree which is in the
mids of the garden, God hath said, Ye shal not eat
of it, neither shall ye touch it, e lest ye die.

4 Then * the serpent said to the woman, Yee
shall not d die at all,

5 But God doth know that when ye shall eat
thereof, your eyes shalbe opened, and ye shal be as
gods, e knowing good and euill.

6 So the woman (feeling that the tree was
good for meat, & that it was pleasant to the eyes,
and a tree to be desired, to get knowledge) tooke
of the fruit thereof, and did e eat, and gaue also to
her husband with her, and he f did eat.

7 Then the eyes of them both were opened,
and they k knew that they were naked, and they

sewed figge tree leaues together, and made them-
selues b breeches.

8 ¶ Afterward they heard the voice of the
Lord God walking in the garden in the coole of
the day, and the man and his wife hid themselves
from the presence of the Lord God among the
trees of the garden.

9 But the Lord God called to the man, and
sayd vnto him, Where art thou?

10 Who said, I heard thy voice in the garden,
and was afraid: because I was l naked, therefore I
hid my selfe.

11 And he said, Who told thee that thou wast
naked? Hast thou eaten of the tree whereof I com-
manded thee that thou shouldest not eat?

12 Then the man said, The woman which
thou b gauest to be with mee, shee gaue mee of
the tree, and I did eate.

13 And the Lord God saide to the woman,
Why hast thou done this? And the woman said,
The serpent beguiled me, and I did eate.

14 ¶ Then the Lord God sayd to the serpent,
m Because thou hast done this, thou art cursed
aboue all carrel, and aboue euery beast of the fildes:
vpon thy belly shalt thou goe, and d dust shalt
thou eate all the dayes of thy life,

m. Hee asked the reason of Adams and his wife, because hee would bring them to
repentance: but he askech not the serpent, because hee would shew him no mercie.
n As a vile and contemptible beast, iij. 25.

* Wisd. 1. 14.

1 In so man can
change himselfe
into an angel of
light, as did hee
the wife of the
serpent to de-
ceive him.
b God suffered Sa-
tan to make the
serpent his in-
strument to speake in
his.
c In looking of
Gods threatening
Satan yielded to
Satan.
d Cor. 12. 1.

1 This is Satans
child in sin, he
to make us see to
see: ad thra-
gion. d. 1. 1. 1.
e As though he
should say, God
doth not care: id
you eat of the
fruit, you shall be
know: that if I
should eate: here-
of, yee should be
like to him. * Eccl. 1. 25. 26.
f Not so much to please his wife, as moued by ambition at her pre-
sence. g They began to feele the miserie, but they sought not to God for remedie.

† The things to giue
about them to hide
their priuities.
l Or, wisedome.
m The final con-
science lieth Gods
presence.

i His hypocrite
appeareth in that
he hid the cause
of his nakednesse,
which was the
transgression of
Gods commande-
ment.
k His wickednes
and lacke of true
repentance appea-
reth in this: that
he busied himselfe
with his fault, be-
cause he had giuen
him a wife.
l In stead of con-
fessing her sinne,
shee increaseth it
by accusing the
serpent.

CHAP V.

1 The genealogie, 5 Age and death of Adam, 6 His succcession vnto Noah and his children. 24. Henoch was taken away.

THis is the booke of the generations of Adam. In the day that God created Adam, in the likeness of God made he him.

2 Male and female created he them, and blessed them, and called their name Adam in the day that they were created.

3 ¶ Now Adam liued an hundred and thirtie yeeres, and begate a childe in his owne likeness after his image, and called his name Sheth.

4 * And the dayes of Adam, after he had begotten Sheth, were eight hundredth yeeres, and he begate sonnes and daughters.

5 So all the dayes that Adam liued, were nine hundredth and thirtie yeeres, and he died.

6 And Sheth liued an hundredth and fife yeeres, and begate Enosh.

7 And Sheth liued after he begate Enosh, eight hundredth and feuen yeeres, and begate sonnes and daughters.

8 So all the dayes of Sheth were nine hundredth and twelue yeeres: and he died.

9 ¶ Also Enosh liued ninetie yeeres, and begate Kenan.

10 And Enosh liued, after he begate Kenan, eight hundredth and fiftene yeeres, and begate sonnes and daughters.

11 So all the dayes of Enosh were nine hundredth and fife yeeres: and he died.

12 ¶ Likewise Kenan liued seventie yer, and begate Mahalaleel.

13 And Kenan liued, after he begate Mahalaleel, eight hundredth and fourtie yeeres, and begate sonnes and daughters.

14 So all the dayes of Kenan were nine hundredth and ten yeeres: and he died.

15 ¶ Mahalaleel also liued sixtie and fife yeeres, and begate Iered.

16 Also Mahalaleel liued, after he begate Iered, eight hundredth and thirtie yeeres, and begate sonnes and daughters.

17 So all the dayes of Mahalaleel were eight hundredth ninetie and fife yeeres: and he died.

18 ¶ And Iered liued an hundredth sixtie and two yeeres, and begate Henoch.

19 Then Iered liued, after he begate Henoch, eight hundredth yeeres, and begate sonnes and daughters.

20 So all the dayes of Iered were nine hundredth sixtie and two yeeres: and he died.

21 ¶ Also Henoch liued sixtie and fife yer, and begate Methufelah.

22 And Henoch walked with God, after hee begate Methufelah, three hundredth yeeres, and begate sonnes and daughters.

23 So all the dayes of Henoch were three hundredth sixtie and fife yeeres.

24 And Henoch walked with God, & he was no more seene: for God tooke him away.

25 Methufelah also liued an hundredth eightie and feuen yeeres, and begate Lamech.

26 And Methufelah liued, after hee begate Lamech, feuen hundredth eightie and two yeeres, and begate sonnes and daughters.

27 So all the dayes of Methufelah were nine hundredth sixtie and nine yeeres, and hee died.

28 ¶ Then Lamech liued an hundredth eights

and two yeeres, and begate a sonne,

29 And called his name, Noah, saying, This same shall bring me comfort vs concerning our worke, and sorrow of our hands, as touching the earth, which the Lord hath cursed.

30 And Lamech liued after hee begate Noah, fife hundredth nintie and fife yeeres, and begate sonnes and daughters.

31 So all the dayes of Lamech were feuen hundredth feuentie and feuen yeeres: and he died.

32 And Noah was fife hundredth yeere olde. And Noah begate Shem, Ham, and Iapheth.

CHAP. VI.

3 God threateth to bring the flood. 5 Man is altogether corrupt. 6 God repenteeth that he made him. 18 Noah and his are prepared in the Arke, which he was commanded to make.

SO when men began to bee multiplied vpon the earth, and there were daughters borne vnto them,

2 Then the sonnes of God saw the daughters of men that they were faire, and they tooke them wiues of all that they liked.

3 Therefore the Lord sayd, My spirit shall not alwaye abide with man, because he is but flesh, and his dayes shall bee an hundredth and twenty yeeres.

4 There were giants in the earth in those dayes: yea, and after that the sonnes of God came vnto the daughters of men, and they had borne them children, these were mighty men, which in old time were men of renoume.

5 ¶ When the Lord saw that the wickednesse of man was great in the earth, and all the imaginations of the thoughts of his heart were euill continually,

6 Then it repented the Lorde, that he had made man in the earth, and hee was sorry in his heart.

7 Therefore the Lorde sayde, I will destroy from the earth the man, whome I haue created, from man to beast, to the creeping thing, and to the foule of the heauen: for I reipent that I haue made them.

8 But Noah found grace in the eyes of the Lord.

9 ¶ These are the generations of Noah: Noah was a iust and vpriht man in his time: and Noah walked with God.

10 And Noah begate three sonnes, Shem, Ham, and Iapheth.

11 The earth also was corrupt before God: for the earth was filled with crueltye.

12 Then God looked vpon the earth, and beheld, it was corrupt: for all flesh had corrupted his way vpon the earth.

13 And God said vnto Noah, ¶ An end of all flesh is come before me: for the earth is filled with crueltye: I through them: and beheld, I will destroy them with the earth.

14 ¶ Make thee an Arke of pine trees: thou shalt make cabins in the Arke, and shalt pitch it within and without with pitch.

15 And thus shalt thou make it: The length of the Arke shall bee three hundredth cubites, the breadth of it fiftie cubits, and the height of it

full vnto him. ¶ Or, historie. k Meaning that all were exempt of God, and oppression of their neighbours. ¶ Or, f will destroy mankind. ¶ Or, oppression and wickednesse. ¶ Or, from the face of them ¶ Or, of this multitude.

h Lamech had respect to the promise, Chap. 2. 1. and desired to see the deliverer which should be sent, and yet saw: but a figure thereof, see also spoken by the prophet, Jer. 31. 34. ¶ Noah delivered the Church, and pre'tend it by his obedience.

a The children of the godly, which began to degenerate. b Those that came of wicked parents as of Cain. c Having more respect to their beaustie, and worldly confidence, then to their manners and godly nature. d Or, had chosen. e Because man could not be borne by Gods justice and long forbearance, whereby he should overcome him, he would no longer stay his vengeance. f Which hindered Gods grace more respect to be borne would destroy the earth. ¶ Ps. 3. 20. ¶ Or, tyrants. g Which usurped authority over others, and did degenerate from their simplicity, wherein their fathers liued. ¶ Chap. 5. 2. 1. 15. 19. h Or, euer day. i God doeth neuer repent but hee speaketh after our capacity, because hee did destroy him, and in that hee did destroy him to be his creature. h God doeth not how much hee reflecte, being the author thereof: therefore hee doeth to the best beausts. i ed was meritorious to the contrary: hee will destroy mankind. ¶ Or, f will destroy mankind. ¶ Or, Gopher. ¶ Or, sbr.

by yeeres of all the floods.

8. Rude Ch. 1. 16.

by giving them to be a curse, hee shows the insupportable conclusion of man and wife. ¶ Well observed, as in our opinion.

4. He promises Adams generation by them, which came of Sheth, to show which is the true Church, and who are Gods heirs, as the promise is that hee commanded our first parents to be a continual sacrifice.

5. The chief cause of ungli in the first age, was the multiplication of mankind, that was a way to Gods commendation at the beginning the world might be increased with people, which might vnto us, as in the first Name.

¶ Eccles. 44. 16. be. 11. 5. I that is led on vpright and godly life.

g. To show that there was a better life prepared, and to be a testimony of the immortality of the soul, as of those, as to enquire where hee came to meete consolation.

thirtie cubites.

16 A window shalt thou make in the Arke, and in a cubite shalt thou finish it above, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the 1 low, second, and third rooms.

17 And I, behold, I will bring a flood of waters vpon the earth to destroy all flesh, wherein is the breath of life vnder the heauen: all that is in the earth shall perish.

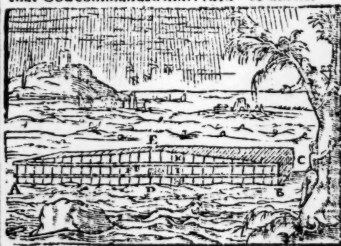
18 But with thee will I establish my covenant, and thou shalt goe into the Arke, thou, and thy sonnes, and thy wife, and thy sonnes wives with thee.

19 And of euery liuing thing, of all flesh two of euery sort shalt thou cause to come into the Arke, to keepe them aliuie with thee: they shall be male and female.

20 Of the foules after their kinde, and of the cattel after their kind, of euery creeping thing of the earth after his kinde, two of euery sort shall come vnto thee, that thou mayest keepe them aliuie.

21 And take thou with thee of all meate that is eaten: and thou shalt gather it to thee, that it may be meate for thee and for them.

22 * Noah therefore did according vnto all, that God commanded him: *euē* so did he.



A B The length three hundred cubites. C The breadth 30. D E The height 30. F The window a cubite long. G The doore. H I C. The three heights.

CHAP. VII.

1 Noah and his enter into the Arke. 20 The flood destroyeth all the rest vpon the earth.

AND the Lord said vnto Noah, Enter thou and all thine house into the Arke: for thee haue I scene * a righteous before me in this || age.

2 Of euery b cleane beast thou shalt take to thee by sevens, the male and his female: but of vnclane beasts by couples, the male and his female.

3 Of the foules also of the heauen by sevens, male and female, to keepe seede aliuie vpon the whole earth.

4 For seven dayes hence I will cause it to raine vpon the earth fourtie dayes and fourtie nights, and all the substance that I haue made, will I destroy from off the earth.

5 * Noah therefore did according vnto all that the Lord commanded him.

6 And Noah was six hundredth yeeres old, when the flood of waters was vpon the earth.

7 ¶ So Noah entred and his sonnes, and his wife, & his sonnes wives with him into the Arke, because of the waters of the flood.

8 ¶ Of the cleane beasts, and of the vnclane beasts, and of the foules, and of all that creepeth vpon the earth,

9 There came two and two vnto Noah into the Arke, male and female, as God had commanded Noah.

10 And fa after seven dayes the waters of the flood were vpon the earth.

11 ¶ In the six hundredth yeere of Noahs life in the 2 second month, the seuenteenth day of the month, in the same day were all the 3 fountaines of the great deepe broken vp, and the windows of heauen were opened,

12 And the raine was vpon the earth fourtie dayes and fourtie nights.

13 In the selfe same day entred Noah with Shem, and Ham, and Iapheth, the sonnes of Noah, and Noahs wife, and the three wives of his sonnes with them into the Arke.

14 They and euery beast after his kinde, and all cattel after their kinde, and euery thing that creepeth and mooueth vpon the earth after his kinde, and euery foule after his kinde, *euē* euery bird of euery feather.

15 For they came to Noah into the Arke, two and two, of all flesh wherein is the breath of life.

16 And they entring in, came male and female of all flesh, as God had commanded him: and the Lord 8 || shut him in.

17 Then the flood was fourtie dayes vpon the earth, and the waters were increased, and bare vp the Arke, which was lift vp above the earth.

18 The waters also waxed strong, and were increased exceedingly vpon the earth, and the Arke went vpon the waters.

19 The waters 1 preuailed so exceedingly vpon the earth, that all the high mountaines, that are vnder the whole heauen were covered.

20 Fifteene cubits upward did the waters preuaile, when the mountaines were covered.

21 * Then all flesh perished that moued vpon the earth, both foule and cattell and beast, and euery thing that creepeth and mooueth vpon the earth, and euery man.

22 Euery thing in whose nostrils was the spirit of life did breath, whatsoever they were in the dry land, they died.

23 So 4 he destroyed euery thing that was vpon the earth, from man to beast, to the creeping thing, and to the foule of the heauen: they were euen destroyed from the earth. And Noah onely remained, and they that were with him in the Arke.

24 And the waters preuailed vpon the earth an hundredth and fiftie dayes.

CHAP. VIII.

13 The flood ceaseth. 16 Noahs command to come forth of the Arke with him. 20 Hee reneweth to the Lord. 22 God promises that all things shall continue in their first order.

NOWE God 1 remembered Noah and b euery beast, and all the cattel that was with him in the Arke: therefore God made a wind to passe vpon the earth, and the waters ceased,

2 The fountaines also of the deepe and the windows, of heauen were stopped, and the raine from heauen was restrained,

3 And the waters returned from aboute the earth, going and returning: and after the end of the hundredth and fiftieth day the waters abated,

4 And in the 6 tenth month, in the seuententh day of the month, the Arke 1 rested vpon the mountaines of 1 Ararat.

God compelled them to perseuerance, as they did before to Adam, but hee gave them grace.

¶ Which was about the beginning of May, when the days and nights were equal.

¶ So hee was in the earth 40 dayes, and all the creature perished.

¶ Every liuing thing that God made was destroyed.

¶ The earth came into the state of being a waste.

¶ So that the earth was covered with water.

¶ The waters were increased, and bare up the earth.

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¶ The waters were increased, and bare up the earth.

1 That is, of three heights as appeared in the figure.

20 To the intent that is, that great once profane and unchristian men should be converted to the faith of the true God.

* Heb. 11. 7. That is, the obedient Gods commandment in all points, without adding or diminishing.

A B The length three hundred cubites. C The breadth 30. D E The height 30. F The window a cubite long. G The doore. H I C. The three heights.

* 1. Pet. 2. 5. a In respect of the rest of the world, and because he had a desire to see the God and live vpon the earth. b Which might be offered in sacrifice, whereof he was worthy to be a priest, and to be a sacrifice for himselfe.

* Mat. 24. 37. 1. Pet. 2. 20.

1 And the waters were going and decreasing vntill the tenth moneth: in the tenth moneth, and in the first day of the moneth, were the tops of the mountains seene.

2 ¶ So t after fortie dayes, Noah opened the window of the Arke which he had made,

3 And sent forth a rauen, which went out, going forth and returning, vntill the waters were dried vp vpon the earth.

4 Again he sent a dove from him, that he might see if the waters were diminished from off the earth.

5 But the dove found no rest for the sole of her foot: therefore he returned vnto him into the Arke (for the waters were vpon the whole earth) and he put forth his hand, and received her, and tooke her to him into the Arke.

6 And he abode yet other seven dayes, and againe he sent forth the dove out of the Arke.

7 And the dove came to him in the evening, and lo, in her mouth was an olive leafe that she had pluckt: whereby Noah knew that the waters were abated from off the earth.

8 Notwithstanding, he waited yet other seven dayes, and sent forth the dove, which returned not againe vnto him any more.

9 ¶ And in the six hundred and one yeere, in the first day of the first moneth, the waters were dried vp from off the earth: an! Noah remoued the covering of the Arke, and looked, and beheld: the vpper part of the ground was drie.

10 And in the second moneth, in the seven and twentieth day of the moneth, was the earth drie.

11 Then God spake to Noah, saying,

12 ¶ Goe forth of the Arke, thou and thy wife, and thy fonnies, and thy fonnies wiues with thee.

13 Bring forth with thee every beast that is with thee, of all flesh, both foule and cattell, and every thing that creepeth and moveth vpon the earth, that they may breede abundantly in the earth, * and bring forth fruit and increase vpon the earth.

14 So Noah came forth, and his fonnies, and his wife, and his fonnies wiues with him.

15 Every beast, every creeping thing, and every foule, all that moveth vpon the earth after their kindes, went out of the Arke.

16 ¶ Then Noah * built an altar to the Lord, and tooke of every cleane beast, and of every cleane foule, and offered burnt offerings vpon the altar.

17 And the Lord smelled a savour of rest, and the Lord said in his heart, I will henceforth curse the ground no more for mans cause: for the imagination of mans heart is euill, * when from his youth neither will I finite any more all things living as I have done.

18 Hereafter I feed time and harvest, and cold and heat, and Summer and Winter, and day and night shall not cease, so long as the earth remaineth.

CHAP. IX.

19 ¶ The confirmation of a marriage. 20 Mose and Aaron wrote over all creatures. 21 Transgression of mens. 22 The power of the sword. 23 The rainebow is the signe of Gods promise. 24 Noah a drinker, and maker of his wine, a Gentile like unto him. 25 The age and death of Noah.

1 And God * blessed Noah and his fonnies, and said to them, * Bring forth fruit, and multiple, and replenishe the earth.

2 Also the feare of you, and the dread of you shall be vpon every beast of the earth, and vpon every foule of the heauen, vpon all that moveth on the earth, and vpon all the fittes of the sea: in to your hand are they delivered.

3 Every thing that moveth and lieth, shall be meat for you: as the * greene herbe, have I giuen you all things.

4 * But flesh with the life thereof, I meane, with the blood thereof, shall ye not eat.

5 For surely I will require your blood, when in your lues are: at the hand of every beast will I require it: and at the hand of man, * when at the hand of a mans brother will I require the life of man.

6 Who so * sheddeth mans blood, (by man shall his blood be shed: * for in the s image of God hath he made man.)

7 But bring ye forth fruit and multiply: grow plentifully in the earth, and increase therein.

8 ¶ God spake also to Noah and to his sons with him, saying,

9 Beholde, I, euen I establish my covenant with you, and with your seed after you,

10 And with every living creature that is with you, with the fowle, with the cattell, and with every beast of the earth with you, from all that go out of the Arke, vnto every beast of the earth.

11 * And my covenant will I establish with you, that from henceforth all flesh shall not be rooted out: by the waters of the flood, neither shall there be a flood to destroy the earth any more.

12 Then God sayd, This is the token of the covenant which I make between mee and you, and betweene: * my liuing thing that is with you vnto perpetual generations.

13 I have set my bowe in the cloud, and it shall be for a signe of the covenant between me and the earth.

14 * And when * I shall couer the earth with a cloud, and the bow shall be seene in the cloud.

15 Then will I remember my covenant which is between me and you, and between every liuing thing in all flesh, and there shall be no more waters of a flood to destroy all flesh.

16 Therefore the bow shall be in the cloud, that I may see it, and remember the euermoving covenant betweene God and every liuing thing, in all flesh that is vpon the earth.

17 God sayd yet to Noah, * This is the signe of the covenant, which I have established betweene me and all flesh that is vpon the earth.

18 ¶ Now the fonnies of Noah going forth of the Arke, were Shem and Ham and Iapheth. And Ham is the father of Canaan.

19 These are the three fonnies of Noah, and of them was the whole earth * ouerspread.

20 ¶ Noah also began to bee an husbandman, and planted a vineyard

21 And hee drunke of the wine, and was drunken, and was vncovered in the middes of his tent.

22 And when Ham the father of P Canaan saw the nakednesse of his father, * hee tolde his two biethren without.

23 Then tooke Shem and Iapheth a garment, and put it vpon both their shoulders, and went backward, and couered the nakednesse of their father Canaan: this wicked nation, who were also cursed of God and contempt of his lawes.

b By the vertue of this commandment beas rage not so much a gailt man as they would yeare, and hee will see his wife there by.

c By this permit son man may with a good conscience use the creature of God for his necessitie.

d 1ap. 1. 29.

e 1 Locus. 17. 14.

f Tha is liuing creature, and the flesh of beastes that are brayled, and hereby all creature is forbidden.

g Titus. 1. 11. will take vengeance for your blood.

h 1 Pet. 1. 18.

i Mat. 26. 52.

k 1 Cor. 15. 1.

l Not only by the magi rate, but by the times God raiseth vp men to them to kill another.

m Chap. 1. 27.

n Therefore to kill man is to deface Gods image, and so inure a notoriety done to man, but also to God.

o To sinate you that the world shalbe no more destroyed by a flood.

p The children which are not yet by age, are comprehended in Gods covenant made with their fathers.

q 1 Jo. 14. 9.

r Hereby we see that signes of sacraments ought not to be figurate from the word.

s Eccles. 47. 11.

t When men shall see my bow in the cloud, they shall know that I have not forgotten my covenant with them.

u God doth reprobate the reprobate, to confirm N als faith to much the more.

v Th s declarati on was the vertue of Gods blessing, when hee sayd, I will send and bring forth h, Chap. 1. 28.

w 107. Noah Leges agnosce.

x O this is before our eyes to show what an horrible thing drunkennes is.

y Of whom came

q In derision

a He pronounced it
as a P. oplet. the
curse of God ap-
pears all them
tho' not in their
parents. for
Ham and his po-
sterity were ac-
curfed.
f That is, a most
vile flame.
g Or, *phos*.
h Or, *phos*, or
caule, or *phos*.
i He declar'd
that the Gent. 1.
which came of Iapheth,
and were separated from
the Church, should be
joyed to the last by the
eternation of God. S. 1. and
preaching of the Gospel.

father with their faces backward: so they saw not their fathers nakedness.

24 Then Noah awoke from his wine, and knew what his younger sonne had done vnto him,
25 And sayd, *Cursed be Canaan*: a *seruant* of seruants shall he be vnto his brethren.

26 He said moreover, *Blessed be the Lord* God of Shem, and let Canaan be *his* seruant.

27 God *blest* perfwade Iapheth, that hee may dwell in the tents of Shem, and let Canaan be his seruant.

28 ¶ And Noah liued after the flood three hundred and fiftie yeeres.

29 So all the dayes of Noah were nine hundred and fiftie yeeres: and he died.

C H A P. X.

1 The increase of mankind by Noah and his sonnes. *2* The beginning of cities, countries and nations.

NOW these are the generations of the sonnes of Noah, Shem, Ham, and Iapheth: vnto whom sonnes were borne after the flood.

The sonnes of Iapheth were Gomer, and Magog, and Madai, and Iauan, and Tubal, and Meshech, and Tuar.

3 And the sonnes of Gomer, Ashkenaz, and Riphath, and Togarmah.

4 Also the sonnes of Iauan, Elishah and Tarshish, Kittim, and Dodanim.

5 Of these were the yles of the Gentiles diuided in their Lands, every man after his tongue, and after their families in their nations.

6 ¶ Mireon 1. the sonnes of Ham were Cush, and Mizraim, and Put, and Canaan.

7 And the sonnes of Cush, Seba, and Hauilah, and Sabrah, and Raamah, and Sabtecha: also the sonnes of Raamah were Sheba and Dedan.

8 And Cush begate Nimrod, who began to be a mightie in the earth.

9 Hee was a mightie hunter before the Lord. Wherefore it is sayd, *As Nimrod the mightie hunter before the Lord.*

10 And the beginning of his kingdom was Babel & Erech, and Accad, & Calneh, in the land of Shinar.

11 Out of that land came Asshur, and builded Nineueh, and the city Rehoboth, and Calah:

12 Resen also betwene Nineueh and Calah: this is a great cite.

13 And Mizraim begate Ludim, and Ananin, and Lebhim, and Naphtuhim.

14 Pathrusim also, & Casluhim (out of whom came the Philistims and Caphtorims.)

15 ¶ Also Canaan begate Zidon his first borne, and Heth,

16 And Iebusi, and Emori, and Girgashi,

17 And Huii, and Arki, and Sini,

18 And Arad, and Zemarai, and Hamathi: and afterward were the families of the Canaanites spread abroad.

19 Then the border of the Canaanites was from Zidon, as thou comest to Gerar vntil Azzah, and as thou goest vnto Sodom & Gomorah, and Admah, and Zeboim, enuen vnto Lasha.

20 These are the sonnes of Ham according to their families, according to their tongues in their countries, and in their nations.

21 ¶ Vnto Shem also the father of all these

sons of Eber, and elder brother of Iapheth were children borne.

22 ¶ The sonnes of Shem were Elam and Asshur, and Arpachshad, and Lud, and Aram.

23 And the sonnes of Aram, Uz, and Hul, and Gether, and Mash.

24 Also Arpachshad begate Shelah, and Shelah begate Eber.

25 Vnto Eber also were borne two sonnes: the name of the one was Peleg: for in his dayes was the earth diuided: and his brothers name was Joktan.

26 Then Joktan begate Almodad, and Sheleph, and Hazarmauth, and Ierah,

27 And Adoram, and Vzai, and Diklah,

28 And Obal, and Abimach, and Sheba,

29 And Ophir, and Hauilah, and Iobab: all these were the sonnes of Joktan.

30 And their dwelling was from Mesha, as thou goest vnto Sephar a mount of the East.

31 These are the sonnes of Shem, according to their families, according to their tongues in their countries and nations.

32 These are the families of the sonnes of Noah, after their generations among their people: and out of these were the nations diuided in the earth after the flood.

C H A P. XI.

6 The building of Babel was the cause of the confusion of tongues. *10* The age and generation of Shem vnto Abram. *31* Abrahams departure from Ur with his father Terah, Sarai, and Lot. *32* The age and death of Terah.

THEN the whole earth was of one language and one speech.

2 And as they went from the East, they found a plaine in the land of Shinar, and there they abode.

3 And they said one to another, Come, let vs make bricke and burne it in the fire. so they had bricke for stone, and slime had they in stead of mortar.

4 Also they sayd, Goe to, let vs build vs a cite and a tower, whose top may reach vnto the heauen, that wee may get vs a name, lest wee be scattered vpon the whole earth.

5 But the Lord came downe, to see the cite and tower which the sonnes of men builded.

6 And the Lord sayd, Behold, the people is one, and they all haue one language, and this they begin to do, neither can they now be stopped from whatsoeuer they haue imagined to do.

7 Come on, let vs goe downe, and i there confound their language, that euery one perceiue not anothers speech.

8 So the Lord scattered them from thence vpon all the earth, and they left off to build the cite.

9 Therefore the name of it was called Babel, because the Lord did there confound the language of all the earth: from thence then did the Lord scatter them vpon all the earth.

10 ¶ These are the generations of Shem: Shem was an hundred yeere old, and begate Arpachshad two yeere after the flood,

signifying the greatness and certainty of the punishment. *1* By vs great place of the confusion of tongues, appeareth Gods horrible judgement against mannes an vniuersity. *10* Chron. 1. 17. *h* He returneth to the generation of Shem, to come to the storie of Abrahams, wherein the Church of God is described, which is Moses principall purpose.

k Of whom came the Eberites or Jews. *1* Chron. 1. 17.

l This division came by the iurisdiction of the gentes, as appeares, Chap. 1. 1. 3.

l Or, of the same diuers nations.

h Wyl. 1. 5.

a To the year of hundred and thirty after the flood, *b* To wit, Nimrod and his sonnes, *c* That is, from the tower where the Ark stayed, *d* Which was toward called Caldea.

e They were moued with pride and ambition, thinking to pretere this one glory to Gods honour.

f Meaning, that he declared by effect that he knew their wicked enuie for Gods power: in euery when, and do it he that offend not doctored.

g God speaketh this in derision, because of their foolish perfidious and carefull. *h* He speaketh through his counsel within owne wide count, to wit, the Sonnes of Shem.

i By vs great place of the confusion of tongues, appeareth Gods horrible judgement against mannes an vniuersity. *10* Chron. 1. 17. *h* He returneth to the generation of Shem, to come to the storie of Abrahams, wherein the Church of God is described, which is Moses principall purpose.

11 And Shem lived after hee begate Arpachshad five hundredth yeres, and begate sonnes and daughters.

12 And Arpachshad lived five & thirty yeres, and begate Shelah.

13 And Arpachshad lived after he begate Shelah, four hundredth and three yeres, and begate sonnes and daughters.

14 And Shelah lived thirtie yeres, and begate Eber.

15 So Shelah lived after hee begate Eber four hundredth and three yeres, and begate sonnes and daughters.

16 Likewise Eber lived four and thirtie yeres, and begate Peleg.

17 So Eber lived after hee begate Peleg four hundredth and thirtie yeres, and begate sonnes and daughters.

18 And Peleg lived thirtie yeres; and begate Ren.

19 * And Peleg lived after he begate Ren two hundredth and nine yeres, and begate sonnes and daughters.

20 Also Ren lived two and thirtie yeres, and begate Serug.

21 So Ren lived after he begate Serug two hundredth and seven yeres, and begate sonnes and daughters.

22 Moreover Serug lived thirtie yeres, and begate Nahor.

23 And Serug lived after hee begate Nahor two hundredth yeres, and begate sonnes and daughters.

24 And Nahor lived nine and twentie yeres, and begate Terah.

25 So Nahor lived after hee begate Terah, an hundredth and nineteene yeres, and begate sonnes and daughters.

26 * So Terah lived seuentie yeres, and begate Abram, Nahor, and Haran.

27 ¶ Now these are the generations of Terah: Terah begate Abram, Nahor, and Haran: and Haran begate Lot.

28 Then Haran died before Terah his father in the land of his nativite, in Vr of the Chaldees.

29 So Abram and Nahor tooke them wives. The name of Abrams wife was Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of Abram.

30 But Sarai was barren, and had no child.

31 Then * Terah tooke Abram his sonne, and Lot the sonne of Haran, his sonnes sonne, and Sarai his daughter in law, his sonne Abrams wife: and they departed together from Vr of the Chaldees, to go into the land of Canaan, and they came to * Haran and dwelt there.

32 So the dayes of Terah were two hundredth and five yeres. and Terah died in Haran.

CHAP. XII.

1 Abram by Gods commandment goeth to Canaan 3 Christ is promised, 7 Abram buildeth Altars for exercise and declaration of his faith among the infidels. 10 Because of the death he begate to Egypt. 15 Pharaoh taketh his wife, and is punished.

¶ For the Lord had sayde vnto Abram, * Get thee out of thy country, and from thy kindred, and from thy fathers house vnto * the land that I will shewe thee.

2 And I will make of thee a great nation, and will blesse thee, and make thy name great, and thou shalt be * a blessing.

3 I will also blesse them that blesse thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.

4 So Abram departed, even as the Lord spake vnto him, and Lot went with him, (And Abram was seuentie and five yeres olde, when he departed out of Haran)

5 Then Abram tooke Sarai his wife, and Lot his brothers sonne, and all their substance that they possessed, and the * foules that they had gotten in Haran, and they departed to go to the land of Canaan, and to the land of Canaan they came.

6 ¶ So Abram * passed through the land vnto the place of Shechem, and vnto the plaine of Moreh (and the * Canaanite was then in the land)

7 And the Lord appeared vnto Abram, and sayd, Vnto thy feede will I giue this land. And there builded he * an altar vnto the Lord, which appeared vnto him.

8 Afterward remouing thence vnto a mountain fastward from Beth-el, he pitched his tent hauing Beth-el on the West side, and Haai on the East: and there he built an altar vnto the Lord, and called on the Name of the Lord.

9 ¶ Again Abram went forth going and iourneying toward the South.

10 ¶ Then there came a famine in the land: therefore Abram went downe into Egypt to iourne there: for there was a great famine in the land.

11 And when hee drewe neere to enter into Egypt, hee layd to Sarai his wife, Beholde nowe, I knowe that thou art a faire woman to looke vpon:

12 Therefore it will come to passe that when the Egyptians see thee: they will say, Shee is his wife: so will they kil me, but they will keepe thee alieue.

13 Say, I pray thee, that thou art my sister, that I may be well for thy sake, and that my life may be preferred by thee.

14 ¶ Nowe when Abram was come into Egypt, the Egyptians beheld the woman: for shee was very faire:

15 And the Princes of Pharaoh sawe her, and commended her vnto Pharaoh: so the woman was taken into Pharaohs house:

16 Who intreated Abram well for her sake, and hee had sheepe, and beeces, and hee asses, and men seruants, and mayd seruants, and shee asses, and camels.

17 But the Lorde * plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.

18 Then Pharaoh called Abram, and sayde, Why hast thou done this vnto mee? Wherefore diddest thou not tell me, that shee was thy wife?

19 Why saydest thou, Shee is my sister, that I should take her to bee my wife? Nowe therefore behold thy wife, take her and goe thy way.

20 And Pharaoh gaue men * commandment concerning him: and they conveyed him forth and his wife, and all that he had.

p To the intent that none should hurt him either in his person or goods.

CHAP. XIII.

1 Abram departeth out of Egypt. 4 Her call upon the Name of the Lord. 11 Lot departeth from him. 13 The wickedness of

c The world shall recover by thy seed, which is Christ, the blessing which they lost in Adam.

d Meaning, as well servants as cattle.

e He wanted to and into the land because he could find a fitting place thither.

f Which was a cruel and rebellious man, on whom God kept his in continual exercise.

g It was not yough for him to worship God in his heart, but it was expedient to him to worship God by outward profession.

h Because of the trouble that hee had among that wicked people.

i And to steepe the true God, and renounce all idolatry.

k Thus the children of God may looke for no rest in this world, but must waite for the heavenly rest and quietude.

l This was a new trial of Abrahams faith, whereby we see that the end of the new alliance is the beginning of another.

m By this we may learne not to vie with will means, nor to put others in danger to save our selves, read the verse.

n Albeit it may appear that Abram leared not so much distress that it hee should die without issue.

o God promise should not him take place: where in appeared a weakelie.

p Elr. that my family may live.

q To be his wife.

r The Lord took the defence of his poore stranger against a mighty king: as he is our careful owner, so did he preserve Sarai.

11 Gen. 11.36.

12 Gen. 11.37.

13 Gen. 11.38.

14 Gen. 11.39.

15 Gen. 11.40.

16 Gen. 11.41.

17 Gen. 11.42.

18 Gen. 11.43.

19 Gen. 11.44.

20 Gen. 11.45.

21 Gen. 11.46.

22 Gen. 11.47.

23 Gen. 11.48.

24 Gen. 11.49.

25 Gen. 11.50.

26 Gen. 12.1.

27 Gen. 12.2.

28 Gen. 12.3.

29 Gen. 12.4.

30 Gen. 12.5.

31 Gen. 12.6.

32 Gen. 12.7.

33 Gen. 12.8.

34 Gen. 12.9.

35 Gen. 12.10.

36 Gen. 12.11.

37 Gen. 12.12.

38 Gen. 12.13.

39 Gen. 12.14.

40 Gen. 12.15.

41 Gen. 12.16.

42 Gen. 12.17.

43 Gen. 12.18.

44 Gen. 12.19.

45 Gen. 12.20.

46 Gen. 12.21.

47 Gen. 12.22.

48 Gen. 12.23.

49 Gen. 12.24.

50 Gen. 12.25.

51 Gen. 12.26.

52 Gen. 12.27.

53 Gen. 12.28.

54 Gen. 12.29.

55 Gen. 12.30.

56 Gen. 12.31.

57 Gen. 12.32.

58 Gen. 12.33.

59 Gen. 12.34.

60 Gen. 12.35.

a His great riches gotten in Egypt, limited him not to follow his vocations.

b He calleth the place by that name which was alſo given vnto it. Chap. 26. 19. * Chap. 12. 7.

c This commo- dity came by their riches, which brake friendship and as it were the bond of nature. * Chap. 26. 7. d Whoſe ſe- ting their contentions, might blaſpheme God and deſtroy them.

e He cutteth off the occasion of contention, therefore the euill ceaseth. f Abram reſigneth his owne right to buy peace.

g Which was in Eden, Chap. 2. 10. h This was done by Gods providence, that early A- ram and his ſeed might dwell in the land of Canaan.

i Lot thinking to get paraſite, found bell.

k The Lord comforted him ſo he ſhould haue taken thought for the departure of his ſer- uant.

l Chap. 12. 7. & 17. 7. 18 & 26. 4. dnt. 24. 4.

m Meaning a long time, and till the coming of Chriſt, as Exod. 13. 14. and 21. 6. dnt. 17. 12. and ſpiritually this is referred to the true children of Abram, borne according to the promiſe, and not according to the fleſh, which are heirs of the true land of Canaan.

n That is, of Baby- lon by kings ſer- uants, meaning them that were gouernours of cities. o Of a people ge- neth of diuers countries.

of the Sodomites. 14. The promiſe made to Abram is renewed. 18 Abram buildeth an altar to the Lord.

THEN * Abram went vp from Egypt, he, and his wife, and all that he had, and Lot with him toward the South.

2 And Abram was very rich in cattell, in filuer and in gold.

3 And he went on his journey from the South toward ^b Beth-el, to the place where his tent had bene at the beginning, betwene Beth-el and Haai.

4 Vnto the place of the * altar, which he had made there at the firſt: And there Abram called on the name of the Lord.

5 ¶ And Lot alſo, who went with Abram, had ſheepe, and cattell and tents,

6 So that the land could not * beare them, that they might dwell together for their * ſubſtance was great, ſo that they could not dwell together.

7 Alſo there was debate betwene the herdmen of Abrahams cattell, and the herdmen of Lots cattell. (and the ^c Cananites and the Perizzites dwelled at that time in the land.)

8 Then ſayd Abram vnto Lot, Let there bee no * ſtrife, I pray thee, betwene thee and me: neither betwene mine herdmen and thine herdmen: for we be brethren.

9 Is not the whole land before thee? depart I pray thee from mee: if thou wilt take the left hand, then I will goe to the right: or if thou goe to the right hand, then I will take the left.

10 So when Lot liſted vp his eyes, he ſaw that all the plaine of Iorden was watered euery where, (for before the Lord deſtroyed Sodom and Gomorah, it was as the ^d garden of the Lord like the land of Egypt, as thou goeſt vnto Zoar)

11 Then Lot choſe vnto him all the plaine of Iorden, and tooke his journey from the Eaſt: and they departed the ^e one from the other.

12 Abram dwelled in the land of Canaan and Lot abode in the cities of the plaine, and pitched his tent euen vnto Sodom.

13 Now the men of Sodom were wicked and exceeding ſinners againſt the Lord.

14 ¶ Then the Lord ſaid vnto ^f Abram, (after that Lot was departed from him) Liſt vp thine eyes now, and looke from the place where thou art, Northward, and Southward, and Eaſtward, and Weſtward:

15 For all * the land, which thou ſeeſt, will I giue vnto thee, and to thy ſeed for euer,

16 And I will make thy ſeed as the duſt of the earth: ſo that if a man can number the duſt of the earth, then ſhall thy ſeed be numbered.

17 Ariſe, walke through the land, in the length thereof, and breddh thereof: for I will giue it vnto thee.

18 Then Abram remoued his tent, and came and dwelled in the plaine of Mamre, which is in Hebron, and builded there an altar vnto the Lord.

CHAP. XIII.

12 In the overthrow of Sodom Lot taken prisoner. 16 Abram deliuereth him. 18 Melchizedek cometh to meete him. 23 Abram would not take ſurch any of the king of Sodom.

AND in the dayes of Amraphel king of ^a Shinar, Arioch king of Ellazar, Chedor-laomer king of Elam and Tidal king of the ^b nations:

2 ^c Theſe men made waire with Bera king of Sodom, and with Birſha king of Gomorah, Shi-

nab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All theſe * ioyned together in the vale of ^d Siddim, which is the ^e ſalt ſea.

4 Twelue yeeres were they ſubiect to Chedor-laomer, but in the thirteenth yeere they rebelled.

5 And in the fourteenth yeere came Chedor-laomer, and the kings that were with him, and ſmote the ^f Rephaim in Aſhteroth Karnaim, and the Zuzims in Ham, and the Emims in ^g Shaueth Kiriathaim,

6 And the Horites in their mount Seir, vnto the plaine of Paran, which is by the wilderneſſe.

7 And they returned and came to En-miſpat, which is Kadeſh, and ſmote all the country of the Amalekites, and alſo the Amorites that dwelled in Hazeroth-tamar.

8 Then went out the king of Sodom, and the king of Gomorah, and the king of Admah, and the king of Zeboiim, and the king of Bela, which is Zoar: and they ioyned battell with them in the vale of Siddim:

9 To wit, with Chedor-laomer king of Elam, and Tidal king of nations and Amraphel king of Shinar, and Arioch king of Ellazar: foure kings againſt five.

10 Now the * vale of Siddim was full of ſlime pits, and the kings of Sodom and Gomorah fled and fell there: and the reſidue fled to the moun- taine.

11 Then they tooke all the ſubſtance of Sodom and Gomorah, and all their vitales, and went their way.

12 They tooke Lot alſo. Abrahams brothers ſonne and his ſubſtance (for he dwelt at Sodom) and departed.

13 ¶ Then came one that had eſcaped, and told Abram the Hebrew, which dwelt in the plaine of Mamre the ^h Amorite, brother of Eſcol, and brother of Aner, which were ⁱ confederate with Abram.

14 When Abram heard that his brother was taken, he brought forth of them that were borne and brought vp in his houſe, three hundred and eighteen, and purſued them vnto Dan.

15 Then hee and his ſeruants diuided themſelues againſt them by night, and ſmote them, and purſued them vnto Hebal, which is on the left ſide of ^j Danaiſus,

16 And hee recovered all the ſubſtance, and alſo brought againe his brother Lot, and his goods, and the women alſo and the people.

17 ¶ After that he returned from the ſlaugh- ter of Chedor-laomer and of the kings that were with him, came the king of Sodom fourth to meete him in the valley of Shaveh, which is the * kings dale.

18 And * Melchizedek king of Shalem brought forth bread and wine: and he was a Priſt of the moſt high God.

19 Therefore he bleſſed him, ſaying, Bleſſed art thou, Abram, of God moſt high, poſſeſſour of heaven and earth,

20 And bleſſed be the moſt high God, which hath deliuered thine enemies vnto thine hand.

¶ And Abram gaue him tithes of all.

21 Then the king of Sodom ſayd to Abram, Giue me the ^k perſons, and take the goods to thy ſelfe.

22 And Abram ſaid to the king of Sodom, ¶ I haue

a Ambition in the chiefe cause of warres among pri- ces. b Of the ſalt ſea. c Called alſo the ſalt ſea or the lake. d ſhalueth necre vnto Sodom and Gomorah. e Of Giants. f Of plaine.

g Of deſtroyed.

e And afterward was ouerwhelmed with water, and it was called the ſalt ſea. f Of, were diſturb- fied.

f The godly are plagued many times in while wicked: errect their company is dangerous.

g God mooued them to ioyne with Abram, and perſuaded him from vnto the laſt and perſonations. h Of, armed.

† Elor, Danaiſus.

* S. Sem. 18. 18.

* Hel. 7. 1.

h For Abram and his ſoulders refu- sion, and ſo to offer ſacrifice.

i Int. in Melchizedek fed Abram, he declared him ſelle to repreſenta- tion, and in that he bleſſed him, the he Priſt.

* Hel. 7. 8.

† Elor, ſoule.

† Elor, ſoule.

† Elor, ſoule.

† Elor, ſoule.

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† Elor, ſoule.

haue life vp mine hand vnto the Lorde the most high God possessor of heauen and earth,
 23 † That I will not take of all that is thine, so much as a thred or shoe latcher, lest thou shouldst say I haue made Abram rich,
 24 * Saue onely that, which the young men haue eaten, and the parts of the men which went with me, Aner, Eshcol, and Manue: let them take their partes.

CHAP. XV.

1 The Lord's promise of a son, and of a king, 2 He is justified by faith, 3 The promise and deliverance out of Egypt is declared, 4 The land of Canaan is promised the fourth time.

1 After these things the word of the Lord came vnto Abram in a vision, saying, Feare not, Abram, I am thy buckler, and thine exceeding great reward.

2 And Abram sayde, O Lord God, what wilt thou giue me, seeing I goe childlesse, and the steward of mine house is this Eliezer of Damascus?

3 Againe Abram said, Behold, to me thou hast giuen no fee: wherefore loe, a seruant of mine house shall be mine heire.

4 Then behold, the word of the Lord came vnto him, saying, This man shall not be thine heire, but one that shall come out of thine owne bowels, he shall be thine heire.

5 Moreover he brought him forth, and said, I looke vp now vnto heauen, and send the starres if thou be able to number them: and he said vnto him, So shall thy feede be.

6 And Abram beleued the Lord, and hee counted that to him for righteousness.

7 Againe he said vnto him, I am the Lord, that brought thee out of Vr of the Caldees, to giue thee this land to inherit it.

8 And he said, O Lord God, whereby shall I know that I shall inherite it?

9 Then he said vnto him, Take me an heifer of three yeeres old, and a shee goat of three yeeres olde, and a ram of three yeeres olde, a turtle dove also and a pigeon.

10 So heooke all these vnto him, and diuided them in the middes, and laid euery peece one against another: but the birds diuided he not.

11 Then foules fell on the carcases, & Abram droue them away.

12 And when the sunne went downe, there fell an heauy sleepe vpon Abram: and loe, † a very fearefull darkenesse fell vpon him.

13 Then he said to Abram, Know for a surety, that thy feed shall be a stranger in a land that is not theirs, * 4 foure hundred yeeres, and shall feede them: and they shall intertate their euil.

14 Notwithstanding, the nation whom they shall serue, will I iudge: and afterward shall they come out with great substance.

15 But thou shalt go vnto thy fathers in peace, and shalt be buried in a good age.

16 And in the fourth generation they shall come hither againe: for the wickednesse of the Amorites is not yet full.

17 Also when the sunne went downe, there was a darknesse: & behold, a smoking furnace, and a firebrand, which went betweene those pieces.

18 In that same day the Lord made a covenant with Abram, saying, Vnto thy feede: haue I giuen this land, * from the riuer of Egypt vnto the great riuer, the riuer † Euphrates.

19 The Kenites, and the Kenezites, and the Kadmonites,
 20 And the Hittites, and the Perizzites, and the Rephains,
 21 The Amorites also, and the Canaanites, and the Gergashites, and the Iebusites.

CHAP. XVI.

1 Sarai being barren giueh Hagar to Abram, 2 Which conceiued and deliuered her sonne, 3 And leauing Hagar, Bereth, 4 The Angel comforteth her, 5 In 12 The name and manner of her sonne, 13 She calleth vpon the Lord, whom she fineth to be.

Now Sarai Abrams wife bare him no children, and she had a maid an Egyptian, Hagar by name.

2 And Sarai said vnto Abram, Behold now, the Lord hath restrained me from childbearing, I pray thee goe in vnto my maid: it may be that I shall receiue a child by her. And Abram obeyed the voyce of Sarai.

3 Then Sarai Abrams wife tooke Hagar her maid the Egyptian, after Abram had dwelled ten yeere in the land of Canaan, and gaue her to her husband Abram for his wife.

4 ¶ And he went in vnto Hagar, and she conceived: and when she saw that she had conceived, her dame was despised in her eyes.

5 Then Sarai said to Abram, Thou doest me wrong. I haue giuen my maid into thy bosome, and the seed that shee hath conceived, and I am despised in her eyes: the Lord iudge betweene me and thee.

6 Then Abram said to Sarai, Behold, thy maid is in thine hand: doe with her as it pleaseth thee. Then Sarai delt roughly with her: wherefore she fled from her.

7 ¶ But the Angel of the Lord found her beside a fountaine of water in the wilderness by the fountaine in the way to Shur,

8 And he sayd, Hagar Sarais maid, whence comest thou? and whither wilt thou goe? And she sayd, I flee from my dame Sarai.

9 Then the Angel of the Lord sayd to her, Returne to thy dame, and humble thy selfe vnder her hands.

10 Againe the Angel of the Lord sayd vnto her, I will greatly increase thy feed, that it shall not be numbred for multitude.

11 Also the Angel of the Lord sayd vnto her, See thou art with child, and shalt beare a sonne, and shalt call his name Ishmael: for the Lord hath heard thy tribulation.

12 And he shall be a wilde of man: his hand shall be against euery man, and euery mans hand against him, * and he shall dwell in the presence of all his brethren.

13 Then he called the name of the Lord that spake vnto her, Thou God lookest on me: for she said, I haue not alio here looked after him that seeth me?

14 * Wherefore the Well was called. ¶ Beer-lahai-roi: loe, it is betweene Kadesh and Bered.

15 ¶ And Hagar bare Abram a sonne, and Abram called his sonnes name which Hagar bare, Ishmael.

16 And Abram was fourescore and sixe yeeres old, when Hagar bare him Ishmael.

CHAP. XVII.

1 Abrahams name is changed to confirme him in the promise, 2 The land of Canaan is the fifth time promised, 3 Circum-

a It seemeth that she had respect to G. dispraise, which could not be accomplished without thine.

b She faileth in binding (i.e.) power to the commandment of nature, as though God could not giue her children in her old age.

c This punishment what they giue that attempt any thing: a. n. the word of God.

d Which was Christ, as appeareth verse 15. and chap. 18. 2.

e God richeth none estate of people in his misery, but sanctifieth them comfort.

f For, ferre and cruel, or, as a wilde affe.

g Chap. 24. 8.

h 17. 16. words of the living, and seeing me.

18. 17. take from her clothed, 20. read, 18. 17. 18. 17.

19. 17. take from her clothed, 20. read, 18. 17. 18. 17.

20. 17. take from her clothed, 20. read, 18. 17. 18. 17.

21. 17. take from her clothed, 20. read, 18. 17. 18. 17.

22. 17. take from her clothed, 20. read, 18. 17. 18. 17.

23. 17. take from her clothed, 20. read, 18. 17. 18. 17.

24. 17. take from her clothed, 20. read, 18. 17. 18. 17.

25. 17. take from her clothed, 20. read, 18. 17. 18. 17.

26. 17. take from her clothed, 20. read, 18. 17. 18. 17.

27. 17. take from her clothed, 20. read, 18. 17. 18. 17.

28. 17. take from her clothed, 20. read, 18. 17. 18. 17.

29. 17. take from her clothed, 20. read, 18. 17. 18. 17.

30. 17. take from her clothed, 20. read, 18. 17. 18. 17.

31. 17. take from her clothed, 20. read, 18. 17. 18. 17.

32. 17. take from her clothed, 20. read, 18. 17. 18. 17.

33. 17. take from her clothed, 20. read, 18. 17. 18. 17.

34. 17. take from her clothed, 20. read, 18. 17. 18. 17.

35. 17. take from her clothed, 20. read, 18. 17. 18. 17.

36. 17. take from her clothed, 20. read, 18. 17. 18. 17.

37. 17. take from her clothed, 20. read, 18. 17. 18. 17.

38. 17. take from her clothed, 20. read, 18. 17. 18. 17.

39. 17. take from her clothed, 20. read, 18. 17. 18. 17.

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saying. After I am waxed old, * and my lord also, shall I haue lust?

13 And the Lord said vnto Abraham, Wherefore did Sarah thus laugh, saying Shall I certainly beare a child, which am now old?

14 (Shall any thing bee * hard to the Lord? at the time appointed will I returne vnto thee, euen according to the time of life, and Sarah shall haue a sonne.)

15 But Sarah denied, saying, I laughed not: for shee was afrayd. And hee sayd, † It is not for thou laughedst.

16 ¶ Afterward, the men did rise vp from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the Lord said, Shall I hide from Abraham that thing which I doe,

18 Seeing that Abraham shalbe in deed a great and a mighty nation, and * all the nations of the earth shalbe blessed in him?

19 For I know him: that he wil command his sonnes & his household after him, that they keepe the way of the Lord to do righteousness & iudgement, that the Lord may bring vpon Abraham, that he hath spoken vnto him.

20 Then the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is exceeding grieuous,

21 I will k goe downe now, and see whether they haue done altogether according to that cry: which is come vnto mee: and if not, that I may know.

22 And the men turned thence, and went toward Sodom: but Abraham stood yet before the Lord.

23 Then Abraham drew neere, and sayde, Wilt thou also destroy the righteous with the wicked?

24 If there be fifty righteous within the city, wilt thou destroy and there spare the place for the fifty righteous that are therein?

25 Be it farre from thee from doing this thing, to slay the righteous with the wicked: and that the righteous should be euen as the wicked, be it farre from thee. Shall not the Iudge of all the world † do right?

26 And the Lord answered, If I shall finde in Sodom * fifty righteous within the citie, then will I spare all the place for their sakes.

27 Then Abraham answered and said, Behold now, I haue begun to speake vnto my Lord, and I am * but dust and ashes.

28 If there shall lacke fise of fifty righteous, wilt thou destroy all the citie for fise? And hee sayd, If I finde there fise and fourty, I will not destroy it.

29 And he yet spake to him againe, and sayd, What if there shall be found forty there? Then he answered, I will not do it for forties sake.

30 Again he sayd, Let not my Lord now be angry that I speake, What if thirtie be found there? Then he said, I will not do it if I finde thirtie there.

31 Moreouer he said, Behold now, I haue begun to speake vnto my Lord, What if twenty be found there? And he answered, I will not destroy it for twenties sake.

32 Then he said Let not my Lord be now angry, and I will speake but * tke is * once, What if ten be found there? And he answered, I will not destroy it for tens sake.

33 ¶ And the Lord went his way, when hee had left communing with Abraham, and Abraham returned vnto his place.

C H A P. XIX.

3 Lot receiveth two Angels into his house. 4 The filthie lasses of the Sodomites. 5 Lot is deliuered. 6 Sodom is destroyed. 7 Lot's wife is made a pillar of salt. 8 Lot's daughters be with their father, of whom come Moab and Ammon.

And in the evening there came two * Angels to Sodom: and Lot fate at the gate of Sodom, and Lot sawe them, and rose vp to meete them, and he bowed himselfe with his face to the ground.

2 And he sayd, See my lords, I pray you turne in nowe into your seruants house, and tarie all night, and * wash your feete, and ye shall rise vp early and goe your wayes. Who sayde, Nay, but we will abide in the streete all night.

3 Then hee praefsed vpon them earnestly, and they turned in to him, and came to his house, and he made them a feast, and did bake vneleavened bread, and they * did eate.

4 But before they went to bed, the men of the citie, euen the men of Sodom compassed the house round about, from the yong euen to the old, & all the people from all quarters.

5 Who crying vnto Lot sayd to him, Where are the men, which came to thee this night? bring them out vnto vs that we may know them.

6 Then Lot went out at the doore vnto them, and shut the doore after him,

7 And sayd, I pray you, my brethren, doe not so wickedly.

8 Behold now, I haue two * daughters, which haue not known man: them wil I bring out now vnto you, and doe to them as seemeth you good: onely vnto these men doe nothing: for therefore are they come vnder the shadow of my rooffe.

9 Then they sayde, Away hence: and they sayde, He is come alone as a stranger, and shall hee iudge and rule: wee wil nowe deale worfe with thee then with them. So they praefsed sore vpon Lot * himselfe, and came to breake the doore.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the doore.

11 * Then they smote the men that were at the doore of the house, with blindness, both small and great, so that they were weary in † seeking the doore.

12 ¶ * Then the men sayd vnto Lot, Whom hast thou yet here? either soane in lawe, or thy sonnes, or thy daughters, or whatsoever thou hast in the citie, bring it out of this place.

13 For we wil destroy this place, because the * crye of them is great before the Lord, and the Lord hath sent vs to destroy it.

14 Then Lot went out and spake vnto his sonnes in law, which † married his daughters, and sayd, Arise, get you out of this place: for the Lord will destroy the citie, but he seemed to his sennés in law, as though he had mocked.

15 ¶ And when the morning arose, the Angels halted Lot saying, Arise, take thy wife & thy two daughters: † which are here, lest thou be destroyed in the punishment of the citie.

16 And as he † prolonged the time, * the men caught both him & his wife, and his two daugh-

a Wherein we see Gods providence: care in pretending: he: albeit here: uaileth not his: felie to all alike: for Lot had but two Angels, and Abraham three. Chap. 18 4.

b That is hee praefsed them in to himselfe.

c Not for that they had neede: for hee was not yet come that they would reueale themselves: d Not ing is more dangerous then to dwell where sinne reigneth: for it conuupteth all.

e He deliuereth praife in denouncing his ghes, but he is to be blamed in seeking vniuersall sinners. f That I should preferre them from all iniurie.

* 2. Pet. 2. 7.

* W. 1. 19. 16.

† 2. Cor. 11. 19.

g This proueth that the Angels are a-millies, as well as execute Gods wrath, as to deale his fauour. Chap. 18 20. 10. 1. should marrie.

h 2. Cor. which are found. i The mercy of God drieth to our care: as to deale his fauour. Chap. 18 20. 10. 1. should marrie.

a Suchen head, as
might when thou
sayest he prefer-
red from all. dis-
posed
b God caused this
angel King to
reprove her be-
cause she disobei-
dient; that
God had given her
a husband, as he
saide and defence.
c He had taken away
from them the gift
of questioning.

16 Likewise to Sarah hee said, Behold, I have given thy brother a thousand pieces of silver: be-
hold, he is the n vaile of thine eyes to all that are
with thee, and to all others: and she was ^a thus
reproposed.

17 ¶ Then Abraham prayed vnto God, and
God healed Abimelech and his wife, and his wo-
men seruants: and they bare children.

18 For the Lord ^p had shut vp euery wombe
of the house of Abimelech, because of Sarah A-
brahams wife.

CHAP. XXI.

2 Ishak is borne. *9* Ishmael mocketh Izhak. *12* Hagar is cast
out with her sonne. *17* The Angel comforteth Hagar. *23* The
covenant betwixt Abimelech and Abraham. *33* Abraham
called vpon the Lord.

NOW the Lord visited Sarah, as hee had sayd,
And did vnto her ^a according as hee had promi-
sed.

2 For ^a Sarah conceived, and bare Abraham
a sonne in his ^a olde age, at the same season that
God tolde him.

3 And Abraham called his sonnes name
that was borne vnto him, which Sarah bare him,
Izhak.

4 Then Abraham circumcised Izhak his
sonne, when he was eight dayes old, ^a as God had
commanded him.

5 So Abraham was an hundred yeere olde,
when his sonne Izhak was borne vnto him.

6 ¶ Then Sarah sayd, God hath made mee to
reioyce: all that heare, will reioyce with mee.

7 Again shee said, ^b Who would haue sayd
to Abraham, that Sarah should haue giuen chil-
dren sucke? for I haue borne him a sonne in his
olde age.

8 Then the child grew and was weaned: and
Abraham made a great feast that same day that
Izhak was weaned.

9 And Sarah sawe the sonne of Hagar the
Egyptian (which shee had borne vnto Abraham)
^c mocking.

10 Wherefore shee said vnto Abraham, ^a Cast
out this bondwoman and her sonne: for the son
of this bondwoman shall not be heire with my
sonne Izhak.

11 And this thing was very grievous in Abra-
hams sight, because of his sonne.

12 ¶ But God said vnto Abraham, Let it not be
griuous in thy sight for the childe, and for thy
bondwoman: in all that Sarah shal say vnto thee,
heare her voice: for in Izhak shall thy feede bee
^d called.

13 As for the sonne of the bondwoman, I will
make him ^e a nation also, because he is thy feed.

14 So Abraham arose vp early in the morning
and tooke bread, and a bottle of water, and gaue
it vnto Hagar, putting it on her shoulder, and the
childe ^f also, and ^f sent her away: who departing
wandered in the wilderness of Beer-sheba.

15 And when the water of the bottel was spent,
she cast the child vnder a certaine tree.

16 Then shee went and late her ouer against
him a farse off about a bow shoot: for shee sayd,
I will not see the death of the childe. And shee sate
downe ouer against him, and life vp her voice, and
wept.

17 Then Gods heard the voice of the child,
and the Angel of God called to Hagar from hea-
uen, and said vnto her, What aileth thee, Hagar?

feare now, for God hath heard the voyce of the
child where he is,

18 Arise, take vp the childe, and holde him in
thine hande: for I will make of him a great
people.

19 And God opened her eyes, and shee saw a
well of water: so shee went and filled the bottell
with water, and gaue the boy drinke.

20 So God was ⁱ with the child, and he grew
and dwelt in the wilderness, and was anj archer.

21 And he dwelt in the wilderness of Paran,
and his mother tooke him a wife out of the land
of Egypt.

22 ¶ And at that same time Abimelech and
Phichol his chiefe captain spake vnto Abraham,
saying, God is with thee in all that thou doest.

23 Now therefore I sweare vnto mee here by
God, that thou wilt not ⁱ hurt mee, nor my chil-
dren, nor my childrens children: thou shalt deale
with me, and with the countrey, where thou hast
beene a stranger, according vnto the kindnes that
I haue shewed thee.

24 Then Abraham said, I will ^k sweare.

25 And Abraham rebuked Abimelech for a
well of water, which Abimelechs seruants had
violently taken away.

26 And Abimelech said, ⁱ I know not who
hath done this thing: also thou toldest me not,
neither heard I of it but this day.

27 Then Abraham tooke sheepe and beemes,
and gaue them vnto Abimelech: and they two
made a covenant.

28 And Abraham set seven lambs of the flock
by themselves.

29 Then Abimelech said vnto Abraham, What
meane these seven lambs, which thou hast set
by themselves?

30 And he answered, Because thou shalt receiue
of mine hand the ^k seven lambs, that it may be
a witness vnto me, that I haue digged this well.

31 Wherefore the place is called ^l Beer-she-
ba, because there they both sware.

32 Thus made they a ^m covenant at Beer-she-
ba: afterward Abimelech and Phichol his chiefe
captaine rose vp, and turned againe vnto the land
of the Philistims,

33 ¶ And Abraham planted a groue in Beer-
sheba, & ⁿ called there on the Name of the Lord,
the cuerlasting God.

34 And Abraham was a stranger in the Philis-
tims land a long season.

CHAP. XXII.

1. 2. The faith of Abraham is proued in offering his sonne Izhak.
8 Izhak is a figure of Christ. *20* The generation of Ishmael A-
brahams brother of whom cometh Rebekah.

AND after these things God did ^{proue} Abra-
ham, and saide vnto him, Abraham. Who
answered, ⁱ Here am I.

2 And he saide, Take now thine onely sonne
Izhak whom thou lovest, and get thee vnto the
land of ^a Moriah, and ^b offer him there for a burnt
offering vpon one of the mountaine, which I will
shew thee.

3 Then Abraham rose vp early in the mor-
ning, and saddled his asse, and tooke two of his ser-
uants with him, and Izhak his sonne, and cleue
wood for the burnt offering, and rose vp & went
to the place, which God had tolde him.

seeing he was commanded to offer vp him in whom God had
promised to bless all
the nations of the world.

h Excepte God.
open our eyes, we
can neither see,
nor vnderstand
which we beleue
vs.
i As touching our
wardenings God
can lead him to
prosper.
k Or, first in the
bow, and was an
hunter.

l Beer-sheba fully
with me, or he.

k So that it is a
lawfull thing to
take an oath in
matters of impor-
tance, for to iustifie
the truth, and to
assure others of
our sinceritie.
m Wicked seruants
doe in many colles
vnto them, to
their murther.

l Or, well of the
oath, or of sware,
meaning lambs,
in that we re-
cognize the godly,
as touching outward
things may make
peace vs in the
which that know
not the true God.
n That is, he was
shipped God in all
points of true Re-
ligion.

o Heb. 12. 17.

p Heb. 1. 17.

q Which signifi-
eth the feare of
God, in the which
place he was ho-
noured: and Salo-
mon afterward
built the Temple.
r Heir in blood
the chiefe point
of his seruati-
on, promised to bless all

4. ¶ Then

a Suchen head, as
might when thou
sayest he prefer-
red from all. dis-
posed
b God caused this
angel King to
reprove her be-
cause she disobei-
dient; that
God had given her
a husband, as he
saide and defence.
c He had taken away
from them the gift
of questioning.
d The promised
seed shalbe coun-
ter from Izhak,
and not from Ish-
mael. Rom 9. 7.
Hebr. 11. 18.
e The 10. tribunes
shall come of him.
f True fight re-
mains: all natu-
rall affections to
they Gods Com-
mandment.
g For his promise
heir made to A-
braham, and not
because the childe
had discretion and
judgement to
proy.

4 ¶ Then the third day Abraham lift vp his eyes, and saw the place afarre off,

5 And said vnto his seruants, Abide you here with the asse: for I and the child will goe yonder and worship, and come againe vnto you.

6 Then Abraham tooke the wood of the burnt offering, and laid it vpon Izhak his sonne, and hee tooke the fire in his hand, and the knife: and they went both together.

7 Then spake Izhak vnto Abraham his father, and said, My father. And he answered, Here am I, my sonne. And he said, Behold the fire and the wood, but where is the lambe for the burnt offering?

8 Then Abraham answered, My sonne, God will provide him a lambe for a burnt offering: so they went both together.

9 And when they came to the place which God had shewed him, Abraham builded an altar there, and couched the wood, and bound Izhak his sonne, and laid him on the altar vpon the wood.

10 And Abraham stretching forth his hand, tooke the knife to kill his sonne.

11 But the Angel of the Lord called vnto him from heauen, saying, Abraham, Abraham And he answered, Here am I.

12 Then he said, Lay not thine hand vpon the child, neither doe any thing vnto him: for now I know that thou fearest God, seeing for my sake thou hast not spared thine only sonne.

13 And Abraham lifting vp his eyes, looked, and beheld, there was a ram behinde him caught by the hornes in a bush: then Abraham went and tooke the ram, and offered him for a burnt offering in the stead of his sonne.

14 And Abraham called the name of that place, || Iehouah Iireh: as it is said this day, In the mount will the Lord be seene.

15 ¶ And the Angel of the Lord cryed vnto Abraham from heauen the second time,

16 And sayd, ¶ By my selfe haue I sworne, (saith the Lord) because thou hast done this thing, and hast not spared thine only sonne,

17 Therefore will I surely blesse thee, and will greatly multiply thy seede, as the starres of the heauen, and as the sand which is vpon the sea shore, and thy seede shall possesse the || gate of his enemies.

18 ¶ And in thy seede shall all the nations of the earth be blessed, because thou hast obeyed my voice.

19 Then turned Abraham againe vnto his seruants, and they role vp, and went together to Beer-sheba: and Abraham dwelt in Beer-sheba.

20 ¶ And after these things one told Abraham, saying, Behold Milchah, thee had also borne children vnto thy brother Nahor:

21 To wit, Vz his eldest sonne, and Buz his brother, and Kemuel the father of Uz Aram.

22 And Chesed, and Hazo, and Pildash, and Iddaph, and Bethuel.

23 And Bethuel begate Rebekah: these eight did Milchah beare to Nahor, Abrahams brother.

24 And his concubine called Reumah, shee bare also Tebah, and Gahan, and Thahath, and Maachah.

CHAP. XXIII.

2 Abraham learneth the death of Sarah. 4 Hee buyeth a field to burie her, of the Hittites. 13 The equitie of Abrahams 19 Sarah is buried in Machpelah.

WHEN Sarah was an hundredth sweetie and seven yeere olde (160 long liued shee)

2 Then Sarah died in Kiriath-arba: the same is Hebron in the land of Canaan. And Abraham came to mourne for Sarah and to weepe for her.

3 ¶ Then Abraham role vp from the fight of his corps, & talked with the Hittites, saying,

4 I am a stranger, and a forreiner among you: giue me a possession of buriall with you, that I may bury my dead out of my sight.

5 Then the Hittites answered Abraham, saying vnto him,

6 Heare vs, my lord: thou art a prince b of God among vs: in the chieft of our sepulchres burie thy dead: none of vs shal forbid thee his sepulchre, but thou maiest burie thy dead therein.

7 Then Abraham stood vp, and bowed himselfe before the people of the land of the Hittites.

8 And he communed with them, saying, If it be t your minde, that I shal burie my dead out of my sight, heare me, and intreat for me to Ephron the sonne of Zohar,

9 That he would giue me the caue || of Machpelah, which he hath in the end of his field, that he would giue it me for as much t money as it is worth, for a possession to bury in among you.

10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that went in at the gates of his city, saying,

11 No, my lord, heare me: the field giue I thee, and the caue that therein is, I giue it thee: euen in the presence of the sonnes of my people giue I it thee to bury thy dead.

12 Then Abraham bowed himselfe before the people of the land,

13 And spake vnto Ephron in the audience of the people of the countrey, saying, Seeing thou wilt giue it, I pray thee, heare me, I will giue thee the price of the field: receiue it of me, and I will bury my dead there.

14 Ephron then answered Abraham, saying vnto him,

15 My lord, hearken vnto mee: the land is worth fise hundredth s shekels of siluer: what is that betwene mee and thee? bury therefore thy dead.

16 So Abraham hearkened vnto Ephron, and Abraham weied to Ephron the siluer, which he had named, in the audience of the Hittites, euen foure hundredth siluer shekels of currant money among merchants.

17 ¶ So the field of Ephron which was in Machpelah, and ouer against Mamre, euen the trees that were in the field, which were in all the borders round about, was made sure

18 Vnto Abraham for a possession, in the sight of the Hittites, euen of all that went in at the gates of his cite.

19 And after this, Abraham buried Sarah his wife in the caue of the field of Machpelah ouer against Mamre: the same is Hebron in the land of Canaan.

20 Thus the field, and the caue that is therein, was made sure vnto Abraham for a possession of buriall f by the Hittites.

CHAP. XXIIII.

2 Abraham causeth his seruants to sweare to take a wife for Izhak in his owne kindred. 13 The seruants prayeth no God.

e He doubted not, but e would accom- p with his pro- mite, though hee should sacrifice his sonne.

d The onely way to outsceme all temptations is to rest vpon Gods prouidence. e For it is like that his father had declared to him Gods com- mande- ment, where- as he shewed him- selfe obedient. f James 2. 21.

f That is, by thy true obedience thou hast declared thy lively faith. g Or, and hast not withholden thine only sonne from me. h Ebr, thy sonne, shew only sonne. i Or, the Lord will see or prouide. k The name is changed to shew that God doeth both for and p a wide secret for his, and also euidently is seene, and tel in time conuenient. l Psa 105. 9. m Gen. 44. 31. n Job. 7. 33. o Job. 6. 13. p Signifying, that there is no greater then he. q Or, holds. r Chap. 13. and 18. 18. s Gen. 44. 23. t Job. 2. 1. u Job. 2. 8.

l Or, of the Syrians.

i Concubine is sometimes taken in the good part for these women which were in e nouer to the wives

f For the years of the life of Izhak.

a That is, he had mortu- ary to the gods, may cause it they passe not mer- and the re- ual- afflic- tion is con- mendable.

b Ebr, the sonne of Hebr. c That is, godly or excellen- the Hittites is the speake of al- thing that are notable, because all re- uerence com- mends of God.

d Ebr, in your fault.

l Or, doublet, because one was within another.

t Ebr, in full faith.

e Meaning all the citizens and in- habitants.

d To shew he had done a good thing and reuerent.

e The countie shekel is about 20 pence, fise hundred shekels amount to 10 pounds 6 shillings and 8 pence the 3 shillings being the ounce

f The countie shekel is about 20 pence, fise hundred shekels amount to 10 pounds 6 shillings and 8 pence the 3 shillings being the ounce

g The first mooned day is the new moon.

h Or, citizens.

i That is, all the people confirmed the sale.

33 His fidelitie toward his master. 30 The friends of Rebekah commit the matter to God. 38 They take her consents and she agrees. 37. And is married to Izhak.

Now Abraham was old, and stricken in yeres, and the Lord had blessed Abraham in all things.

2 Therefore Abraham said vnto his eldest seruant of his house, which had the rule ouer all that he had, * Put now thine hand vnder my thigh,

3 And I will make thee sweare by the Lord God of the heauen, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites among whom I dwell.

4 But thou shalt go vnto my country, & to my kinned, and take a wife vnto my sonne Izhak,

5 And the seruant said to him, What if the woman will not come with me to this land? shall I bring thy son again vnto the land from whence thou camest?

6 To whom Abraham answered, Beware that thou bring not my sonne thither againe.

7 ¶ The Lord God of heauen, who tooke me from my fathers house, and from the land where I was borne, and that spake vnto mee, and that sware vnto me, saying, Vnto thy seed will I giue this land, he shall fend his Angel before thee, and thou shalt take a wife vnto my son from thence.

8 Neuertheless if the woman will not follow thee, then shalt thou be discharged of this mine othe: only bring not my sonne thither againe.

9 Then the seruant put his hand vnder the thigh of Abraham his master, and sware to him for this matter.

10 ¶ So the seruant tooke tenne camels of the camels of his master, and departed: (for hee had all his masters goods in his hand:) and so he arose, and went to Aram Naharaim, vnto the cite of Nahor.

11 And he made his camels to lie down without the city by a well of water, at euentide about the time that the women come out to draw water.

12 And he said, O Lord God of my master Abraham, I beseech thee, ¶ send me good speed this day, and shew mercy vnto my master Abraham.

13 Lo, I stand by the well of water whiles the mens daughters of this city come out to draw water.

14 ¶ Grant therefore that the mayd, to whom I say, Bowe downe thy pitcher, I pray thee, that I may drinke: if she say, Drinke, and I will giue thy camels drinke also: may bee thee that thou hast ordained for thy seruant Izhak: and thereby shall I know that thou hast shewed mercy on my master.

15 ¶ And now yer hee had left speaking, behold, Rebekah came out, the daughter of Bethuel, sonne of Milcah the wife of Nahor Abrahams brother, and her pitcher vpon her shoulder.

16 (And the maide was very faire to looke vpon, a virgine and unknowne of man) and she went downe to the well, and filled her pitcher, and came vp.

17 Then the seruant ranne to meete her, and sayd, Let me drinke, I pray thee, a little water of thy pitcher.

18 And the sayd, Drinke first: and she hastned, and let downe her pitcher vpon her hand and gaue him drinke.

19 And when she had giuen him drinke, the sayd, I will draw water for thy camels also vntill

they haue drunken inough.

20 And she powred out her pitcher into the trough speedily, and ranne againe vnto the well to draw water, and she drew for all his camels.

21 So the man wondred at her, and held his peace, to know whether the Lord had made his iourney prosperous or not.

22 And when the camels had left drinking, the man tooke a golden beil of halfe a shekel weight, and two bracelets for her hands, of ten shekels weight of gold:

23 And he sayd, Whose daughter art thou? tell me, I pray thee. Is there roume in thy fathers house for vs to lodge in?

24 Then she sayd to him, I am the daughter of Bethuel the sonne of Milcah whom she bare vnto Nahor.

25 Moreover she said vnto him, We haue litter also and prouender inough, & roume to lodge in.

26 And the man bowed himselfe & worshipped the Lord,

27 And sayd, Blessed bee the Lord God of my master Abraham, which hath not withdrawn his mercy and his truth from my master: for when I was in the way, the Lord brought me to my masters brethrens house.

28 And the maid ranne and told them of her mothers house according to these words.

29 ¶ Now Rebekah had a brother called Laban, and Laban ranne vnto the man to the well.

30 For when he had seene the earerings & the bracelets in his sisters hands, and when he heard the words of Rebekah his sister, saying, Thus said the man vnto me, then he went to the man, and loe, he stood by the camels at the well.

31 And he sayd, Come in thou blessed of the Lord: wherefore standest thou without, seeing I haue prepared the house, & roume for the camels?

32 ¶ Then the man came into the house, and he vnshod the camels, and brought litter and prouender for the camels, and water to wash his feete, and the mens feete that were with him.

33 Afterward the meate was set before him: but he said, I will not eate, vntill I haue said my message. And he said, Speake on.

34 Then he said, I am Abrahams seruant,

35 And the Lord hath blessed my master wonderfully, that he is become great: for he hath giuen him sheepe, and beees, and siluer, and gold, and men seruants, and maid seruants, and camels, and asses.

36 And Sarah my masters wife hath borne a sonne to my master, when she was old, and vnto him hath he giuen all that he hath.

37 Now my master made me sweare, saying, Thou shalt not take a wife to my sonne of the daughters of the Canaanites, in whose land I dwell.

38 But thou shalt go vnto my fathers house and to my kinned, & take a wife vnto my sonne.

39 Then I said vnto my master, What if the woman will not follow me?

40 Who answered mee, The Lord, before whom I walke, will fend his Angel with thee, & prosper thy iourney, and thou shalt take a wife for my sonne of my kinned and my fathers house.

41 Then shalt thou bee discharged of mine othe, when thou comest to my kinned: and if they giue thee not one, thou shalt bee free from mine othe.

42 So I came this day to the well, and sayd,

B

O Lord,

† Ebr. haue made an end of drinking.

† Ebr. covering. K Cod permitted many things both in apparel & other things which are now forbid: especially when they appertaine not to our mortification. † The golden shekel is here remanent and not that of silver.

m He beareth not his good loue (as doe the wicked) but acknowledge that God hath dealt mercifully with his master in keeping promise.

n For hee walked on Gods land, who had now heard his prayer.

o To wit, Laban. p The gentle entertainment of strangers vied among the godly fathers.

q The fidelity that seruants owe to their masters, exhorteth them to preferre their masters business to their owne necessity.

r To beseech, fighteth here, to enrich, or encrease with substance: in the text in the same verb declared. † The Canaanites were accursed, and therefore the godly could not ioyne with them in marriages. † Meaning among his kindfolkes, as verbe 40.

u Which by mine authoritie I caused thee to make.

† Ebr. come into my house.

o Chap. 17. 19. a Which ceremony declared the seruants obedience to his master, and the masters power over the seruant.

b This othe is that an othe may be required in a lawfull cause.

c It would seeme that his sonne should marrie out of the godly familie for the inconuenience that came by marrying with the regidly.

d Let the seruant know the fathers promise.

e Chap. 11. 7. & 13 15. and 18. and 26. a. † Ebr. answer.

† O My father, I beseech thee, send me good speed this day: so will of thy grace and prosper.

† That is, to Chastity. † Ebr. to draw water.

† The ground which hee prayeth vpon Gods promise made to his master.

† O, I saye me so vnto.

† The seruant. † He is defined to be desired by a signe, whether God prospereth his iourneys or no.

† God giueth good for evil: to all things that are vnder him for the glory of his name and according to his word.

† There is declared that God doth heare the prayer of his good seruants their requests.

† Ebr. my lord.

10r, 20r.
* Verse 13.

Or, shewd.

a Signifying that
this prayer was
not spoken by the
mouth, but only
meditate in his
heart.

y He sheweth
what is our duty
when we have re-
ceived any bene-
fit of the Lord.

† Ebr. in the way of
truth.

a If you will freely
and faithfully give your daughter
to my masters
sonne

a That is, that I
may provide eis
where.

b So soone as they
perceiue that this
Gods or iuance
they yeild.

Or, as thy com-
mendment.

† Or, ordained.

* Verse 58 and 59.

† Ebr. deper, ptem.

c This sheweth
that parents haue
not authoritie to
marry their chil-
dren without con-
sent of the parties.

† Ebr. her mouth.

d That is, let it be
victorious ouer his
enemies: which
blessing is fully
accomplished in
Iesus Christ.

O Lord, the God of my master Abraham, if thou now prosper my journey which I go,

43 Behold, * I stand by the well of water: when a virgine cometh forth to draw water, & I say to her, Giue mee, I pray thee, a little water of thy pitcher to drinke,

44 And she say to me, Drinke thou, and I will also draw for thy camels, let her bee the wife, which the Lorde hath prepared for my masters sonne.

45 And before I had made an end of speaking in mine heart, behold, Rebekah came forth, and her pitcher on her shoulder, and shee went downe vnto the well, and drew water. Then I said vnto her, Giue me drinke I pray thee.

46 And she made haste, and tooke downe her pitcher from her shoulder, and sayd, Drinke, and I will giue thee camels drinke also. So I dranke, and she gaue the camels drinke also.

47 Then I asked her, and said, Whose daughter art thou? And she answered, The daughter of Bethuel Nahors sonne, whome Milcch bare vnto him. Then I put the abillment vpon her face, and the bracelets vpon her hands:

48 y And I bowed downe and worshipped the Lord, and blessed the Lord God of my master Abraham, which had brought me the right way to take my masters brothers daughter vnto his sonne.

49 Now therefore, if ye will deale mercifully and truly with my master, tell mee: and if not, tell me, that I may turne me to the right hand or to the left.

50 Then answered Laban and Bethuel, and sayd, b This thing is proceeded of the Lord: we cannot therefore say vnto thee, neither euill nor good.

51 Behold, Rebekah is before thee, take her and goe, that she may be thy masters sonnes wife, euen as the Lord hath sayd.

52 And when Abrahams seruant heard their wordes, he bowed himselfe toward the earth vnto the Lord.

53 Then the seruant tooke fourth iewels of silver and iewels of gold, and rayment, and gaue to Rebekah also vnto her brother and to her mother he gaue gifts.

54 Afterward they did eat and drinke, both he, and the men that were with him, and taried all night, and when they rose vp in the morning, he sayd, Let me depart vnto my master.

55 Then her brother and her mother answered, Let the maid abide with vs, at the least ten dayes: then shall she goe.

56 But he said vnto them, Hinder you me not, seeing the Lord hath prospered my journey: fend me away, that I may goe to my master.

57 Then they said, We will call the maid, and aske c her consent.

58 And they called Rebekah, and sayde vnto her, Wilt thou go with this man? And she answered, I will goe.

59 So they let Rebekah their sister goe, and her nourse, with Abrahams seruant and his men.

60 And they blessed Rebekah, and sayd vnto her, Thou art our sister, growe into thousand thousands, and thy seed possesse the gate of his enemies.

61 ¶ Then Rebekah arose, and her maids, and rode vpon the camels, and followed the man, and the seruant tooke Rebekah, and departed.

62 Now Izhak came from the way of Beer-lahai-roi, (for he dwelt in the South countrey)

63 And Izhak went out to pray in the field toward the euening: who lift vp his eyes and looked, and behold, the camels came.

64 Also Rebekah lift vp her eyes, and when she saw Izhak, shee lighted downe from the camel.

65 (For she had sayd to the seruant, Who is yonder man, that cometh in the field to meete vs? and the seruant had sayd, It is my master) So she tooke f a vail, and couered her.

66 And the seruant told Izhak all things, that he had done.

67 Afterward Izhak brought her into the tent of Sarah his mother, and he tooke Rebekah, and she was his wife, and he loued her: So Izhak was comforted after his mothers death.

CHAP. XXV.

1 Abraham taketh Keturah to wife, and getteth many children, 5 Abraham giueth all his goods to Izhak. 8 He dieb. 10 The genealogie of Ishmael. 23 The birth of Isack and Esau. 30 Esau selleth his birthright for a mess of pottage.

NOW Abraham had taken a him another wife called Keturah,

2 Which bare him Zimran, and Iokhan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Iokhan begate Sheba, and Dedan: * And the sonnes of Dedan were Alshurim, and Letushim, and Leummim,

4 Also the sonnes of Midian were Ephah, and Ephra, and Hanoch, and Abida, and Eldaah: all these were the sons of Keturah.

5 ¶ And Abraham gaue t all his goods to Izhak,

6 But vnto the b sonnes of the c concubines, which Abraham had, Abraham d gaue gifts, and sent them away from Izhak his sonne (while hee yet liued) Eastward to the East countrey.

7 And this is the age of Abrahams life, which he liued, an hundredth seuentie and five yeeres.

8 Then Abraham yielded the spirit, and died in a good age, an olde man, and of great yeeres, and was e gathered to his people.

9 And his sonnes Izhak and Ishmael buried him in the caue of Machpelah, in the field of Ephron sonne of Zoar the Hittite, before Mamre.

10 Which f field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

11 ¶ And after the death of Abraham God blessed Izhak his sonne, * and Izhak dwelt by Beer-lahai-roi.

12 ¶ Now these are the generations of Ishmael Abrahams sonne, whom Hagar the Egyptian Sarahs handmaid bare vnto Abraham.

13 * And these are the names of the sonnes of Ishmael, name by name, according to their kindreds, the eldest sonne of Ishmael was Nebaioth, then Kedar, and Adbeel, and Mibsam,

14 And Mitham, and Dumah, and Massa,

15 Hadar, and Tema, Ietur, Naphish and Kedemah.

16 These are the sonnes of Ishmael, and these are their names, by their townes and by their castles: to wit, twelve princes of their nations.

17 (And these are the yeeres of the life of Ishmael, an hundredth thirtie and seven yeeres, and hee yielded the spirit, and died, and was gathered vnto his people.)

* Chap. 24. 14. and 25. 1. c This is the exercise of the godly heart, to meditate Gods promises, and to pray for the accomplishment thereof.

f The couer was that Izhak was brought to her husband, hee heard being in the tent of Ishmaels wife, at chardine

a Whither Sam was yeaine.

* 1 Chron. 24.

† Ebr. all that he had.

b For by the will of Gods will hee had Izhak, but by the way of

c Kende Cap. 24.

d To a sonnet, distinction of the

e Hee was one because of date, ritage.

f Herby the name of the field

man by the name

ribbed see vnto

but as the field of the godly last

after in perpetuall joy, so the house of the vnto the

perpetuall paine

* Chap. 23. 16.

* Chap. 24. 14.

and 24. 6.

* 1 Chron. 24.

† Ebr. Ishmael

a In the Canaan.

b c d e f g h i j k l m n o p q r s t u v w x y z

W h h e d d e d among the Arab and some say that hee was the first of the Arab.

* Chap. 15. 18.

18 And they dwelt from Hauilah vnto Shur, that is toward Egypt, as thou goeſt to Aſhur, Iſhmael¹ dwells in the preſence of all his brethren.

19 ¶ Likewise theſe are the generations of Izhak Abrahams ſonne. Abraham begate Izhak.

20 And Izhak was forty yeeres old when he tooke Rebekah to wife, the daughter of Bethuel the Aramite of Padan Aram, and ſiſter to Laban the Aramite.

21 And Izhak prayed vnto the Lord for his wife, becauſe ſhee was barren: and the Lord was intreated of him, and Rebekah his wife conceived.

22 But the children ſtrone together within her: therefore ſhee ſaid, Seeing it is ſo, why am I thus? wherefore theſe went I to aſke the Lord.

23 And the Lord ſaid to her, Two nations are in thy wombe, and two manner of people ſhal be diuided out of thy bowels, & the one people ſhal be mightier then the other, and the * elder ſhal ſerue the younger.

24 ¶ Therefore when her time of deliuerance was fulfilled, behold, twins were in her wombe.

25 So he that came out firſt, was red, and hee was all ouer as a rough garment, and they called his name Eſau.

26 * And afterward came his brother out, and his hand held Eſau by the heele: therefore his name was called Iaakob. Now Izhak was threeſcore yeeres olde when Rebekah bare them.

27 And the boyes grew, and Eſau was a cunning hunter, and ſi llied in the fields: but Iaakob was a plaine man, and dwelt in tents.

28 And Izhak loued Eſau, for t veniſon was his meat, but Rebekah loued Iaakob.

29 Now Iaakob ſod portage, and Eſau came from the field and was wearie.

30 Then Eſau ſaid to Iaakob, ¶ Let me eate, I pray thee, of that portage ſo red, for I am wearie. Therefore was his name called Edom.

31 And Iaakob ſaid, Sell mee euen now thy birthright.

32 And Eſau ſaid, Loe, I am almoſt dead, what is then this * birthright to me?

33 Iaakob then ſaid, Swear to me euen now. And he ſware to him, * and I ſold his birthright vnto Iaakob.

34 Then Iaakob gaue Eſau bread and portage of lentiles: and he did eat and drinke, and roſe vp, and went his way: So Eſau condemned his birth right.

CHAP. XXVI.

1 God promiſeth for Izhak in the ſame. 2 He reneweth his promiſe. 3 The king blameth him for denying his wife. 4 The Philiftims hate him for his riches. 5 Rebeck his welles, 16 and drive him away. 24 God comforteth him. 31 He maketh alliance with Abimelech.

And there was a famine in the land beſides the firſt famine that was in the daies of Abraham. Wherefore Izhak went to Abimelech king of the Philiftims vnto Gerar.

2 For the Lord appeared vnto him, and ſaid, ¶ Goe not downe into Egypt, but abide in the land which I ſhall ſhew vnto thee.

3 Dwell in this land, and I will be with thee, and will bleſſe thee: for to thee, and to thy ſeede I will giue all theſe * countreies: and I will performe the oath which I ſware vnto Abraham thy father.

4 Alſo I will cauſe thy ſeed to multiply as the

ſtarres of heauen, and will giue vnto thy ſeede all theſe countreies. and in thy ſeede ſhall all the nations of the earth be * bleſſed.

5 Becauſe that Abraham obeyed my voice, and kept mine ordinance, my commandements, my ſtatutes, and my lawes.

6 ¶ So Izhak dwelt in Gerar.

7 And the men of the place asked him of his wife, and he ſaid, She is my ſiſter: for he feared to ſay, She is my wife, left, ſaid he, the men of the place ſhould kill me, becauſe of Rebekah: for ſhee was beautifull to the eie.

8 So after hee had bene there long time, Abimelech king of the Philiftims looked out at a window, and loe, he ſawe Izhak * ſporting with Rebekah his wife.

9 Then Abimelech called Izhak, and ſaide, Loe, ſhee is of a ſurety thy wife, and why ſaydeſt thou ſhee is my ſiſter? To whom Izhak answered, Becauſe I thought this, It may be that I ſhal die for her.

10 Then Abimelech ſaid, Why haſt thou done this vnto vs? one of the people had almoſt lien by thy wife, ſo ſhouldeſt thou haue brought ſinne vpon vs.

11 Then Abimelech charged all his people, ſaying, He that toucheth this man, or his wife, ſhall die the death.

12 Afterward Izhak ſowed in that land, and found in the ſame yeere an hundred fold by eſtimation: and ſo the Lord bleſſed him.

13 And the next waxed mightie, and ſtill increaſed, till he was exceeding great.

14 For he had flockes of ſheepe, and heard of cattell, and a mightie houſholde: therefore the Philiftims had e enuie at him.

15 Inſomuch that the Philiftims ſtopped and filled vp with earth all the wels, which his fathers ſeruants digged in his father Abrahams time.

16 Then Abimelech ſaid vnto Izhak, Get thee from vs, for thou art mightier then wee a great deale.

17 ¶ Therefore Izhak departed thence, and pitched his tent in the valley of Gerar, & dwelt there.

18 And Izhak returning, digged the welles of water, which they had digged in the dayes of Abraham his father: for the Philiftims had ſtopped them after the death of Abraham, and he gaue them the ſame names, which his father gaue them.

19 Izhaks ſeruants then digged in the valley, and found there a well of liuing water.

20 But the herdmen of Gerar did ſtrive with Izhaks herdmen, ſaying, The water is ours: therefore called he the name of the well ¶ Eſek, becauſe they were at ſtrife with him.

21 Afterward they digged another well, and ſtroue for that alſo, and hee called the name of it ¶ Simah.

22 Then he remoued thence, and digged another well, for the which they ſtroue not: therefore called he the name of it, ¶ Rehoboth, and ſaid, Becauſe the Lord hath now made vs roomme, wee ſhall increaſe vpon the earth.

23 So he went vp thence to Beer ſheba.

24 And the Lord appeared vnto him the ſame night, and ſaid, I am the God of Abraham thy father: feare not, for I am with thee, and will bleſſe thee, and multiply thy ſeede for my ſeruant Abrahams ſake.

¶ Chap. 17. 3. & 19. 18. & 21. 14.

c He commanded Abrahams obedience, becauſe Izhak ſhould be the more ready to follow that he, for as God made this promiſe of his free mercie, ſo doth the conſtitution thereof procede of the ſame fountain.

d Whereby wee ſee that leaſe and diſturb is found in the moſt faithful.

e Or ſhewing ſome familiar ſigne of love, whereby it might be known that ſhee was his wife, for in all ages men were perſuaded that Gods appearance ſhould light vpon wedlocke breakers.

f Or, as hundred meaſures.

g The malicious enuie alwaies in the grace of God in others.

h The Ebrewe word ſignifieth a flood, or valley, where water at any time runneth.

i Or ſpringing.

j Or contention, ſtrife.

k Or, ſtated.

l Or, largeneſſe, roomme.

m God appeared Izhak againſt all feare, by renews the promiſe made to Abraham.

h To ſignifie that he would ſerue none other God, but the God his father Abraham.

25 Then he built an altar there and called vpon the name of the Lord, and there ſpread his tent: where alſo Iſhaks ſeruants digged a well.

26 ¶ Then came Abimelech to him from Gerar, and Ahuzzath one of his friends, and Phicol the captain of his armie.

27 To whom Iſhak ſaid, Wherefore come ye to me, ſeeing ye hate me and haue put me away from you?

28 Who answered, We ſawe certainly that the Lord was with thee, and wee thought thus, Let there be now an oath betweene vs, euen betweene vs and thee, and let vs make a cōuenant with thee.

29 ¶ If thou ſhalt doe vs no hurt, as wee haue not touched thee, and as we haue done vnto thee nothing but good, and ſent thee away in peace: thou now, the bleſſed of the Lord, doe this.

30 Then he made them a feaſt, and they did eate and drinke.

31 And they roſe vp betimes in the morning, and ſware one to another: then Iſhak let them goe, and they departed from him in peace.

32 And that ſame day Iſhaks ſeruants came and tolde him of a well which they had digged, and ſaid vnto him, We haue found water.

33 So hee called it ſh Shibah: therefore the name of the citie is called Beer-ſheba vnto this day.

34 ¶ Now when Eſau was fortie yeere olde, he tooke to wife Iudith, the daughter of Beeri an Hittite, and Baſhemath the daughter of Elon, an Hittite alſo.

35 And they * were ¶ a grieſe of minde to Iſhak and to Rebekah.

CHAP. XXVII.

¶ Iſaak receiue the bleſſing from Eſau by his mothers counſell.
28 Eſau by weeping moueth his father to pittie him. 31 Eſau hateth Iſaak and ſtrengtheneth his death. 33 Rebekah ſendeth Iſaak away.

And when Iſhak was olde, and his eyes were dim (ſo that he could not ſee) hee called Eſau his eldeſt ſon, and ſaid vnto him, My ſonne. And he answered him, ¶ I am here.

¶ Then he ſaid, Beholde, I am now olde and know not the day of my death:

3 Wherefore now, I pray thee, take thine inſtruments, thy quier and thy bowe, and get thee to the ſeld, that thou maielt ¶ take me ſome veniſon.

4 Then make mee ſauourie meate, ſuch as I loue, and bring it to me, that I may eate, and that my ſoule may bleſſe thee, before I die.

5 (Now Rebekah heard, when Iſhak ſpoke to Eſau his ſonne) and Eſau went into the ſeld to hunt for veniſon, and to bring it.

¶ Then Rebekah ſpoke vnto Iſaakob her ſonne, ſaying, Behold, I haue heard thy father talking with Eſau thy brother, ſaying,

7 Bring me veniſon, and make mee ſauourie meate, that I may eate and bleſſe thee before the Lord, afore my death.

8 Now therefore, my ſonne, heare my voice in that which I command thee.

9 ¶ Get thee now to the ſlocke, and bring me thence two good kids of the goates, that I may make pleaſant meate of them for thy father, ſuch as he loueth.

10 Then thou ſhalt bring it to thy father, and he ſhall eat, to the intent that he may bleſſe thee

before his death.

¶ But Iſaakob ſaide to Rebekah his mother, Beholde, Eſau my brother is rough, and I am ſmooth.

12 My father may poſſibly ſee me, and I ſhal ſeeme ¶ to him to be a ſmocker: ſo ſhall I bring a curſe vpon me, and not a bleſſing.

13 But his mother ſaid vnto him, ¶ Vpon me be thy curſe, my ſonne: onely heare my voice, and goe and bring me them.

14 So he went and fe ¶ them, and brought them to his mother: and his mother made pleaſant meate, ſuch as his father loued.

15 And Rebekah tooke faire clothes of her eldeſt ſonne Eſau, which were in her houſe, and clothed Iſaakob her younger ſonne:

16 And ſhe covered his hands and the ſmooth of his necke with the ſkinnes of the kiddes of the goats.

17 Afterward ſhe put the pleaſant meate and bread, which ſhee had prepared, in the hand of her ſonne Iſaakob.

18 ¶ And when he came to his father, he ſaid, My father. Who answered, I am here: who art thou, my ſonne?

19 And Iſaakob ſaid to his father, ¶ I am Eſau thy fiſt borne, I haue done as thou baſeſt mee, a riſe, I pray thee: ſit vp and eat of my veniſon, that thy ſoule may bleſſe me.

20 Then Iſhak ſaid vnto his ſonne, ¶ How haſt thou found it ſo quickly, my ſonne? Who ſaide, Becauſe the Lord thy God brought it to mine hand.

21 Again ſaid Iſhak vnto Iſaakob, come neere now, that I may feele thee, my ſonne, whether thou be that my ſonne Eſau, or not.

22 Then Iſaakob came neere to Iſhak his father, and he felt him, and ſaid, The ¶ voice is Iſaakobs voice, but the hands ¶ are the hands of Eſau.

23 (For he knew him not, becauſe his hands were rough as his brother Eſaus hands: wherefore he bleſſed him)

24 Again he ſaid, Art thou that my ſonne Eſau? Who answered, ¶ Yea.

25 Then ſaid he, Bring it to me hither, and I will eat of my ſons veniſon, that my ſoule may bleſſe thee. And he brought it to him, and he ate: alſo he brought him wine, and he dranke.

26 Afterward, his father Iſhak ſaid vnto him, Come neere now, and kiſſe me, my ſonne.

27 And he came neere and kiſſed him. Then he ſmelled the ſauour of his garments, and bleſſed him, and ſaid, Beholde, the ſmell of my ſonne is as the ſmell of a ſeld, which the Lord hath bleſſed.

28 ¶ God giue thee therefore of the dewe of heaven, and the fatneſſe of the earth, and plentie of wheate and wine.

29 Let people be thy ſeruants, and nations bow vnto thee: be lord ouer thy brethren, and let thy mothers children honour thee. ¶ Cwied be he that curſeth thee, and bleſſed be he that bleſſeth thee.

30 ¶ And when Iſhak had made an ende of bleſſing Iſaakob, and Iſaakob was ſcarce gone out from the preſence of Iſhak his father, then came Eſau his brother from his hunting

31 And he alſo prepared ſauourie meate, and brought it to his father, and ſaid vnto his father, Let my father ariſe and eat of his ſonnes veniſon, that thy ſoule may bleſſe me.

¶ The Ebreues in ſtraing beginne commonly w th liſand vnderſtand the te ſt, that is that God ſhall puniſh him that breaketh the oath here the wicked ſhow that they are afraid left that come to them which they would doe to o ther.

¶ Or, oth.
¶ Or, the well of the oth.

¶ Chap. 27. 45.
¶ Or, diſſident and rebellious.

¶ Ebr. 27. 7.

¶ Ebr. 27. 11.

¶ The carnall affection which he bare to his ſonne, made him forget that which God ſpoke to his wife, Chap. 25. 23.

¶ This ſubtiltie is blame worthy becauſe three ſould haue taried till God had perſeuered his promiſe.

¶ Ebr. he ſeruis mee.
¶ Or, as though I would doe him I would doe him.
¶ Or, I will Iſhak danger mee.
¶ The affiance of Gods decree made her bold.

¶ Although Iſhak was ſtill of his ſubtiltie ſaid he, yet he did enill to ſerue Iſhak, and theſe be theſe Gods name then wno.

¶ This declared that he ſubtiltie ſeruing God would not alter his name altered.

¶ Ebr. 7. 11.

¶ Ebr. 27. 11.

¶ This bleſſing contene ſauour, ſhould

21 So that I come againe vnto my fathers house in safetie, then shall the Lord be my God.
22 And this stone, which I haue set vp as a pillar, shall be Gods houle: and of all that thou shalt giue me, will I giue thee the tenth vnto thee.

CHAP. XXX.

13 Laakob commeth to Laban and serueth seuen yeeres for Rahel. 27 Leah brought to him but in steed of Rahel. 27 He serueth seuen yeeres more for Rahel. 23 Leah conceiueth & beareth foure sonnes.

Then Laakob a lift vp his feete and came into the East countrey.

2 And as he looked about, behold, there was a well in the fildes, and loe, three flockes of sheepe lay thereby (for at that wel were the flockes watered) and there was a great stone vpon the welles mouth.

3 And thither were all the flockes gathered, and they rolled the stone from the welles mouth, and watered the sheepe, and put the stone againe vpon the welles mouth in his place.

4 And Laakob sayde vnto them, My brethren, whence be ye? And they answered, We are of Haran.

5 Then he said vnto them, Know ye Laban the sonne of Nahor? Who sayd, We know him.

6 Again he said vnto them, Is he in good health? And they answered, He is in good health, and behold, his daughter Rahel commeth with the sheepe.

7 Then he said, Loe, it is ye hie day, neither is it time that the cattell should be gathered together: water ye the sheepe and goe keede them.

8 But they sayd, We may not vntill all the flockes be brought together, and till men roll the stone from the welles mouth, that we may water the sheepe.

9 ¶ While he talked with them, Rahel also came with her fathes sheepe, for she kept them.

10 And as soone as Laakob sawe Rahel the daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother, then came Laakob neere, & rolled the stone from the welles mouth, and watered the flocke of Laban his mothers brother.

11 And Laakob kissed Rahel, and lift vp his voyce and wept.

12 (For Laakob tolde Rahel that he was her fathers brother, and that hee was Rebekahs sonne) then she ran and told her father.

13 And when Laban heard tell of Laakob his sisters sonne, he ran to meete him, and embraced him, and kissed him, & brought him to his house: and he told Laban all these things.

14 To whom Laban sayd, Well, thou art my brother, and he abode with him the space of a month.

15 ¶ For Laban said vnto Laakob, Though thou be my brother, shouldst thou therefore serue me for nought? tell me, what shall be thy wages?

16 Now Laban had two daughters, the elder called Leah, and the younger called Rahel.

17 And Leah was tender eyed, but Rahel was beautifull and faire.

18 And Laakob loued Rahel, and said, I will serue thee seuen yeeres for Rahel thy younger daughter.

19 Then Laban answered, It is better that I giue her thee, then that I should giue her to another man: abide with me.

20 And Laakob serued seuen yeeres for Rahel, and they seemed vnto him but as a fewe dayes, be-

cause he loued her.

21 ¶ Then Laakob said to Laban, Giue me my wife, that I may goe in to her, for my terme is ended.

22 Wherefore Laban gathered together all the men of the place, and made a feast.

23 But when the evening was come, he tooke Leah his daughter, and brought her to him, and he went in vnto her.

24 And Laban gaue his maide Zilpah to his daughter Leah, to be her seruant.

25 But when the morning was come, behold, it was Leah. Then said he to Laban, Wherefore hast thou done thus to me? did not I serue thee for Rahel? wherefore then hast thou beguiled me?

26 And Laban answered, It is not the manner of this place to giue the younger before the elder.

27 Fulfill seuen yeeres for her, and we will also giue thee this for the seruice, which thou shalt serue me yet seuen yeeres more.

28 Then Laakob did so, and fulfilled her seuen yeeres, so he gaue him Rahel his daughter to be his wife.

29 Laban also gaue to Rahel his daughter, Bilhah his maide to be her seruant.

30 So entred he in to Rahel also, and loued also Rahel more then Leah, and serued him yet seuen yeeres more.

31 ¶ When the Lord saw that Leah was despoiled, he made her fruitfull: but Rahel was barren.

32 And Leah conceived and bare a sonne, and she called his name Reuben: for she said, Because the Lord hath looked vpon my tribulation, now therefore mine husband will in loue me.

33 And she conceived againe & bare a sonne, and said, Because the Lord heard that I was hated, he hath therefore giuen me this sonne also, and she called his name Simeon.

34 And she conceived againe & bare a sonne, and said, Now at this time will my husband keepe me company, because I haue borne him three sonnes: therefore was his name called Levi.

35 Moreover she conceived againe & bare a sonne, saying, Now will I praye the Lord: therefore she called his name Iudah, and she left bearing.

CHAP. XXX.

4-9. Rahel and Leah being both barren, giue their maidens vnto their husbands, and they beare him children. 15 Leah giueth maidens to Rahel that Laakob might lie with her. 27 Laban enriched for Laakobs sake. 43 Laakob is made very rich.

And when Rahel saw that she bare Laakob no children, Rahel enuied her sister, and said vnto Laakob, Giue me children, or els I die.

1 Then Laakobs anger was kindled against Rahel & he said, Am I in Gods stead, which hath withholden from thee the fruit of the wombe?

2 And she said, Behold my maide Bilhah, go in to her, and she shall beare vpon my knees, and I shall haue children also by her.

3 Then she gaue him Bilhah her maide to wife, and Laakob went in to her.

4 So Bilhah conceived & bare Laakob a son.

5 Then said Rahel, God hath giuen sentence on my side, and hath also heard my voyce, and hath giuen me a sonne: therefore called she his name Dan.

6 And Bilhah Rahels maide conceived againe, and bare Laakob the second sonne.

7 Then Rahel said, With thy excellent wrestlingings

a That is, went forth on his journey.

b To the land of the children of the East.

c Thus he was directed by the onely providence of God, who brought him also to Labans house.

d It seemeth that in those dayes the custom was to call even strangers, brethren.

e Or, is there in peace? by the which word the Hebrews signify all prosperitie.

f In his wife.

g That is, the cause why he departed from his fathers house, and what he saw in the way.

h That is, of my blood and kindred.

i For his eyes.

j Men of afflicte that the yeeres were accom-lished.

† He, my dayes full.

k The cause why Laakob was directed was, that he had in mind the cause why he was directed by the onely providence of God, who brought him also to Labans house.

l Hee charged the people that he had in mind, that either he should either be the master of the country, though hee was a stranger, or hee should be the master of the country.

† Hee opened her as a woman.

k This denotes that in those dayes which were before the time of Gods promise, men were not yet brought to the knowledge of God.

l Heereby appeareth that it was not recourse to God in her affliction, but for children.

m For children were great cause of contentment in those dayes.

n Betweene man and wife.

o Heereby is signified that Leah, by her bearing, was made fruitful.

p Becomes fruitful.

q Heereby is signified that Leah, by her bearing, was made fruitful.

r Heereby is signified that Leah, by her bearing, was made fruitful.

s Heereby is signified that Leah, by her bearing, was made fruitful.

t Heereby is signified that Leah, by her bearing, was made fruitful.

u Heereby is signified that Leah, by her bearing, was made fruitful.

v Heereby is signified that Leah, by her bearing, was made fruitful.

w Heereby is signified that Leah, by her bearing, was made fruitful.

x Heereby is signified that Leah, by her bearing, was made fruitful.

y Heereby is signified that Leah, by her bearing, was made fruitful.

z Heereby is signified that Leah, by her bearing, was made fruitful.

For many times.

7 But your father hath deceived me, & changed my wages || ten times : but God suffered him not to hurt me.

8 If he thus sayd, The spotted shalbe thy wages, then all the sheepe bare spotted: and if he said thus, The particoloured shal be thy reward, then bare all the sheepe particoloured.

e This declareth that e thing which iaakob did before, was by Gods ordinaunce, and not through d. craft.

9 Thus hath e God taken away your fathers substance, and giuen it me,

10 ¶ For in ramming time I lifted vp mine eyes, and saw in a dreame, & behold, the hee goats leaped vpon the shee goats that were particoloured with litle and great spots spotted.

11 And the Angel of God sayd to mee in a dreame, Yaakob. And I answered, Lo, I am here.

12 And he sayd, Lift vp now thine eyes, and see all the hee goats leaping vpon the shee goats that are particoloured, spotted with litle & great spots : for I haue seene all that Laban doeth vnto thee.

d This Angel was Cherub, which appeared to iaakob in Beth el, and hereby appeareth he had taught his wises the feare of God : for he taketh as though they knew this thing.

e Chap 28. 18. a For they were giuen to iaakob in recompense of his seruice : which was a kinde of sale.

13 ¶ I am the God of Beth-el, where thou^a anoyntedst the pillar, where thou vowedst a vow vnto me. Now arise, get thee out of this country, and return vnto the land where thou wast borne.

14 Then answered Rahel and Leah, and sayd vnto him, Haue we any more portion and inheritance in our fathers house?

15 Doeth he not count vs as strangers? for he hath e sold vs, and hath eaten vp and consumed our money.

16 Therefore all the riches which God hath taken from our father, is ours and our childrens : now then, what doer God hath sayd vnto thee, doe it.

17 ¶ Then Iaakob rose vp, and set his founnes and his wises vpon camels.

18 And hee caried away all his flocks, and all his substance, which he had gotten, to wit, his riches, which he had gotten in Padan Aram, to goe to Izhak his father vnto the land of Canaan.

f For to the word here signifieth, because Laban calleth them gods, verse 30.

g Or, went away principally from i. aban.

h Or, supplant.

19 When Laban was gone to there his sheepe, then Rahel stole her fathers f idoles.

20 Thus Iaakob || stole away the heart of Laban the Aramite: for he told him not that he fled.

21 So he fled with all that he had, and he rose vp, and passed the || riuer, and set his face toward mount Gilead.

22 And the third day after was it told Laban that Iaakob fled.

Or, kinfolkes and friends.

Or, joynted with him.

23 Then hee tooke his || brethren with him, and followed after him seuen dayes iourney, and || ouertooke him at mount Gilead.

24 And God came to Laban the Aramite in a dreame by night, & said vnto him, Take heed that thou speake not to iaakob t ought faue good.

† Ebr. from good to add.

25 ¶ Then Laban ouertooke Iaakob, and iaakob had pitched his tent in the mount : and Laban also with his brethren pitched vpon mount Gilead.

Or, covered thy selfe away privately.

26 Then Laban sayd to Iaakob, What hast thou done? || thou hast euen stolen away mine heart, and caried away my daughters as though they had bene taken captiues with the sword.

† Ebr power is in mine hand.

g He was an idolater, and therefore would not acknowledge the God of iaakob, hee his God.

27 Wherefore didst thou flee so secretly and steale away from me, and diddest not tell me, that I might haue sent thee forth with mirth and with songs, with timbrel and with harpe?

28 But thou hast not suffered mee to kisse my founnes and my daughters : now thou hast done foolishly in doing so.

29 I am t able to doe you euill: but the e God

of your father spake vnto me yesternight, saying, Take heed that thou speake not to Iaakob ought faue good.

30 Now though thou wentest thy way, because thou greatly loigest after thy fathers house, yet wherefore hast thou stolen my gods?

31 Then Iaakob answered and said to Laban, Because I was afraid, & thought that thou wouldest haue taken thy daughters from me.

Or, for him.

32 But with whom thou findest thy gods, || let him not liue. Search thou before our brethren what I haue of thine, and take it to thee, (but Iaakob wist not that Rahel had stolen them)

33 Then came Laban into Iaakobs tent, and into Leahs tent, and into the two maids tents, but found them not. So hee went out of Leahs tent, and entred into Rahels tent.

34 (Now Rahel had taken the idoles, and put them in the camels || litter, and sate downe vpon them) and Laban searched all the tent, but found them not.

Or, from his side.

35 Then sayd he to her father, † My lord, be not angry that I cannot rise vp before thee : for the custome of women a vpon mee : so hee searched, but found not the idoles.

† Ebr hee was angry because shee of my lord.

36 ¶ Then Iaakob was wroth, and chode with Laban: Iaakob also answered, and sayd to Laban, What haue I trespassed? what haue I offended, that thou hast persecuted after me?

37 Seeing thou hast searched all my stuffe, what hast thou found of all thine household stuffe? put it here before my brethren and thy brethren, that they may iudge betwene vs both.

Or, some bene.

38 This twenty yeere haue I bene with thee: thine ewes & thy goats haue not cast their yong, and the rams of thy flocke haue I not eaten.

39 † Whatsoever was torne of beasts, I brought it not vnto thee, but made it good my selfe : of mine hand diddest thou require it, were it stolen by day or stolen by night.

† Ebr, whatsoever I take by me.

† Ebr, what.

40 I was in the day consumed with heat, and with frost in the night, and my || sleepe departed from mine eyes.

Or, I slept.

41 Thus haue I bene twentie yeeres in thine house, and serued thee foureteene yeeres for thy two daughters, and fixe yeeres for thy sheepe, and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the h feare of Izhak had bene with mee, surely thou haddest sent mee away now emptie : but God beheld my tribulation, and the labour of mine hands, and rebuked thee yesternight.

h That is, the God of beniamin had kept leuall seruants.

43 Then Laban answered, and sayd vnto Iaakob, These daughters are my daughters, and these founnes are my founnes, and these sheepe are my sheepe, and all that thou feelest, is mine : and what can I doe this day vnto these my daughters, or to their founnes which they haue borne?

i His condition was, that hee should be as a son in law, and therefore moued him to seeke peace.

44 Now therefore I come and let vs make a couenant, and I and thou, which may bee a witness betwene me and thee.

45 Then tooke Iaakob a stone, and set it vp as a pillar.

46 And Iaakob sayd vnto his brethren, Gather stones : who brought stones, and made an heape, and they did eate there vpon the heape.

47 And Laban called it i Jegar-sahaduth, and Iaakob called it a Galed.

48 For Laban sayd, This heape is witness betwene me and thee this day : therefore hee called the

† Ebr, the condition of his seruants was, that hee should be as a son in law, and therefore moued him to seeke peace.

Or, the heape of witness.

h The same word is used in the Syrian text, and the other the Ebene heap

a That if the one part were aſſailed, the other might eſcape.

b By this geſture he ſeemeth to be brother, and partly payed to God to ſave his ſon.

c Iakob in this ſtory is a ſign of the Church under the yoke of tyrants which for ſome are brought to ſubjection.

d In that that his brother embraced him in lovingly, contrary to his expectation, he accepted it as a ſigne of Gods preſence.

e By this ſignification.

f He promiſed that which as ſeemeth his mode was not to performe.

g Or, juſt.

h Or, My ſervant. Or, Iakob or many. He calleth the ſigne, the thing which is ſignified, to ſhew that God had wrought by deſired them.

i This example ſheweth that too much liberty is not to be given to youth.

And as Iakob liſt vp his eyes, and looked, behold, Eſau came, and with him ſoure hundred men: and he divided the children to Leah, and to Rahel, and to the two maides.

And he put the maides, and their children foremoſt, and Leah and her children after, and Rahel and Ioseph hindermoſt.

So he went before them and bowed himſelfe to the ground ſeven times, untill he came neere to his brother.

Then Eſau ranne to meeete him, and imbraced him, and fell on his necke, and kiſſed him, and they wept.

And he liſt vp his eyes and ſaw the women, and the children, and ſaid, Who are theſe with thee? And he answered, They are the children whom God of his grace hath given thy ſervant.

Then came the maides neere, they and their children, and bowed themſelves.

Leah alſo with her children came neere and made obeifance: and after Ioseph and Rahel drew neere, and did reverence.

Then he ſaid, What meaneth thou by al this droue, which I met? Who answered, I have ſent it, that I may finde favour in the ſight of my lord.

And Eſau ſaid, I have enough, my brother: keepe that thou haſt to thy ſelfe.

But Iakob answered, Nay, I pray thee, if I have found grace now in thy ſight, then receive my preſent at mine hand: for I have ſeene thy face, as though I had ſeene the face of God, becauſe thou haſt accepted me.

I pray thee take my bleſſing, that is brought thee: for God hath had mercy on me, and therefore I have all things: ſo he compelled him, and he tooke it.

And he ſaid, Let vs take our journey and goe, and I will goe before thee.

Then he answered him My lord knoweth, that the children are tender, and the ewes & kine with yong vnder mine hand: and if they ſhould overdrime them one day, all the ſlocke would die.

Let now my lord go before his ſervant, & I will drive ſoftly, according to the pace of the cattell, which is before me, & as the children be able to indure, untill I come to my lord vnto Seir.

Then Eſau ſaid, I will leave then ſome of my ſervants with thee. And he answered, What needeth it? I ſee me finde grace in the ſight of my lord.

So Eſau returned, and went his way that ſame day vnto Seir.

And Iakob went forward toward Succoth, and built him an houſe, and made bootheſ for his cattell: therefore he called the name of the place Succoth.

Afterward Iakob came ſafe to Schechem a city, which is in the land of Canaan, where he came from Padan Aram, and pitched before the city.

And there he bought a parcell of ground, where he pitched his tent at the hand of the ſons of Hamor Schechems father, for an hundred pieces of money.

And he ſet vp there an altar, and called it, The mighty God of Iſrael.

CHAP. XXXIII.

Dinah is raviſhed. Hamor asketh her in marriage for his ſonne. The ſhechemites are circumciſed at the request of Iakob ſonnes, and the perſuſion of Hamor. The women claime to be circumciſed. Iakob repreſenteth his ſonnes.

Then Dinah the daughter of Leah, which he bare vnto Iakob, went out to ſee the danc-

ters of that country.

Whom when Shechem the ſonne of Hamor the Hiuite lord of that country ſaw, he tooke her, and lay with her, and ſhe ſlept her.

So his heart claue vnto Dinah the daughter of Iakob: and he loved the maide, and ſpoke kindly vnto the maide.

Then ſaid Shechem to his father Hamor, ſaying, Get me this maide to wife.

(Now Iakob heard that he had deſired Dinah his daughter, and his ſons were with his cattell in the field: therefore Iakob held his peace, untill they were come.)

Then Hamor the father of Shechem went out vnto Iakob to commune with him.

And when the ſonnes of Iakob were come out of the field and heard it, it grieved the men, and they were very angrie, becauſe hee had wrought ſuch villanie in Iſrael, in that he had lien with Iakobs daughter: t which thing ought not to be done.

And Hamor communed with them, ſaying, The ſoule of my ſonne Shechem longeth for your daughter: giue her him to wife, I pray you.

So make affinity with vs: giue your daughters vnto vs, and take our daughters vnto you.

And ye ſhall dwell with vs, and the land ſhall be before you: dwell and doe your buſineſſe in it, and have your poſſeſſions therein.

Shechem alſo ſaid vnto her father and vnto her brethren, Let me finde favour in your eyes, and I will giue whatſoeuer you ſhall appoint me.

Aske of me abundantly both dowry and gifts, and I will giue as ye appoint me, to that ye ſee the maide to wife.

Then the ſonnes of Iakob answered Shechem and Hamor his father, talking deceitfully, becauſe he had deſired Dinah their ſiſter.

And they ſaid vnto them, We cannot doe this thing, to giue our ſiſter to an vncircumciſed man: for that were a reprooſe vnto vs.

But in this will we conſent vnto you, if ye will be as we are: that every man child among you be circumciſed:

Then wee will giue our daughters to you, and we will take your daughters to vs, and will dwell with you, and be one people.

But if ye will not hearken vnto vs to be circumciſed, then will we take our daughter & depart.

Now their words pleaſed Hamor, and Shechem Hamors ſonne.

And the yong man deferred not to doe the thing, becauſe hee loved Iakobs daughter: he was alſo the moſt ſet by of all his fathers houſe.

Then Hamor and Shechem his ſon went vnto the gate of their citie and communed with the men of their citie, ſaying,

These men are a peaceable with vs: and that they may dwell in the land, and doe their affaires therein (for behold, the land hath room enough for them) let vs take their daughters to wives, and giue them our daughters.

Only here ſhall we conſent vnto vs for to dwell with vs, and to be one people, if all the men children among vs be circumciſed: they are circumciſed.

Shall not their ſlocks and their ſubſtance and all their cattell be ours? only let vs conſent herein vnto them, and they will dwell with vs.

And vnto Hamor and Shechem his ſonne hearken all that went out of the gate of his citie:

Or, he ſlept her.

Or, he ſlept with her.

Or, he ſlept with her.

Or, he ſlept with her.

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tie: and all the men children were circumcised, *even* all that went out of the gate of his citie.

25 And on the third day (when they were fore) two of the sonnes of Iaakob, i Siméon and Léui, Dinahs brethren tooke either of them his sword and went into the citie boldly, and ^a slew ^b euery male.

26 They slew also Hamor and Shechem his sonne with the tedge of the sword, and tooke Dinah out of Shechems house, and went their way.

27 *Againe*, the other sonnes of Iaakob came vpon the dead, and spoyled the citie, because they had defiled their sister.

28 They tooke their sheepe and their beemes, and their asses, and whatsoeuer was in the citie, and in the fields.

29 Also they caried away captiue and spoyled all their goods, and all their children, and their wiues, and all that was in the houses.

30 Then Iaakob laid to Siméon and Léui, Yee haue troubled me, and made mee stinke among the inhabitants of the land, *as if* the Canaanites, as the Perizzites, and I being few in number, they shall gather themselves together against me, and slay mee, and so shall I and my house be destroyed.

31 And they answered, Should he abuse our sister as an whore?

CHAP. XXXV.

1 *Iaakob at Gods commandement goeth vnto Beth-el, to build an Altar.* 2 He reuereth his household. 3 God maketh the enemies of Iaakob afraid. 4 Deborah dieth. 5 The land of a man is promised him. 6 Rahel dieth in labour. 7 Reuben lieth with his fathers concubine. 8 The sonnes of Iaakob. 9 The death of Izhak.

Then ^a God said to Iaakob, Arise, goe vp to Beth-el, and dwell there, and make there an Altar vnto God, that appeared vnto thee, ^b when thou fleddest from Esau thy brother.

2 Then said Iaakob vnto his household and to all that were with him, Put away the strange gods that are among you, and ^c cleanse your selues, and change your garments.

3 For we will iife and goe vp to Beth-el, and I will make an altar there vnto God, which heard me in the day of my tribulation, and was with me in the way which I went.

4 And they gaue vnto Iaakob all the strange gods, which were in their hands, & all their eare-rings vnder an oke, which was by Shechem.

5 Then they went on their iourney, and the d feare of God was vpon the cities that were round about them: so that they did not follow after the sonnes of Iaakob.

6 ^c So came Iaakob to Luz, which is in the land of Canaan: (the same is Beth-el) he and all the people that was with him.

7 And he built there an Altar, and ^d had called the place, The God of Beth-el: because that God appeared vnto him there, when he fled from his brother.

8 Then Deborah Rebekahs noufe died, and was buried beneath Beth-el vnder an oke: and he called the name of it, ^e Allon Bachuth.

9 ^f *Againe* God appeared vnto Iaakob, after he came out of Padan Aram, and blessed him.

10 Moreover God said vnto him, Thy name is Iaakob: thy name shall be no more called Iaakob, but ^g Israel shall be thy name: and he called his name Israel.

11 ^h *Againe* God said vnto him, I am God ⁱ all

sufficient. Growe, and multiply: a nation and a multitude of nations shall spring of thee, and Kings shall come out of thy loynes.

12 Also I will giue the land, which I gaue to Abraham and Izhak, vnto thee: and vnto thy seede after thee, will I giue that land.

13 So God ^j ascended from him in the place where he had talked with him.

14 And Iaakob set vp a pillar in the place where hee talked with him, a pillar of stone, and powred drinke offering thereon: also hee powred oyle thereon.

15 And Iaakob called the name of the place where God spake with him, Beth-el.

16 ^k Then they departed from Beth-el, and when there was ^l about halfe a dayes iourney of ground to come to Ephrath, Rachel trauidel, and in trauiding, she was in perill.

17 And when shee was in paines of her labour, the midwife layd vnto her, ^m Feare not, for thou shalt haue this sonnie also.

18 Then as shee was about to yeelde vp the ghost (for she died) she called his name Ben oni, but his father called him Beniamin.

19 Thus ⁿ died Rachel and was buried in the way to Ephrath, which is Bethlehem.

20 And Iaakob fer a pillar vpon her graue: This is the pillar of Rahels graue vnto this day.

21 ^o Then Israel went forward, and pitched his tent beyond Migdal-eder.

22 Now, when Israel dwelt in that land, Reuben went, and lay ^p with Bilhah his fathers concubine, and it came to Israels eare. And Iaakob had twelue sonnes.

23 The sonnes of Leah: Reuben Iaakobs eldest sonne, and Siméon, and Léui, and Iudah, and Issachar, and Zebulun.

24 The sonnes of Rachel: Ioseph and Beniamin.

25 And the sonnes of Bilhah Rahels maid, Dan and Naphtali.

26 And the sonnes of Zilpah Leahs maid: Gad and Aser. These are the sonnes of Iaakob, which were borne him in Padan Aram.

27 ^q Then Iaakob came vnto Izhak his father to Mamre a citie of Arbah: This is Hebron, where Abraham and Izhak were strangers.

28 And the dayes of Izhak were an hundredth and fourescore yeeres.

29 And Izhak gaue vp the ghost and died, and was ^r gathered vnto his people, being olde and full of dayes: and his sonnes Esau and Iaakob buried him.

CHAP. XXXVI.

1 The wives of Esau. 2 Iaakob and Esau are ike. 3 The genealogie of Esau. 4 The dayes of Esau.

Now these are the generations of Esau, which is Edom.

2 Esau tooke his wives of the daughters of Canaan: Adah the daughter of Elon an Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon an Hittite.

3 And tooke Basemath Ithmaels daughter, sister of Nebaioth.

4 And ^s Adah bare vnto Esau, Eliphaz: and Basemath bare Reuel.

5 Also Aholibamah bare Ieusu, and Isalam, and Korah: these are the sonnes of Esau which were borne to him in the land of Canaan.

6 So Esau tooke his wives and his sonnes, and his daughters, and all the soules of his house, & his stocks, & all his cattel, and all his substance, which

i For they were the chief of the company. ii The people are punished with their wicked priuies. iii As an out of the ioud.

iiij People abhorred

a God is met at hand to succour his iustiters troubles. b Chap. xli. 13.

b That brethren outward as they should show their inward repentance.

c For therein was some signe of fauour, as in other: see Againe. d That notwithstanding the inuincible force of God did not Iaakob.

iiij Chap. xli. 9.

v For of Lemm. notes.

viij Chap. xli. 28.

viiij Chap. xli. 30.

a As God is sayd to defend, when hee is there in some signe of his presence, so he is sayd to defend, when the vision is ended.

f The Ebrew word signifieth as much ground as one may kee house to take, which is taken for halfe a day, is iudged.

g Chap. xli. 7.

g The ancient fathers vied in cases one to edifie their hope of the resurrection to come, which was not generally believed. h This reache that the fathers were not chosen for their merits, but by Gods conuersion, whose election by their fautes was not changed. i Chap. xli. 14.

h Chap. xli. 28.

i This genealogie declares that Esau was blessed personally, and that his fathers blessing took place in worldly things. ii Besides those wives whereof is spoken, Chap. xli. 28, 29, 30, 31, 32.

Esau generations. The Kings

Genesis.

of Edom. Iosephs dreames.

Herein appereth Gods providence, vnto the wicked to giue place to the godly, that Iacob might enioy Canaan according to Gods promise. *Joseph. 24.4.*

Or, the Edmities. 1 Chron. 1.35.

Or, Iosephs.

Or, peace.

*Or, chief men. 11 If Gods promise be so true towards them which are not of his blood, how much more will he performe the same to vs? *Or, Iosephs.**

Or, Iosephs.

** 1 Chron. 1.38. e Before that Esau dwelt there inhahite.*

f Who not contented with those blades of heales, which God had e-care, found out the hidden generall of mules betweene the ass and the mare.

*g The wicked stie vp facials to him, and perit h as quickly: but the iudgement of the children of God consisteth out, *Psal. 102.28.**

he had gotten in the land of Canaan, and went into another countrey from his brother Iacob.

7 For their riches were so great, that they could not dwell together, and the land, wherein they were strangers, could not receiue them because of their flocks.

8 Therefore dwelt Esau in mount Seir: this Esau is Edom.

9 So these are the generations of Esau father of Edom in mount Seir.

10 These are the names of Esaus sonnes: * Eliphaz, the sonne of Adah, the wife of Esau, and Reuel the sonne of Basemath, the wife of Esau.

11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esaus sonne, and bare vnto Eliphaz, Amalek: these be the sonnes of Adah Esaus wife.

13 And these are the sonnes of Reuel: Nahath, and Zerah, Shammah, & Mizzah: these were the sonnes of Basemath Esaus wife.

14 And these were the sonnes of Aholibamah, the daughter of Anah, daughter of Zibeon Esau wife: for she bare vnto Esau, Elath, and Itan, and Korah.

15 And these were the dukes of the sonnes of Esau: the sonnes of Eliphaz, the first borne of Esau: duke Teman, duke Omar, duke Zepho, duke Kenaz.

16 Duke Korah, duke Gatam, duke Amalek: these are the dukes that came of Eliphaz in the land of Edom: these were the sonnes of Adah.

17 And these are the sonnes of Reuel Esau sonne: duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these are the dukes that came of Reuel in the land of Edom: these are the sonnes of Basemath Esau wife.

18 Likewise these were the sonnes of Aholibamah Esau wife: duke Elath, duke Itan, duke Korah: these dukes came of Aholibamah, the daughter of Anah Esau wife.

19 These are the children of Esau, and these are the dukes of them. This Esau is Edom.

20 These are the sonnes of Seir the Horite, which inhabited the lande before, Lotan, and Shobal, and Zibeon, and Anah.

21 And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the sonnes of Seir in the land of Edom.

22 And the sonnes of Lotan were Hori, and Hemani, and Lotans sister was Timna.

23 And the sonnes of Shobal were these: Aluan, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the sonnes of Zibeon: both Ajah, & Anah: this was Anah that found mules in the wilderness, as he fedde his father Zibeons asses.

25 And the children of Anah were these: Dishon, and Aholibamah, the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Eshban, and Ithan, and Cheran.

27 The sonnes of Ezer are these: Bilhan, and Zauan, and Akan.

28 The sonnes of Dishan are these: Vz, and Aran.

29 These are the dukes of the Horites: duke Lotan, duke Shobal, duke Zibeon, duke Anah.

30 Duke Dishon, duke Ezer, duke Dishan. These be the dukes of the Horites, after their dukedomes in the land of Seir.

31 And these are the Kings that reigned

in the lande of Edom, before there reigned any King ouer the children of Israel.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his citie was Dinhabah.

33 And when Bela died, Iobab the sonne of Zerah of Bozra reigned in his stead.

34 When Iobab also was dead, Husham of the land of Temani reigned in his stead.

35 And after the death of Husham, Hadad the sonne of Bedad, which slew Midian in the field of Moab, reigned in his stead, and the name of his citie was Auith.

36 When Hadad was dead, then Samlah of Massakah reigned in his stead.

37 When Samlah was dead, Shaul of Rehoboth by the river, reigned in his stead.

38 When Shaul died, Baal-hanan the sonne of Achbor reigned in his stead.

39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his stead, and the name of his citie was Pau: & his wifes name Mehetabel the daughter of Maired, the daughter of Mezahab.

40 Then these are the names of the dukes of Esau, according to their families, their places, and by their names: duke Timna, duke Aluah, duke Ietheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations, in the land of their inheritance. This Esau is the father of Edom.

CHAP. XXXVII.

1 Ioseph accuseth his brethren. 2 He dreameth and is hated of his brethren. 3 He dreameth and is hated of his brethren. 4 He dreameth and is hated of his brethren.

5 Iacob now dwelt in the land, wherein his father was a stranger in the land of Canaan.

6 These are the generations of Iacob: when Ioseph was seuentene yeeres olde, he kept sheepe with his brethren, and the child was with the sonnes of Bilhah, and with the sons of Zilpah, his fathers wifes. And Ioseph brought vnto their father their ill euill saying.

7 Now Israel loued Ioseph more then all his sonnes, because he begate him in his olde age, and he made him a coate of many colours.

8 So when his brethren saw that their father loued him more then all his brethren, then they hated him, and could not speake peaceably vnto him.

9 And Ioseph dreamed a dreame, and told his brethren who hated him so much the more.

10 For he said vnto them, Heare I pray you, this dreame which I haue dreamed.

11 Behold now, we were binding sheaves in the midst of the field: and lo, my sheafe arose and also stood vpright, and behold, your sheaves compassed round about, and did reuerence to my sheafe.

12 Then his brethren said to him, What shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominion ouer vs? And they hated him so much the more, for his dreames, and for his wordes.

13 Again he dreamed another dreame, and tolde his brethren, and said, Behold, I haue had one dreame more, and behold, the Sunne and the Moone and eleuen staries did reuerence to me.

10 Then

h Vnto which by the riuer Esphraza.

Or, peace.

i Of Edom came the Idumaeans.

Or, slender.

*h The complaint of a euill word, and thus it was, they spoke and did against him. *Or, piece.**

c God reucaled him by a dream what should come to passe.

d The wordes God sheweth his selfe inuincible in his childe, who did the miracle of the we ched rapt, and him.

10 Then he told it vnto his father and to his brethren, and his father rebuked him, and sayde vnto him, What is this dreame, which thou hast dreamed? shall I, and thy mother and thy brethren come indeed, and fall on the ground before thee?

11 And his brethren enuied him, but his father noted the saying.

12 ¶ Then his brethren went to keepe their fathers sheepe in Shechem.

13 And Iſraell sayd vnto Ioseph, Doe not thy brethren keepe in Shechem? y come and I will fend thee to them.

14 And he answered him, I am here. Then he sayd vnto him, Goe now, see whether it be well with thy brethren, and how the flocks prosper, and bring me word againe. So he sent him from the vale of Hebron, and he came to Shechem.

15 ¶ Then a man found him, for loe, he was wandering in the field, and the man asked him, saying, What seekest thou?

16 And he answered, I seeke my brethren: tel me, I pray thee, where they keepe sheepe.

17 And the man said, They are departed hence: for I heard them say, Let vs goe vnto Dothan. Then went Ioseph after his brethren, and found them in Dothan.

18 And when they saw him afarre off, euen before hee came at them, they conspired against him for to slay him.

19 For they sayd one to another, Behold, this I dreamer commeth.

20 Come now therefore, and let vs slay him, and cast him into some pit, and we will say, A wicked beast hath deuoured him: then wee shall see, what will come of his dreames.

21 ¶ But when Reuben heard that, hee deliuered him out of their hands, and sayd, † Let vs not kill him.

22 Also Reuben sayd vnto them, Shedde not blood, but cast him into this pit that is in y wilderneſſe, and lay no hand vpon him. Thus he sayd, that he might deliuer him out of their hand, and restore him to his father againe.

23 ¶ Nowe when Ioseph was come vnto his brethren, they stript Ioseph out of his coate, his particoloured coat that was vpon him.

24 And they tooke him, and cast him into a pit, and the pit was empty, without water in it.

25 Then they ſate them downe to eat bread: and they liſt vp their eyes & looked, and behold, there came a company of Iſhmaelites from Gilead, and their camels laden with ſpicery & balme, and myrrhe, and were going to cary it downe into Egypt.

26 Then Iudah sayd vnto his brethren, What aualeth it if we slay our brother, though we keep his blood secret?

27 Come, and let vs ſel him to the Iſhmaelites, and let not our hands be vpon him: for he is our brother, and our fleſh: and his brethren obeyed.

28 Then the Midianites merchant men paſſed by, and they drew forth and liſt Ioseph out of the pit, and ſold Ioseph vnto the Iſhmaelites for twenty pieces of ſiluer: who brought Ioseph into Egypt.

29 ¶ Afterward Reuben returned to the pit, and beheld, Ioseph was not in the pit: then he rent his clothes,

30 And returned to his brethren, and ſaid, The child is not yonder, and I, whether ſhall I go?

31 And they tooke Iosephs coat, and killed a

kid of the goats, and dipped the coat in the blood.

23 So they ſent that particoloured coat, and they brought it vnto their father, and ſayd, This haue we found: ſee now whether it be thy ſonnes coat, or no.

33 Then he knew it, and ſayd, It is my ſonnes coate: a wicked beast hath deuoured him: Ioseph is ſurely torne in pieces.

34 And Iacob rent his clothes, and put ſackcloth about his loynes, and ſorowed for his ſonne a long ſeaſon.

35 Then all his ſonnes, and all his daughters roſe vp to comfort him, but hee would not bee comforted, but ſayd, Surely I will go down into the graue vnto my ſonne mourning: ſo his father wept for him.

36 And the Midianites ſold him into Egypt vnto Potiphar an Eunuch of Pharaohs, and his chiefe ſteward.

CHAP. XXXVIII.

2 The marriage of Iudah. 7. 9 The wife of Er and Onan, and the vengeance of God that came therevpon. 18 Iudah ſells with his daughter in law Tamar. 24 Tamar is ſuppoſed to be buried for whoredome. 29. 30 The birth of Pharez and Zarah.

And at that time Iudah went down from his brethren, and turned in to a man called Hirah an Adullamite.

2 And Iudah ſaw there the daughter of a man called Shuah a Canaanite: and he tooke her to wife, and went in vnto her.

3 So ſhe conceived and bare a ſonne, and he called his name Er.

4 ¶ And the conceived againe, & bare a ſonne, and he called his name Onan.

5 Moreouer ſhe bare yet a ſonne, whome he called Shelah: and Iudah was at Cherez when he bare him.

6 Then Iudah tooke a wife to Er, his firſt borne ſonne, whoſe name was Tamar.

7 ¶ Now Er the firſt borne of Iudah was wicked in the ſight of the Lorde: therefore the Lorde ſlew him.

8 Then Iudah ſayd vnto Onan, Goe in vnto thy brothers wife, and do the office of a kiſſinman vnto her, and rayſe vp ſeed vnto thy brother.

9 And Onan knew that the ſeede ſhould not be his: therefore when he went in vnto his brothers wife, hee ſpilled it on the ground, leſt hee ſhould giue ſeed vnto his brother.

10 And it was wicked in the eyes of the Lorde, which hee did: wherefore he ſlew him alſo.

11 Then ſaid Iudah to Tamar his daughter in law, Remaine a widow in y fathers houſe, til Shelah my ſonne growe vp (for he thought thus, Leſt hee die as well as his brethren.) So Tamar went and dwelt in her fathers houſe.

12 ¶ And in proceſſe of time alſo the daughter of Shuah Iudahs wife died. Then Iudah when he had left mourning, went vp to his ſheep ſheers to Timnah, he and his neighbour Hirah the Adullamite.

13 And it was told Tamar, ſaying, Behold, thy father in law goeth vp to Timnah, to ſheere his ſheepe.

14 Then ſhe put her widowes garments off from her, and covered her with a vail, and wrapped her ſelfe, and ſate downe in y Pethah-enaim, which is by the way to Timnah, becauſe the ſaw that Shelah was grown, and ſhe was not giuen vnto him to wife.

15 When Iudah ſawe her, hee iudged her an whore

k To wit, the meſſengers which were ſent.

l Chap. 44. 28.

m For I will murmur for him ſo long as I liue.

n Which word doth not alway ſignifie him that is gilded, but alſo him that is in ſome hie dignitie.

o For captaine of the guard.

a Moſes deſcribeth the genealogie of Iudah becauſe the Meſſias ſhould come of him.

b Which ſimilitude now ſignifying was condemned of God.

c Num. 36. 19.

d Num. 36. 19.

c This order was for the preſentation of the ſheepe, that the child begotten by the ſecond brother ſhould haue the name and inheritance: for the firſt which is in the new Teſtament aboliſhed.

d For ſhe could not marie in any other family ſo long as Iudah could retaine her in his.

e Er was comforted.

m For in the doores of the ſoueraignes: where were the ſoueraignes.

e Not deſiring the viſion, but willing to appeaſe his brethren.

f For Ioseph diligently ſeeketh to know the author of the dreame, but hee reuerſed not the meaning.

g The holy Ghoſt conuerts our ſinners in ſuch a waye which makes vice vertue & ſinners of diuines.

h Chap. 43. 23. Ioseph is not ſent to his life.

i Their hypocriſie appeareth in this, that they feared God, and thought it was no murder, if they ſhed not his blood, or alſo had an excuſe to couer their fault.

k For Ioseph ſurprizes the or priſe, Gen. 45. 17.

l Moſes writing according to the opinion of them which tooke the Midianites and Iſhmaelites to be both one, doeth here confound their names, as alſo appeareth verſe 36. Chap. 39. 1. of this was ſent offered to the Midianites, and ſold to the Iſhmaelites.

where : for she had covered her face.

16 And he turned to the way towards her, & sayd, Come, I pray thee, let me lie with thee, (for he knew not that she was his daughter in law) And she answered, What wilt thou giue me for to lie with me?

17 Then said he, I will lend thee a kid of the goats from the flocke : and she said, Well, if thou wilt giue me a pledge till thou fend it.

18 Then he said, What is the pledge that I shal giue thee? And she answered, Thy signet, and thy || cloke, and thy staffe that is in thine hand. So he gaue it her, and lay by her, and shee was with child by him.

19 Then the rofe, and went, and put her vaile from her, and put on her widowes rayment.

20 Afterward Iudah sent a kid of the goates by the hand of his neighbour the Adullamite, to receiue his pledge from the womans hand: but he found her not.

21 Then asked he the men of that place, saying, Where is the whore that *sate* in Enaim by the way side? And they answered, There was no whore here.

22 Hee came therefore to Iudah againe, and sayd, I cannot finde her, and also the men of the place sayd, there was no whore there.

23 Then Iudah sayd, Let her take it to her, left we be shamed : behold, I sent this kid, and thou hast not found her.

24 ¶ Now after three moneths, one told Iudah, saying, Tamar thy daughter in law hath played the whore, and lo, with playing thewhore, she is great with child. Then Iudah sayd, Bring ye her forth, and let her be burnt.

25 When she was brought forth, she sent to her father in law, saying, By the man vnto whom the things *pertaine*, an I with child: and said also, Looke, I pray thee, whose these are, the seale, and the cloke, and the staffe.

26 Then Iudah knew *them*, and sayd, Shee is more righteous then I : for *she hath done it*, because I gaue her not to Shelah my sonne. So he lay with her no more.

27 ¶ Now, when the time was come that she should be deliuered, behold, there were twinnies in her wombe.

28 And when she was in trauel, *the one* put out his hand: and the midwife tooke and bound a red *thread* about his hand, saying, This is come out first.

29 But when hee plucked his hand backe againe, loe, his brother came out, and the midwife sayd, How hast thou broken the breach vpon thee? And his name was called Pharez.

30 And afterward came out his brother that had the red *thread* about his hand, and his name was called Zarah.

CHAP. XXXIX.

1 Ioseph is sold to Potiphar. 2 God prospereth him. 3 Potiphar's wife tempteth him. 13. 20 Heu accuseth him as if he had committed fornication with him.

Now Ioseph was brought downe into Egypt: and Potiphar an Eunuch of Pharaohs (and his chiefe steward an Egyptian) bought him at the hand of the Ishmeelites, which had brought him thither.

2 And the Lord was with Ioseph, and hee was a man that prospered, and was in the house of his master the Egyptian.

3 And his master saw that the Lord was with

him, and that the Lord made all that he did, to prosper in his hand.

4 So Ioseph found fauour in his sight, and serued him : and he made him ruler of his house, and put all that he had in his hand.

5 And from that time that he had made him ruler ouer his house and ouer all that he had, the Lord blessed the Egyptians house for Iosephs sake: and the blessing of the Lord was vpon all that he had in the house, and in the field.

6 Therefore he left all that he had in Iosephs hand, & took account of nothing that was with him, save onely of the bread which hee did eate. And Ioseph was a faire person, and wel fauoured.

7 Now therefore after these things, his masters wife cast her eyes vpon Ioseph, and said, Lie with me.

8 But he refused, and said to his masters wife, Beholde, my master knoweth not what *he hath* in the house with me, but hath committed all that he hath to mine hand.

9 There is no man greater in this house then I: neither hath he kept any thing from me, but only thee, because thou art his wife: how then can I do this great wickednes, and so sinne against God?

10 And albeit the spake to Ioseph day by day, yet hee hearkened not vnto her to lie with her, or to be in her company.

11 Then on a certaine day Ioseph entred into the house to do his businesse : and there was no man of the household in the house :

12 Therefore she caught him by his garment, saying, Sleep with me : but he left his garment in her hand, and fled, and got him out.

13 Now when the saw that he had left his garment in her hand, and was fled out,

14 She called vnto the men of her house, and tolde them, saying, Behold, hee hath brought in an Ebrew vnto vs, to mocke vs: who came in to me for to haue slept with mee : but I cried with a loud voyce.

15 And when he heard that I lift vp my voyce and cryed, he left his garment with me, and fled away, and got him out :

16 So she laid vp his garment by her, vntill her lord came home.

17 Then shee tolde him according to these words, saying, The Ebrew seruāt, which thou hast brought vnto vs, came in to me, to mocke me.

18 But assoone as I lift vp my voyce and cryed, he left his garment with me, and fled out.

19 Then when his master heard y words of his wife, which shee tolde him, saying, After this manner did thy seruāt to me, his anger was kindled.

20 And Iosephs master took him and put him in prison in the place where the kings prisoners lay bound, and there he was in prison.

21 ¶ But the Lord was with Ioseph, & shewed him mercy, and got him fauour in the sight of the master of the prison.

22 And the keeper of the prison committed to Iosephs hand all the prisoners that were in y prison, & whatsoever they did there, that did he.

23 And the keeper of the prison looked vnto nothing that was vnder his hand, seeing that the Lord was with him : for whatsoever hee did, the Lord made it to prosper.

CHAP. XL.

1 The interpretation of dreames is of God. 12 Ioseph expoundeth the dreames of the two prisoners. 23 The magicians of the bulke.

c Because God prospereth him, and so he made religion to him his profit.

e For he was rich that all day should prosper well & therefore hee did not care.

g The fear of God profiteth him against her conuulsion.

h This dream that when innocencie is innocent it is joyed to receive innocencie and cast.

i Now after this manner.

k In the prison house.

l His call ment in the prison may be gathered of the Psalm.

m Hee was not in prison vnto him.

n That is, nothing was done without his commandment.

a God had wonderfully blinded him, that he could not know her by her talke.

b Of the thing said.

f That his wickednesse might not be knowen to others.

g Ebr. in company. h He feareth man more then God.

i We see that the Law, which was written in mans heart, taught them that whosoever should be punished with death alike law as yet was given.

k For the horror of the face condemned him.

l Their hainous time was signified by this monstrous birth.

a Read Chap. 37 36.

b The fauour of God is the fountain of all prosperitie.

† Ebr. were gone into their inward parts.

h Both his dreames tend to one end.

g Or abundance and samitie.

† Or, they shall remember no more the plentie.

i The office of a true Prophet is not onely to shew the euill to come, but also the remedies for the same.

k None should be preferred to honour that haue not gifts of God meete for the same.

* Psal. 105. 23.
1 mac. 2. 53.
ail. 7. 10.
† Ebr. mouth.
l Some read, the people shall kisse thy mouth that is, shall obey thee in all things.
† Or, figure.
† Ebr. second charret.

eat vpon the first seven fat kine.

21 And when they had eaten them vp, it could not be known that they had eaten them, but they were still as euill fauoured, as they were at the beginning: so did I awake.

22 Moreover I saw in my dreame, and behold, seven eares sprang out of one stalk, full and faire.

23 And loe, seven eares withered, thine, and blasted with the East wind, sprang vp after them.

24 And the thinne eares deuoured the seven good eares. Now I haue tolde the footsayers, and none can declare it vnto me.

25 ¶ Then Ioseph answered Pharaoh, ^h Both Pharaohs dreames are one. God hath shewed Pharaoh, what he is about to doe.

26 The seven good kine are seven yeeres, and the seven good eares are seven yeeres: this is one dreame.

27 Likewise the seven thinne and euill fauoured kine, that came out after them, are seven yeeres: and the seven emptic eares blasted with the East wind, are seven yeeres of famine.

28 This is the thing which I haue saide vnto Pharaoh, that God hath shewed vnto Pharaoh, what he is about to doe.

29 Behold, there come seven yeeres of great plentie in all the land of Egypt.

30 Again, there shall arise after them seven yeeres of famine, so that all the plentie shall be forgotten in the land of Egypt, and the famine shall consume the land:

31 Neither shall the plentie be known in the land, by reason of this famine that shall come after: for it shall be exceeding great.

32 And therefore the dreame was doubled vnto Pharaoh the second time, because the thing is established by God, and God hasteth to performe it.

33 Now therefore let Pharaoh provide for a man of vnderstanding and wisdom, and let him ouer the land of Egypt.

34 Let Pharaoh make and appoint officers ouer the land, and take vp the fifth part of the land of Egypt in the seven plenteous yeeres.

35 Also let them gather all the food of these good yeeres that come, and lay vp corne vnder the hand of Pharaoh for food, in the cities, & let them keepe it.

36 So the food shall bee for the prouision of the land, against the seven yeeres of famine, which shall be in the land of Egypt, that the land perish not by famine.

37 ¶ And the saying pleased Pharaoh and all his seruants.

38 Then said Pharaoh vnto his seruants, Can we finde such a man as this, in whom is the spirit of God?

39 Then Pharaoh said to Ioseph, For as much as God hath shewed thee all this, there is no man of vnderstanding, or of wisdom like vnto thee.

40 ¶ Thou shalt be ouer mine house, and at thy hand shall all my people be armed, onely in the Kings throne will I be about thee.

41 Moreover Pharaoh said to Ioseph, Behold, I haue set thee ouer all the land of Egypt.

42 And Pharaoh tooke off his ring from his hand, and put it vpon Iosephs hand, and araid him in garments of fine linnen, and put a golden chaine about his necke.

43 So he set him vpon the best charret that

he had, saue one: and they cried before him, Abrech, and placed him ouer all the lande of Egypt.

44 Again Pharaoh said vnto Ioseph, I am Pharaoh, and without thee shall no man lift vp his hand or his foote in all the land of Egypt.

45 And Pharaoh called Iosephs name Zaphnath-paaneah: and he gaue him to wife Asenath the daughter of Poti-phera prince of On: then went Ioseph abroad in the land of Egypt.

46 ¶ And Ioseph was thirtie yeere old when he stood before Pharaoh King of Egypt: and Ioseph departing from the presence of Pharaoh, went throughout all the land of Egypt.

47 And in the seven plenteous yeeres the earth brought forth store.

48 And he gathered vp all the food of the seven plenteous yeeres, which were in the land of Egypt, and laid vp food in the cities: the food of the field, that was round about euery citie, laid he vp in the same.

49 So Ioseph gathered wheate, like vnto the sand of the sea in multitude out of measure, vntill he left numbering: for it was without number.

50 Now vnto Ioseph were borne two sonnes (before the yeeres of famine came) which Asenath the daughter of Poti-phera prince of On bare vnto him.

51 And Ioseph called the name of the first borne Manasseh: for God, said he, hath made mee forget all my labour and all my fathers house-hold.

52 Also he called the name of the second, Ephraim: for God, said he, hath made me fruitful in the land of mine affliction.

53 ¶ So the seven yeeres of the plentie that was in the land of Egypt, were ended.

54 ¶ Then began the seven yeeres of famine to come, according as Ioseph had sayd: and the famine was in all lands, but in the land of Egypt was bread.

55 At the length all the land of Egypt was afflicted, and the People cryed to Pharaoh for bread. And Pharaoh sayd vnto all the Egyptians, Go to Ioseph: what he saith to you, do ye.

56 When the famine was vpon all the lande, Ioseph opened all places wherein the store was, and sold vnto the Egyptians: for the famine waxed sore in the land of Egypt.

47 And all countreyes came to Egypt to buy corne of Ioseph, because the famine was sore in all lands.

CHAP. XLII.

3 Iosephs brethren came into Egypt to buy corne. 7 Reckoneth sheweth, and drieth them. 24 Simon is put in prison. 26 The other returne to their father to sell Benjamin.

¶ Then a Iakob saw that there was food in Egypt, and Iakob sayd vnto his sonnes, Why gaze ye one vpon another?

2 And hee sayd, Beholde, I haue heard that there is food in Egypt. ¶ Get you downe thither, and buy vs food thence, that wee may liue and not die.

3 ¶ So went Iosephs ten brethren downe to buy corne of the Egyptians.

4 But Benjamin Iosephs brother would not Iakob fend with his brethren: for hee sayd, Left death should befall him.

5 And the sonnes of Israel came to buy food among them that came: for there was famine in the land of Canaan.

m In figure of a tower, which was a tower of watch, and a watch of the tower, or house of God.

n Or, the expression of Ioseph.

o His age is not counted better than that which hee had in the house of God.

p Chap. 37. 5.

q Ebr. made him a son.

r Ebr. made him a son.

s Ebr. made him a son.

t Ebr. made him a son.

u Chap. 46. 1.

v Chap. 46. 1.

w Notwithstanding that hee is the true Child of God, yet in company of the wicked, hee is counted as one of them.

x And the sonnes of Israel came to buy food among them that came: for there was famine in the land of Canaan.

y And the sonnes of Israel came to buy food among them that came: for there was famine in the land of Canaan.

z And the sonnes of Israel came to buy food among them that came: for there was famine in the land of Canaan.

aa And the sonnes of Israel came to buy food among them that came: for there was famine in the land of Canaan.

ab And the sonnes of Israel came to buy food among them that came: for there was famine in the land of Canaan.

ac And the sonnes of Israel came to buy food among them that came: for there was famine in the land of Canaan.

ad And the sonnes of Israel came to buy food among them that came: for there was famine in the land of Canaan.

ae And the sonnes of Israel came to buy food among them that came: for there was famine in the land of Canaan.

af And the sonnes of Israel came to buy food among them that came: for there was famine in the land of Canaan.

ag And the sonnes of Israel came to buy food among them that came: for there was famine in the land of Canaan.

ah And the sonnes of Israel came to buy food among them that came: for there was famine in the land of Canaan.

ai And the sonnes of Israel came to buy food among them that came: for there was famine in the land of Canaan.

aj And the sonnes of Israel came to buy food among them that came: for there was famine in the land of Canaan.

6 Now Ioseph was gouernour of the land, who solde to all the people of the land: then Iosephs brethren came, and bowed their face to the ground before him.

7 And when Ioseph saw his brethren, hee knew them, and e made himselfe strange toward them, and spake to them roughly, and said vnto them, Whence come yee? Who answered, Out of the land of Canaan, to buy vitale.

8 (Now Ioseph knew his brethren, but they knew not him.)

9 And Ioseph remembered the * dreames, which he dreamed of them) & he said vnto them, Ye are spies, and are come to see the t weakenesse of the land.

10 But they sayd vnto him, Nay, my lord, but to buy vitale thy seruants are come.

11 Wee are all one mans sonnes: wee meane truly, and thy seruants are no spies.

12 But he said vnto them, Nay, but ye are come to see the weakenesse of the land.

13 And they said, We thy seruants are twelue brethren, the sonnes of one man in the land of Canaan: and behold, the yongest is this day with our father, and one is not.

14 Againe Ioseph sayd vnto them, This is it that I spake vnto you, saying, Ye are spies.

15 Herely ye shall be prouoed: * by the life of Pharaoh, yee shall not goe hence, except your yongest brother come hither.

16 Send one of you which may fet your brother, and yee shall be kept in prison, that your wordes may be prouoed, whether there be truth in you: or els by the life of Pharaoh yee are but spies.

17 So he put them in ward three dayes.

18 Then Ioseph said vnto them the third day, This doe, and liue: for I e feare God.

19 If ye be true men, let one of your brethren be bound in your prison house, and goe yee, cary foode for the famine of your houses:

20 * But bring your yonger brother vnto me, that your wordes may be tried, and that yee die not: and they did so.

21 ¶ And they said one to another, ¶ We haue verily sinned against our brother, in that we saw the anguish of his soule, when he besought vs, and we would not heare him: therefore is this trouble come vpon vs.

22 And Reuben answered them, saying, Warned I not you, saying, * Sinne not against the child, and ye would not heare? and lo, his blood is now required.

23 (And they were not aware that Ioseph vnderstood them: for hee t spake vnto them by an interpreter.)

24 Then he turned from them, and wept, and turned to them again, and communed with them, and tooke Simeon from among them, and bound him before their eyes.

25 ¶ So Ioseph commanded that they should fill their sackes with wheate, and put euery mans money againe in his sacke, and giue them vitale for the iourney: and thus did he vnto them.

26 And they layd their vitale vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his asse prouender in the Inne, hee spied his money: for lo, it was in his sackes mouth.

28 Then he sayd vnto his brethren, My money is restored: for lo, it is euen in my sacke. And

their heart t falled them, and they were i astonished, and sayd one to another, What is this? hat God hath done vnto vs?

29 ¶ And they came vnto Iakob their father vnto the land of Canaan, and tolde him all that had befallen them, saying,

30 The man, who is lord of the land, spake roughly to vs, and put vs in prison as spies of the country.

31 And we said vnto him, We are true men, and are no spies.

32 We are twelue brethren, sonnes of our father: one is not, and the yongest is this day with our father in the land of Canaan.

33 Then the lord of the country said vnto vs, Herely shall I know if ye be true men: Leau one of your brethren with me, and take foode for the famine of your houses, and depart.

34 And bring your yongest brother vnto me, that I may know that yee are no spies, but true men: so will I deliuer you your brother, and yee shall occupie in the land.

35 ¶ And as they emptied their sackes, beholde, euery mans bundle of money was in his sacke: and when they and their father sawe the bundels of their money, they were afraid.

36 Then Iakob their father said to them, Ye haue robbed me of my children: Ioseph is not, and Simeon is not, and ye will take Benjamin: all these things are against me.

37 Then Reuben answered his father, saying, Slay my two sonnes if I bring him not to thee againe: deliuer him to mine hand, and I will bring him to thee againe.

38 But he said, My sonne shall not goe downe with you: for his brother is dead, and he is left alone: if death come vnto him by the way which ye goe, then ye shall bring my gray head with sorrow vnto the graue.

CHAP. XLIII.

13 Iakob suffereth Benjamin to depart with his children. 23 Simon a deliuered out of prison. 30 Iosephs words as he wept. 32 They fast together.

Now great a famine was in the land.

2 And when they had eaten vp the vitale which they had brought from Egypt, their father said vnto them, Turne againe, and buy vs a little food.

3 And Iudah answered him, saying, The man charged vs by an oth, saying, * Neuer see my face, except your brother be with you.

4 If thou wilt send our brother with vs, wee will goe downe, and buy thee foode:

5 But if thou wilt not send him, we will not goe downe: for the man said vnto vs, * Lookeme not in the face, except your brother be with you.

6 And Israel said, Wherefore dealt you so euill with me, as to tell the man, whether yee had yet a brother or no?

7 And they answered, The man asked us of our selues & of our kindred, saying, Is your father yet aliue? haue ye any brother? And we told him according to these wordes: could we know certainly, he would say, Bring your brother downe?

8 Then said Iudah to Israel his father, Send the boy with me, that we may rise and goe, and that we may liue, and not die, both we, and thou, and our children.

9 I will bee suretie for him: of mine hande shalt thou require him. * If I bring him not to thee, and set him before thee, then let me beave

C

† Ebr. weni out. Because their conscience accused them of their sinne, they thought that God would haue brought them to trouble by this money.

† Or cannot be found.

† Or, fight upon me &c. For they, touched not to be touched with any love toward their brethren, which increased his sorrow: and partly as appeareth, he suspected them for Ioseph.

* This was a great temptation to Iakob to suffer so great famine in that land where God had promised to clese him. * Chap. 42. 20.

* Chap. 42. 20.

† Or, of our estate and condition. † Ebr. to the mouth of these words: that is, that thing which he asked us.

* Chap. 42. 22. † Ebr. I will be suretie for thee.

* This drinking about to be found, not any particular signes of the fathers not approved by Gods word.

* Chap. 37. 5.

† Ebr. and Ioseph, a drinking.

Ph. id.

† The Egyptians which were sold in, vnto the Canaanites by their king, Ioseph God forbiddeth to see a by any be-see: yee Ioseph dwelling among the wicked, methinks of their compassions.

* And therefore we true and iust.

* Chap. 42. 5.

† Affliction maketh men to acknowledge their fault, which otherwise they would denieable.

* Chap. 37. 21. g God will take vengeance vpon vs and our owne sinners.

† Ebr. an interpreter between vs, Ioseph. h Though hee feared his life, yet his brother y affliccion reassured.

17 But he answered, God forbid, that I should doe so, but the man, with whom the cup is found, he shall be my seruant, and goe yee in peace vnto your father.

18 ¶ Then Iudah drewe neere vnto him, and said, O my lord, let thy seruant now speake a word in my lords eares, and let not thy wrath be kindled against thy seruant: for thou art euen as Pharaoh.

19 My lord asked his seruants, saying, * Hane ye a father, or a brother?

20 And we answered my lord, We haue a father that is old, and a yong [†]childe, which he begate in his age: and his brother is dead, and hee alone is left of his mother, and his father loueth him.

21 Now thou faidest vnto thy seruants, Bring him vnto mee, that I may [†]set mine eye vpon him.

22 And we answered my lord, The child can not depart from his father: for if hee leaue his father, his father would die.

23 Then faidest thou vnto thy seruants, * Except your yonger brother come downe with you, looke in my face no more.

24 So when we came vnto thy seruant our father, and shewed him what my lord had said,

25 And our father said vnto vs, Goe againe, buy vs a little food,

26 Then we answered, We cannot go downe: but if our yongest brother [†]goe with vs, then will we go downe: for we may not fee the mans face, except our yongest brother be with vs.

27 Then thy seruant my father said vnto vs, Ye know that my [†]wife bare me two [†]sonnes,

28 And the one went out from me, and I said, Of a suretie he is torne in [†]pieces, and I saw him not since.

29 Now yee take this also away from mee: if death take him, then [†]ye shall bring my gray head in forrow to the graue.

30 Now therefore, when I come to thy seruant my father, and the childe [†]bee not with vs, (seeing that his [†]life dependeth on the childe's life)

31 Then when hee shall see that the childe [†]is not come, he will die: so shall thy seruants bring the gray head of thy seruant our father with forrow to the graue.

32 Doubtlesse thy seruant became suretie for the childe, to my father, and said, * If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.

33 Now therefore, I pray thee, let [†]me thy seruant bide for the childe, as a seruant to my lord, and let the childe goe vp with his brethren.

34 For how can I goe vp to my father, if the childe [†]bee not with mee, vnlesse I would see the euill that shall come on my father?

CHAP. XLV.

1 Ioseph made himself knowne to his brethren. 8 Hee sheweth that all was done by Gods providence. 18 Pharaoh commended him to his father. 24 Ioseph exhorted his brethren to concord. 27 Iacob bleiseth them.

Then Ioseph could not reframe himselfe before all that stood by him, but hee cried, * Haue forth euery man from me. And there carried not one with him, while Ioseph vttered himselfe vnto his brethren.

2 And he wept, and cried, so that the Egyptians heard: the house of Pharaoh heard also.

3 Then Ioseph said to his brethren, I am Io-

seph: deeth my father yet lie? But his brethren could not answer him, for they were astonished at his presence.

4 Againe, Ioseph said to his brethren, Come neere, I pray you, to mee. And they came neere. And hee said, * I am Ioseph your brother, whom ye sold into Egypt.

5 Now therefore be not sad, neither grieved with your selues, that ye sold me hither: For God did send me before you for my preservation.

6 For now two yeeres of famine haue bene thorow the land, and five yeeres are behinde, wherein neither [†]shalbe earing nor harvest.

7 Wherefore God sent me before you to preserve your posteritie in this land, and to saue you aliuie by a great deliuerance.

8 Now then you sent not mee hither, but [†]God, who hath made mee a father vnto Pharaoh, and lord of all his house, and ruler thorowout all the land of Egypt.

9 Haste you and go vp to my father, and tell him, Thus saith thy sonne Ioseph, God hath made me lord of all Egypt: come downe to mee, tarie not.

10 And thou shalt dwell in the land of Goshen, and shalt be neere me, thou and thy children, and thy childrens children, and thy sheepe, and thy beasts, and all that thou hast.

11 Also I will nourish thee there (for yet remaine five yeeres of famine) least thou perish through poutertie, thou and thy household, and all that thou hast.

12 And behold, your eyes do see, and the eyes of my brother Beniamin, that [†]my mouth speaketh to you.

13 Therefore tel my father of all mine honour in Egypt, and of all that ye haue seene, and make haste, and bring my father hither.

14 Then hee fell on his brother Beniamins necke, & wept, and Beniamin wept on his necke.

15 Moreouer, hee kissed all his brethren, and wept vpon them: and afterward his brethren talked with him.

16 ¶ And the [†]tidings came vnto Pharaohs house, so that they said, Iosephs brethren are come: and it pleased Pharaoh well, and his seruants.

17 Then Pharaoh said vnto Ioseph, Say to thy brethren, This do ye, lade your beasts and depart, go to the land of Canaan,

18 And take your father, and your households, and come to me, and I will giue you the [†]best of the land of Egypt, and ye shall eate of the [†]fat of the land.

19 And I command thee, Thus doe yee, Take you chariots out of the land of Egypt for your children, and for your wiues, and bring your father and come.

20 Also [†]I regard not your stuffe: for the best of all the land of Egypt is yours.

21 And the children of Israel did so: and Ioseph gaue them chariots according to the commandement of Pharaoh: hee gaue them victuall also for the iourney.

22 Hee gaue them all, none except, change of raiment: but vnto Beniamin hee gaue three hundred pieces of siluer, and five sutes of raiment.

23 And vnto his father [†]he likewise he sent ten hee asses laden with the best things of Egypt, and ten shee asses laden with wheate, and bread and meat for his father by the way.

24 So hee sent his brethren away, and they departed:

* After 7113.

b This example teacheth that we must by all means comfort them, which are truly humbled and wounded for their finnes. * Chap. 50. 20.

c Albeit God doth honey, yet he sumeth many wickednesse to serue to his glory.

d That is, that I speak in your owne language, and haue none in mystery.

† Else, voice.

e The most plentiful ground. f The chieft fruits and come modities.

† Else, he sent many, or gifts.

For, he sent as much to his father as to his brethren.

g Being he had
remitted the fault
done toward him,
he would not that
they should accuse
one another.

h As one between
hope and feare.

parted : and he said vnto them, **¶** Fall not out by the way.

25 **¶** Then they went vp from Egypt, and came vnto the land of Canaan vnto Isaakob their father,

26 And told him, saying, Ioseph is yet aliue, and hee also is gouernour ouer all the land of Egypt, and Isaakobs heart ^h failed : for he beleued them not.

27 And they told him all the words of Ioseph, which he had said vnto them : but when he saw the charers, which Ioseph had sent to carie him, then the spirit of Isaakob their father reuiued.

28 And Israell said, *I haue enough: Ioseph my sonne is yet aliue: I will goe and see him yet I die.*

CHAP. XLVI.

a God assisteth Isaakob of his journey into Egypt. 27 The number of his familie when hee went into Egypt. 29 Ioseph meeteth his father. 34 Hee teacheth his brethren what to answer to Pharaoh.

Then Israell tooke his journey with all that he had, and came to Beer-sheba, and offered sacrifice vnto the God of his father Izhak.

2 And God spake vnto Israell in a vision by night, saying, Isaakob, Isaakob. Who answered, I am here.

3 Then hee said, I am God, the God of thy father, feare not to goe downe into Egypt : for I will there make thee a great nation.

4 I will goe downe with thee into Egypt, and I will also bring thee vp againe, and Ioseph shall put his hand vpon thine eyes.

5 Then Isaakob rose vp from Beer-sheba: and the sonnes of Israell caried Isaakob their father, and their children, and their wiues, in the charers, which Pharaoh had sent to carie him.

6 And they tooke their cattel & their goods, which they had gotten in the land of Canaan, and came into Egypt, both Isaakob and all his feed with him.

7 His sonnes and his sonnes sonnes with him, his daughters and his sonnes daughters, and all his feed brought he with him into Egypt.

8 And these are the names of the children of Israell, which came into Egypt, euen Isaakob and his sonnes: Reuben Isaakobs first borne.

9 And the sonnes of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.

10 And the sonnes of Simeon: Iemuel, and Iamin, and Ohad, and Iachin, and Zohar, & Shaul the sonne of a Canaanitish woman.

11 Also the sonnes of Levi: Gershon, Kohath, and Merari.

12 Also the sonnes of Iudah: Er, & Onan, and Shelah, and Pharez, and Zerah : (but Er and Onan died in the land of Canaan) and the sonnes of Pharez were Hezron and Hamul.

13 Also the sonnes of Issachar: Tola, and Phunah, and Iob, and Shimron.

14 Also the sonnes of Zebulun: Sered, and Elon and Lahleel.

15 These be the sonnes of Leah, which she bare vnto Isaakob in Padan Aram, with his daughter Dinah. All the soules of his sonnes and his daughters were thirtie and three.

16 Also the sonnes of Gad: Ziphion, & Haggi, Shuni, and Erbon, Eui, and Arodi, and Areli.

17 Also the sonnes of Asher: Timnah, and Ishaah, and Iui, and Beriash, & Sherah their sister. And the sonnes of Beriash: Heber, and Malchiel.

18 These are the children of Zilpah, whom

Laban gaue to Leah his daughter : and these three bare vnto Isaakob, euen sixteene soules.

19 The sonnes of Rahel Isaakobs wife, were Ioseph, and Benjamin.

20 And vnto Ioseph in the land of Egypt, were borne Manasseh, and Ephraim, which Asenath the daughter of Poti-pherah prync of On bare vnto him.

21 Also the sonnes of Benjamin: Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Roth, Muppim, and Huppim, and Ard.

22 These are the sonnes of Rahel, which were borne vnto Isaakob, fourteene soules in all.

23 Also the sonnes of Dan: Hushim.

24 Also the sonnes of Naphthali: Iahzeel, and Guni, and Iezer, and Shillem.

25 These are the sonnes of Bilhah, which Laban gaue vnto Rahel his daughter, and these bare these to Isaakob, in all, seuen soules.

26 All the soules, that came with Isaakob into Egypt, which came out of his loynes (beside Isaakobs sonnes wiues) were in the whole, threescore and fixe soules.

27 Also the sonnes of Ioseph, which were borne him in Egypt, were two soules: so that all the soules of the house of Isaakob, which came into Egypt, are seuentie.

28 Then he sent Iudah before him vnto Ioseph, to direct his way vnto Goshen, and they came into the land of Goshen.

29 Then Ioseph made readie his charer and went vp to Goshen to meete Israell his father, and presented himselfe vnto him, and fel on his necke, and wept vpon his necke a good while.

30 And Israell said vnto Ioseph, Now let me die, since I haue seene thy face, and that thou art yet aliue.

31 Then Ioseph said to his brethren, and to his fathers house, I will goe vp and shew Pharaoh, and tell him, My brethren and my fathers house, which were in the lande of Canaan, are come vnto me.

32 And the men are shepherds, and because they are shepherds, they haue brought their sheep and their cattell, and all that they haue.

33 And if Pharaoh call you, and aske you, What is your trade?

34 Then yee shall say, Thy seruants are men occupied about cattell, from our childhood euen vnto this time, both we and our fathers: that yee may dwell in the land of Goshen: for euerie sheepe keeper is an abomination vnto the Egyptians.

CHAP. XLVII.

7 Isaakob commeth before Pharaoh, and telleth him his age. 11 The land of Goshen is giuen him. 22 The idolatrous Priests haue lying of the King. 28 Isaakobs age when hee died. 30 Ioseph sweareth to burie him with his fathers.

Then came Ioseph, and tolde Pharaoh, and said, My father, and my brethren, and their sheepe, and their cattell, and all that they haue, are come out of the land of Canaan, and behold, they are in the land of Goshen.

2 And Ioseph tooke part of his brethren, euen five men, and presented them vnto Pharaoh.

3 Then Pharaoh said vnto his brethren, What is your trade? And they answered Pharaoh, Thy seruants are shepherds, both we and our fathers.

4 They said moreover vnto Pharaoh, For to sojourn in the land are we come: for thy seruants haue no pasture for their sheepe, so fore is the famine in the land of Canaan. Now therefore, we pray thee,

a Whereby hee
both signified that
he worshipped the
true God, and also
that he kept in his
heart the possesi-
on of that land,
from whence pres-
ent necessitye
droue him.
b Conducting
thee by my power.
c In thy posterite.
d Shall that thine
eyes when thou
diest: which ap-
pertained to him
that was most de-
uoted, or chiefe
of the red.
* Job. 23. 4. 24.
10. 5. 23. 24. 25. 26.

* Exod. 1. 2. 26. 6.
34. num. 26. 5.
3. chron. 5. 1.
* Exod. 6. 1. 5.
3. chron. 4. 2. 4.
* 1. Chron. 6. 1.

* 1. Chron. 2. 3. and
4. 21. cap. 38. 3.
* 1. Chron. 7. 1.

3. Chron. 7. 1.

* 1. Chron. 7. 30.

* Chap. 45. 1.

* 1. Chron. 7. 4. 8. 1.

* Daniel 1. 13. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* 1. Chron. 7. 4. 8. 1.

* 1. Chron. 7. 4. 8. 1.

* 1. Chron. 7. 4. 8. 1.

* He was
shamed of his
deceit and
though they
were of
bale con-
science.

* God desired
the world
his, that they
might forsake
the idols
of the world
and cleane to him.

* That he
might be
that they
were
and he was
not of
the world
and cleane to him.

chee, let thy seruants dwell in the land of Goshen.

5 Then spake Pharaoh to Ioseph, saying, Thy father and thy brethren are come vnto thee.

6 The land of Egypt is before thee: in the best place of the land make thy father and thy brethren dwell: let them dwell in the land of Goshen: and if thou knowest that there beemen of ciuilitie among them, make them rulers ouer my cattell.

7 Ioseph also brought Iaakob his father, and set him before Pharaoh. And Iaakob † saluted Pharaoh.

8 Then Pharaoh sayd vnto Iaakob, † How olde art thou?

9 And Iaakob said vnto Pharaoh, The whole time of my pilgrimage is an hundredth and thirty yeeres: few and euill haue the dayes of my life bene, and I haue not attained vnto the yeeres of the life of my fathers, in the dayes of their pilgrimages.

10 And Iaakob † tooke leaue of Pharaoh, and departed from the presence of Pharaoh.

11 ¶ And Ioseph placed his father, & his brethren, and gaue them possession in the land of Egypt in the best of the land, *even* in the land of Rameses, as Pharaoh had commanded.

12 And Ioseph nourished his father, and his brethren, and all his fathers household with bread, *eu*en to the young children.

13 ¶ Now there was no bread in all the land: for the famine *was* exceeding fore: so that the land of Egypt, and the land of Canaan were † famished by reason of the famine.

14 And Ioseph gathered all the money, that was found in the land of Egypt, and in the land of Canaan, for the come which they bought, and Ioseph layd vp the money in Pharaohs house.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioseph, and sayde, Giue vs bread: for why should we die before thee? for our money is spent.

16 Then sayd Ioseph, Bring your cattell, and I will giueyou for your cattell, *if your* money bee spent.

17 So they brought their cattell vnto Ioseph, and Ioseph gaue them bread for the horses, and for the flocks of sheepe, and for the herds of cattell and for the asses: so he fed them with bread for all their cattell that yeeere.

18 But when the yeeere was ended, they came vnto him the next yeeere, and sayd vnto him, We will not hide from my lord, that since our money is spent, and my lord hath the herds of the cattell, there is nothing left in the sight of my lord, but our bodies and our ground.

19 Why shall we perish in thy sight, both we, and our land? buy vs and our land for bread, and we and our land will be bond to Pharaoh: therefore giue vs seed, that wee may liue and not die, and that the land goe not to wast.

20 So Ioseph bought all the land of Egypt for Pharaoh: for the Egyptians folde euery man his ground, because the famine was fore vpon them: so the land became Pharaohs.

21 And he removed the people vnto the cities, from one † side of Egypt *eu*en to the other.

22 Only the land of the Priests bought he not: for the Priests had an ordinarie of Pharaoh, and they did eat their ordinarie, which Pharaoh gaue them: wherefore they sold not their ground.

23 Then Ioseph said vnto the people, Behold, I haue bought you this day, & your land for Pharaoh: loe, *here* is seed for you: sowe therefore the ground.

24 And of the increase yee shall giue the fifth part vnto Pharaoh, and foure parts shall be yours for the seeds of the field, and for your meate, and for them of your householdes, and for your children to eate.

25 Then they answered, Thou hast saued our liues: let vs finde grace in the sight of my lord, and we will be Pharaohs seruants.

26 Then Ioseph made it a lawe ouer the land of Egypt vnto this day, that Pharaoh should haue the fifth part, *except* the land of the Priests only, which was not Pharaohs.

27 ¶ And Israel dwelt in the land of Egypt, in the countrey of Goshen: and they had their possessions therein, and grew and multiplied exceedingly.

28 Moreover, Iaakob liued in the lande of Egypt seuentene yeeres, so that the whole age of Iaakob *was* an hundredth forty and seven yeeres.

29 Now when the time drew nere that Israel must die, he called his sonne Ioseph, and sayd vnto him, If I haue now found grace in thy sight, put thy hand now vnder my thigh, and deale mercifully and truly with me: bury me not, I pray thee, in Egypt.

30 But when I shall sleepe with my fathers, thou shalt cary me out of Egypt, and bury me in their buriall. And he answered, I will do as thou hast sayd.

31 Then he sayde, Swear vnto mee. And hee sware vnto him. And Israel worshipped towards the beds head.

CHAP. XLVIII.

1 Ioseph with his two iouers witnesseth to sicke father. 2 Iaakob rehearseth Gods promise. 3 He receiueth Iosephs ianues in his. 19 He preceiuethe thyrenger. 21 He prophesieth his returne to Canaan.

A Gaine after this, one said to Ioseph, Loe, thy father is sicke: then hee tooke with him his two sonnes, Manasseh and Ephraim.

2 Also one tolde Iaakob, and said Behold, thy sonne Ioseph is come to thee, and Israel tooke his strength vnto him and sate vpon the bed.

3 Then Iaakob sayde vnto Ioseph, God † almighty appeared vnto me at † Luz in the land of Canaan, and blessed me.

4 And he sayd vnto me, Behold, I will make thee fruitful, and will multiply thee, & will make a great number of people of thee, and will giue this land vnto thy feede after thee for an euerlasting possession.

5 ¶ And now thy two sonnes Manasseh, and Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, shall be mine, as Reuben and Simeon are mine.

6 But thy linage, which thou hast begotten after them, shall be thine: they shall be called after the names of their brethren in their inheritance.

7 Nowe when I came from Padan, Rachel † died vpon mine hand in the land of Canaan, by the way where there was but halfe a dayes journey of ground to come to Ephrath: and I buried her there in the way to Ephrath: the same is Bethlehem.

8 Then Israel beheld Iosephs sonnes and said, Whose are these?

b Pharaoh in providing for idolastrous priests, shall be a condemnation to all them who neglect the true ministers of Gods word.

* Chap. 24. 2. i. Hereby he protested that he died in the faith of his father, teaching his children to hope in the promised land. k He reoyced that Ioseph had promised him, and setting him in vpon his pillow, praised Gods word. 1. Canaan. 19. 10

l Ioseph moved children that the children should be received into Iaakobs family, which was the Church of God, then to enjoy all the treasures of Egypt. vnto all sufficient. * Chap. 26. 1. 3.

b Which is true in the calling Israel vnto the coming of Christ, and in the spiritual Canaan. 21. Chap. 4. 1. 30.

* Chap. 35. 19.

The faithfull acknowledge all benefits to come of Gods free mercy.

9 And Ioseph said vnto his father, They are my sonnes, which God hath giuen me heere. Then he said, I pray thee, bring them to me, that I may blefse them:

10 (For the eyes of Israel were dim for age, so that he could not well see.) Then he caused them to come to him, and he kissed them and embraced them.

11 And Israel saide vnto Ioseph, I had not thought to haue seene thy face: yet loe, God hath shewed me also thy seede.

12 And Ioseph tooke them away from his knees, and did reuerence & downe to the ground.

13 Then tooke Ioseph them both, Ephraim in his right hand toward Israels left hand, and Manasseh in his left hand toward Israels right hand, so he brought them vnto him.

14 But Israel stretched out his right hand, and laid it on Ephraims head, which was the younger, and his left hand vpon Manassehs head (directing his hands of purpose) for Manasseh was the elder.

15 ¶ Also he blefseth Ioseph, and sayde, The God, before whom my fathers, Abraham, and Izhak did walke, the God, which hath fed mee all my life long vnto this day, *blisse thee.*

16 The Angel, which hath deliuered me from all euill, blefse the children, and let my name be named vpon them, and the name of my fathers Abraham and Izhak, that they may grow as fish vnto a multitude in the mides of the earth.

17 But when Ioseph saw that his father layed his right hand vpon the head of Ephraim, it displeased him: and he stayed his fathers hand to remove it from Ephraims head to Manassehs head.

18 And Ioseph sayd vnto his father, Not so, my father, for this is the eldest: put thy right hand vpon his head.

19 But his father refused, and sayde, I know well, my sonne, I know well: he shall be al to a people, and he shall be great likewise: but his younger brother shall be greater then he, and his seede shall be full of narions.

20 So he blefseth them that day, and sayd, In thee Israel shall blefse, and say, God make thee as Ephraim and as Manasseh. And he set Ephraim before Manasseh.

21 Then Israel sayde vnto Ioseph, Behold, I die, and God shall be with you, and bring you againe vnto the land of your fathers.

22 Moreover, I haue giuen vnto thee one portion above thy brethren, which I gate out of the hand of the Amorite by my sword and by my bowe.

CHAP. XLIX.

23 Jaakob blefseth all his sonnes by name, and sheweth them what is to come. 10 Hee telleth them that Izhak shall come out of Iudah. 29 He will be buried with his fathers. 33 He dieeth.

Then Jaakob called his sonnes, and saide, Gather together your felues together, that I may tell you what shall come to you in the last dayes.

2 Gather your felues together, and heare, yee sonnes of Jaakob, and hearken vnto Israel your father.

3 ¶ Reuben mine eldest sonne, thou art my might, and the beginning of my strength, the excellencie of dignitie, and the excellencie of power:

4 Thou wast light as water: thou shalt not be excellent, because thou wentest vp to thy fathers bed: thou diddest thou defile my bed, thy dignitie is gone.

5 ¶ Simeon and Levi, brethren in euill, the instruments of crueltie are in their habitations.

6 Into their secret let not my toule come: my glory, be not thou ioyued with their assembly, for in their wrath they slew a man, and in their selfe will they digged downe a wall.

7 Curfed be their wrath, for it was fierce, and their rage, for it was cruell: I will f diuide them in Jaakob, and scatter them in Israel.

8 ¶ Thou Iudah, thy brethren shall praise thee: thine hand shall be in the necke of thine enemies: thy fathers sonnes shall bow downe vnto thee.

9 Iudah, as a Lions whelp thou shalt come vp from the spoile, my sonne. He shall lie downe and couch as a Lion, and as a Lionesse. Who shall stirre him vp?

10 The scepter shall not depart from Iudah, nor a Law-giuei from betwene his feete, vntill Shiloh come, and the people shall be gathered vnto him.

11 He shall bind his Asses foale vnto the vine, and his Asses colt vnto the best vine. Hee shall wash his garment in wine, and his cloke in the blood of grapes.

12 His eyes shall be red with wine, and his teeth white with milke.

13 ¶ Zebulun shall dwell by the sea side, and he shall be an haven for ships: and his border shall be vnto Zidon.

14 ¶ Issachar shall be a strong asse, couching downe betwene two burdens:

15 And hee shall fee that rest is good, and that the land is pleasant, and hee shall bow his shoulder to beare, and shall be subiect vnto tribute.

16 ¶ Dan I shall iudge his people as one of the tribes of Israel.

17 Dan shall be a serpent by the way, an adder by the path, biting the hories heeles, so that his rider shall fall backward.

18 O Lord, I haue waited for thy saluation.

19 ¶ Gad, an hoste of men shall ouercome him, but hee shall ouercome at the last.

20 ¶ Concerning Ather, his bread shall be fat, and hee shall giue pleasures for a King.

21 ¶ Naphtali shall be a hinde let goe, giuing goodly wordes.

22 ¶ Ioseph shall be a fruitfull bough, euen a fruitfull bough by the well side: the fimal boughs shall runne vpon the wall.

23 And the archers grieved him, and shotte against him, and hated him.

24 But his bowe abode strong, and the handes of his armes were strengthened, by the handes of the mightie God of Jaakob, of whom was the feeder appointed by the stone of Issachar.

25 Euen by the God of thy father, who shall helpe thee, and by the almightie, who shall blefse thee with heauenly blessings from aboue, with blessings of the deepe, that lyeth beneath, with blessings of the breasts, and of the wombe.

26 The blessings of thy father shall be stronger then the blessings of mine elders: vnto the ende of the hilles of the worlde they shall be on the head of Ioseph, and on the top of the head of him that was separated from his brethren.

27 ¶ Benjamin shall raine as a wolfe: in the morning hee shall deuoure the praye, and at night hee shall diuide the spoyle.

28 ¶ All these are the twelue tribes of Israel, and thus their father spake vnto them, and blef-

Hee, his face to the ground.

Gods iudgement is sometimes contrary to what we see, and he preferreth that, which man doeth foolishly.

This Angel must be vnderstood of Christs Chap. 32. 12 and 13. Let them be taken as my children.

Ioseph alleth Iudith Gods grace to the order of nature.

To whom Gods graces should manifestly appeare.

Which they had by faith in the promise.

By my children whom God spake for my seed.

When God shall bring you out of Egypt, and because that hee speakeeth of the Meniss, he meaneth in the last dayes. Be righteous in my youth. If thou hadst not lost thy birthright by this offence, (sup. 35. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1. 101. 1. 102. 1. 103. 1. 104. 1. 105. 1. 106. 1. 107. 1. 108. 1. 109. 1. 110. 1. 111. 1. 112. 1. 113. 1. 114. 1. 115. 1. 116. 1. 117. 1. 118. 1. 119. 1. 120. 1. 121. 1. 122. 1. 123. 1. 124. 1. 125. 1. 126. 1. 127. 1. 128. 1. 129. 1. 130. 1. 131. 1. 132. 1. 133. 1. 134. 1. 135. 1. 136. 1. 137. 1. 138. 1. 139. 1. 140. 1. 141. 1. 142. 1. 143. 1. 144. 1. 145. 1. 146. 1. 147. 1. 148. 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sed them : every one of them blessed he with a fe-
rall blessing.

29 And he charged them, and said vnto them,
I am ready to be gathered vnto my people : * bu-
rie me with my fathers in the caue, that is in the
field of Ephron the Hittite.

30 In the caue that is in the field of Machpelah
beside Mamre, in the land of Canaan : which
caue Abraham bought with the field of Ephron
the Hittite for a possession to bury in

31 There they buried Abraham and Sarah his
wife : there they buried Izhak and Rebekah his
wife : and there I buried Leah.

32 The purchase of the field and the caue that
is therein, was bought of the children of Heth.

33 Thus Iakob made an ende of giuing
charge to his sonnes, and * plucked vp his feet in-
to the bed, and gaue vp the ghost, and was ga-
thered to his people.

CHAP. L.

13 Iakob is buried. 19 Ioseph forgiveth his brethren. 23 He
setteth his children children. 25 He dieth.

Then Ioseph fell vpon his fathers face, & wept
vpon him, and kissed him.

2 And Ioseph commanded his seruants the
physicians to embauime his father, and the phy-
sicians embauimed Israel.

3 So foure dayes were accomplished (for so
long did the dayes of them that were embauimed
last) and the Egyptians bewailed him 7 seuentie
dayes.

4 And when the dayes of his mourning were
past, Ioseph spake to the house of Pharaoh, say-
ing, If I haue now found fauour in your eyes,
speake, I pray you, in the eares of Pharaoh, & say,

5 My father made me * sweare, saying, Loe, I
die, burie me in my graue, which I haue made me
in the land of Canaan : now therefore let me go,
I pray thee, and bury my father, and I will come
again.

6 Then Pharaoh sayd, Goe vp and bury thy
father, * as he made thee to sweare.

7 ¶ So Ioseph went vp to bury his father, and
with him went all the seruants of Pharaoh, both
the elders of his house, and all the elders of the
land of Egypt.

8 Likewise all the house of Ioseph, and his
brethren, and his fathers house : onely their chil-
dren, and their sheepe, and their cattell, left they in
the land of Goshen.

9 And there went vp with him both charrets
and horsemen : and they were an exceeding great
company.

10 And they came to ¶ Goren Atad, which is
beyond Iorden, and there they made a great and
exceeding sore lamentation : and he mourned for
his father seuen dayes.

11 And when the Canaanites the inhabitants
of the land, saw the mourning in Goren Atad,
they sayd, This is a great mourning vnto the E-
gyptians : wherefore the name thereof was called
¶ Abel Mizraim, which is beyond Iorden.

12 So his sonnes did vnto him, according as
he had commanded them :

13 ¶ For his tonnes caried him into the land of
Canaan, and buried him in the caue of the field of
Machpelah, which caue * Abraham bought with
the field, to be ¶ a place to burie in, of Ephron the
Hittite besides Mamre.

14 ¶ Then Ioseph returned into Egypt, he and
his brethren, and al that went vp with him to bu-
ria his father, after that he had buried his father.

15 And when Iosephs brethren saw that their
father was dead, they said, ¶ It may be that Ioseph
will hate vs, and will pay vs againe all the euill
which we did vnto him.

16 Therefore they sent vnto Ioseph, saying,
Thy father commaunded before his death, say-
ing,

17 Thus shal ye sa- vnto Ioseph, Forgiue now,
I pray thee, the trespass of thy brethren, and their
sinne : for they rewarded thee euill. And now, we
pray thee, forgiue the trespass of the seruants of
thy father : * God. And Ioseph wept when ¶ they
spoke vnto him.

18 Also his brethren came vnto him, and fell
downe before his face, and said, Behold, we be thy
seruants.

19 To whom Ioseph said, ¶ Feare not : for ¶ I am
not I vnder ¶ God?

20 When yee thought euill against mee, God
disposed it to good, that he might bring to passe,
as it is this day, and saue much people aloue.

21 Feare not now therefore, I will nourish you
and your children : and he comforted them, and
spake ¶ kindly vnto them.

22 ¶ So Ioseph dwelt in Egypt, he, and his fa-
thers house : and Ioseph liued an 8 hundred and
ten yeeres.

23 * And Ioseph saw Ephraims children, euen
vnto the third generation : also the sonnes of Ma-
chir the sonne of Manasse were brought vp on
Iosephs knees.

24 And Ioseph said vnto his brethren, * I am
readie to die, and God will surely visite you, and
bring you out of this land, vnto the land which
he swaue vnto Abraham, vnto Izhak, and vnto
Iakob.

25 And Ioseph tooke an othe of the children
of Israel, saying, * ¶ God will surely visite you, and
ye shall cary my bones hence.

26 So Ioseph died, when hee was an hundred
and ten yeeres old : and they embauimed him and
put him in a chest in Egypt.

¶ Or the lamentati-
on of the Egyptians.

* All 7. 16.

* Chap. 23. 16.

¶ Or a possession.

¶ A newell con-
science is reue-
led by a reth.

¶ Marrying that
they which haue
one ool, should
be ioyued in one
fate loue.

¶ Or shee suffering
in Chap. 45. 5.

¶ Or, as if in Goshen
I had meaning to
saue vs, because
of vs, by the
good successe of
me, to remitt
therefore it
ought not to be
reueged by me.

¶ He is to be reue-
ged, who over-
standing he has a
role in Egypt a-
bout foure score
yeeres, et was
ioyued with the
Church of God
in his land and
reli-
gion.

* Numb. 32. 39.

* Psal. 11. 32.

* Exod. 13. 19.

¶ He speaketh this
by the spirit of pro-
phete, exhorting
is brethren to
haue full trust in
Gods promise for
their deliuerance.

THE SECOND BOOKE OF
MOSES, CALLED EXODVS.

THE ARGVMENT.

After that Iakob by Gods commandement, Gene. 46. 3. had brought his familie into Egypt, where
they remained for the space of foure hundred yeeres, and of fouentie persons grew to an infinite
number, so that the king and the countrie grudged, and endeuoured both by tyrannie and cruell flauo-
rie to suppress them : the Lord according to his promise, Gene. 15. 14. had compassion of his Church,
and deliuered them, but plagued their enemies in most strange and sundry sorts. And the more that
the tyrannie of the wicked enraged against his Church, the more did his heauie iudgments increase
against them, till Pharaoh and his armie were drowned in the same Sea, which gaue an emrie and
passage to the children of God. But as the ingratitude of man is great, so did they immediately forget
Gods

peared vnto thee.

2 And the Lord said vnto him, What is that in thine hand? And he answered, A rod.

3 Then sayd hee, Cast it on the ground. So hee cast it on the ground, and it was turned into a serpent: and Moses fled from it.

4 Again the Lord said vnto Moses, Put forth thine hand, and take it by the taile. Then he put forth his hand, and caught it, and it was turned into a rod in his hand.

5 Doe this, that they may beleuee, that the Lord God of their fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath appeared vnto thee.

6 ¶ And the Lord said furthermore vnto him, Thrust now thine hand into thy bosome. And he thrust his hand into his bosome, & when he took it out againe, behold, his hand was leprous as snowe.

7 Moreouer he sayd, Put thine hand into thy bosome againe. So he put his hand into his bosome againe, and plucked it out of his bosome, and behold, it was turned againe as his other flesh.

8 So shall it bee, if they will not beleuee thee, neither obey the voice of the first signe, yet shall they beleuee for the voice of the second signe.

9 But if they will not yet beleuee these two signes, neither obey vnto thy voyce, then shalt thou take of the water of the riuer, and poure it vpon the drie land: so the water which thou shalt take out of the riuer, shall be turned to blood vpon the drie land.

10 ¶ But Moses sayde vnto the Lord, Oh my Lord, I am not eloquent, neither at any time haue bene, nor yet since thou hast spoken vnto thy seruant: but I am slow of speeche and slowe of tongue.

11 Then the Lord sayd vnto him, Who hath giuen the mouth to man? or who hath made the dumbe, or the deafe or him that seeth, or is blind? haue not I the Lord?

12 Therefore goe now, and I will be with thy mouth, and will teach thee what thou shalt say.

13 But he said, Oh my Lord, send, I pray thee, by the hand of him, whome thou shouldest send.

14 Then the Lord was very angry with Moses and sayd, Doe not I know Aaron thy brother the Leuite, that he himselfe shall speake for loe, he cometh also forth to meete thee, and when hee seeth thee, he will be glad in his heart.

15 Therefore thou shalt speake vnto him, and put the wordes in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye ought to doe.

16 And he shall be thy spokesman vnto the people: and hee shall be, euen hee shall be as thy mouth, and thou shalt be to him as ^{his} God.

17 Moreouer thou shalt take this rod in thine hand, wherewith thou shalt doe miracles.

18 ¶ Therefore Moses went and returned to Iethro his father in law and sayd vnto him, I pray thee let mee goe, and returne to my brethren, which are in Egypt and see whether they bee yet aliove. Then Iethro said to Moses, Goe in peace.

19 For the Lord had sayd vnto Moses in Midian, Goe, returne to Egypt for they are all dead which went about to kill thee.

20 Then Moses tooke his wife and his sonnes, and put them on an asse, and returned toward

the land of Egypt, and Moses tooke the rod of God in his hand.

21 And the Lord said vnto Moses, When thou art entred and come into Egypt againe, see that thou doe all the wonders before Pharaoh, which I haue put in thine hand: but I will harden his heart, and he shall not let the people goe.

22 Then thou shalt say to Pharaoh, Thus saith the Lorde, Israel is my sonne, euen my first borne.

23 Wherefore I say to thee, Let my sonne goe, that hee may serue mee: if thou refuse to let him goe, behold, I will slay thy sonne, euen thy first borne.

24 ¶ And as hee was by the way in the Inne, the Lord met him, and I would haue killed him.

25 Then Zipporah tooke a sharpe knife, and cut away the foreskin of her sonne, and cast it at his feet, and sayd, Thou art indeed a bloody husband vnto mee.

26 So he departed from him. Then shee sayd, Bloody husband (because of the circumcision).

27 ¶ Then the Lord said vnto Aaron, Go meet Moses in the wilderness. And he went and met him in the mount of God, and kissed him.

28 Then Moses tolde Aaron all the words of the Lord, who had sent him, and all the signes wherewith he had charged him.

29 ¶ So went Moses and Aaron and gathered all the Elders of the children of Israel.

30 And Aaron tolde all the words which the Lord had spoken vnto Moses, and he did the miracles in the sight of the people.

31 And the people beleued, and when they heard that the Lord had visited the children of Israel, and had looked vpon their tribulation, they bowed downe, and worshipped.

CHAP. V.

Moses and Aaron doe their message vnto Pharaoh, who letteth not the people of Israel depart, but oppresseth them more and more. 1. Then cry out vpon Moses and Aaron therefore, and they complaine vnto God.

Then afterward Moses and Aaron went and said to Pharaoh, Thus sayeth the Lord God of Israel. Let my people go, that they may celebrate a feast vnto me in the wilderness.

2 And Pharaoh sayd, Who is the Lord, that I should heare his voyce, and let Israel go? I know not the Lord, neither will I let Israel goe.

3 And they sayd, ¶ Wee worship the God of the Hebrews: wee pray thee let vs goe three dayes iourney in the desert, and sacrifice vnto the Lord our God, lest hee bring vpon vs the pestilence or sword.

4 Then sayde the king of Egypt vnto them, Moses & Aaron, why cause ye the people to cease from their works? get you to your burdens.

5 Pharaoh sayd furthermore, Behold, much people is now in the land, and yet make them leaue their burdens.

6 Therefore Pharaoh gaue commandment the same day vnto the taskmasters of the people, and to their officers, saying,

7 Ye shall giue the people no more strawe, to make bricke (as in time past) but let them goe and gather them straw themselves:

8 Notwithstanding lay vpon them the number of bricke, which they made in time past, diminish nothing thereof: for they be idle, therefore they cry, saying, Let vs goe to offer sacrifice vnto our God.

h Wherby he wrought the miracle.

i By remouing my spirit and commanding him vnto the sea to increas his voice.

l God praised him with fishes for his glory in the sea.

m This was an extraordinary thing.

n So that Moles had more experience of God, more than he had before.

o Faith overcome meth fear, and much more bold in their vocacion.

p For, God had said.

q For, hee had said.

r Although he would not.

s And when the Israelites had charge told them to their works.

t For, they were yet in the way.

b This power to worke miracles was to confirm his doctrine, and to assure him not his vocation.

c Or, whilst as I was.

d Or, the words confirmed by the first signe.

e Because these three signes should be sufficient witnesses to proue that Moles was Gods peo.

f Else, from yesterday, and yesterday.

g Math. 10. 19. and 12. 21.

h Or, minister. d That is, of the Me as, or for one ecclesie, that is more quiete than I.

i Or, I was prouoked God will to anger, yet he will not reueille him.

j Or, thou shalt instruct him what to say.

k Or, I shall be thy spokesman.

l Or, I shall be thy spokesman.

to the more cru-
elly that tyrans
suppose neuer in
God helps.
[1] Moses and
Aaron.

9 Lay more worke vpon the men, and cause them to doe it, and let them not regard f vaine words.

10 ¶ Then went the taskmasters of the people and their officers out, and tolde the people, saying, Thus sayeth Pharaoh, I will giue you no more straw.

11 Goe your felues, get you straw where yee can find it, yet shal nothing of your labour be diminished.

12 Then were the people scattered abroade throughout all the land of Egypt, for to gather stubble in stead of straw.

13 And the taskmasters hastened them, saying, Finish your dayes worke t every dayes taske, as ye did when ye had straw.

14 And the officers of the children of Israel, which Pharaohs taskmasters had set ouer them, were beaten, and demanded, Wherefore haue ye not fulfilled your taske in making bricke yesterday and to day, as in times past?

15 ¶ Then the officers of the children of Israel came, and cried vnto Pharaoh, saying, Wherefore dealest thou thus with thy seruants?

16 There is no straw giuen to thy seruants, and they say vnto vs, Make bricke: and loe, thy seruants are beaten, and th' thy people is blamed.

17 But he sayd, t Ye are too much idle: therefore ye say, Let vs go to offer sacrifice to the Lord.

18 Goe therefore now and worke: for there shall no straw be giuen you: yet shall ye deliuer the whole tale of bricke.

19 Then the officers of the children of Israel saw themselves in an euill case, because it was said, Ye shal diminish nothing of your bricke, nor of euery dayes taske.

20 ¶ And they met Moses and Aaron, which stood in their way as they came out fro Pharaoh,

21 To whom they said, The Lord looke vpon you and iudge: for yee haue made our sauour t flinke before Pharaoh & before his seruants, in that ye haue put a sword in their hand to slay vs.

22 Wherefore Moses returned to the Lorde, and said, Lord, why hast thou afflicted this people? wherefore hast thou thus sent me?

23 For since I came to Pharaoh to speake in thy Name, he hath vexed this people, and yet thou hast not deliuered thy people.

CHAP. VI.

3 God prometh hapynesse of the deliuerance of the Israelites.
9 Moses prayeth to the Israelites, but they hearken him not.
10 Moses and Aaron are sent againe vnto Pharaoh.
14 The genealogie of Reuben, Simeon, and Levi, of whom came Moses and Aaron.

¶ Then the Lord said vnto Moses. Now shalt thou see, what I will doe vnto Pharaoh: for by a strong hand shall he let them goe, and euen t be constrained to driue them out of his land.

¶ Moreouer God spake vnto Moses, and said vnto him, I am the Lord,

3 And I appeared vnto Abraham, to Izhak, and to Iacob by the Name of t Almighty God: but by my Name t Iehouah was I not known vnto them.

4 Furthermore as I made my Couenant with them to giue them the land of Canaan, the land of their pilgrimage, wherein they were strangers:

5 So I haue also heard the groning of the children of Israel, whom the Egyptians keepe in bondage, and haue remembered my Couenant.

6 Wherefore say thou vnto the children of Israel, I am the Lord, and I will bring you out from

the burdens of the Egyptians, and will deliuer you out of their bondage, and will redeeme you in a stretched out arme, and in great iudgements.

7 Also I will t take you for my people, and will be your God: then ye shall know that I the Lord your God bring you out from the burdens of the Egyptians.

8 And I will bring you into the land which I t sware that I would giue to Abraham, to Izhak, and to Iacob, and I will giue it vnto you for a possession: I am the Lord.

9 ¶ So Moses tolde the children of Israel thus: but they hearkened e not vnto Moses, for anguish of spirit, and for cruell bondage.

10 Then the Lord spake vnto Moses, saying,

11 Goe speake to Pharaoh King of Egypt, that hee let the children of Israel goe out of his land.

12 But Moses spake before the Lord, saying, Behold, the children of Israel hearken not vnto me, how then shall Pharaoh heare me, which am of vncircumcised lips?

13 Then the Lord spake vnto Moses and vnto Aaron, and charged them to goe to the children of Israel and to Pharaoh king of Egypt to bring the children of Israel out of the land of Egypt.

14 ¶ These be the t heads of their fathers houses: the t sonnes of Reuben the first borne of Israel are Hanoah and Pallu, Hezron and Carmi: these are the families of Reuben.

15 ¶ Also the sonnes of Simeon: Iemuel and Iamin and Ohad, and Iachin, and Zoar, and Shaul the sonne of a Canaanitish woman: these are the families of Simeon.

16 ¶ These also are the names of the sonnes of Levi in their generations, Gershon and Kohath and Merari (and the yeres of the life of Levi were an hundred t thirtie and seven yeres)

17 ¶ The sonnes of Gershon were Libni and Shimmi by their families.

18 ¶ And the sonnes of Kohath, Amram and Izhah, and Hebron, and Vzziel, (and Kohath liued an hundred thirtie and three yeres)

19 Also the sonnes of Merari were Mahali and Mushi: these are the families of Levi by their kindreds.

20 ¶ And Amram tooke t Kebebed his t fathers sister to his wife, and she bare him Aaron & Moses (and Amram liued an hundred thirtie and seven yeres)

21 ¶ Also the sonnes of Izhah: t Korah, and Nepheg, and Zichri.

22 And the sonnes of Vzziel: Mithael, and Elzaphan, and Sichri.

23 And Aaron tooke Elisheba daughter of t Amminadab, sister of Nahashon to his wife: which bare him Nadab, and Abihu, Eleazar, and Ithamar.

24 Also the sonnes of Korah, Assir, and Elkazah, and Abisaph: these are the families of the Korhites.

25 And Eleazar Aarons sonne tooke him one of the daughters of Putiel to his wife, which bare him t Phinehas: these are the principall fathers of the Leuites throughout their families.

26 These are Aaron and Moses to whom the Lord sayd, Bring the children of Israel out of the land of Egypt, according to their t armies.

27 These are t that Moses & Aaron, which spake to Pharaoh king of Egypt: that they might bring the children of Israel out of Egypt.

28 ¶ And

for glagues.

b He meaneth thus touching the outward reaction: the dignitie wherof they lost after ward by t eir rebellion: but as for election to be euertlasting, it is immuable.
t E. s. lift up arme
loud.
c So had a thing, it is to the true obedience vnder the cruell.

d Or, barbarous & rude in speech: and by this word (vncircumcised) it signified the whole corruption of mans nature
e This genealogie sheweth of whom Moses and Aaron came
¶ Gen. 22. 26. 1. chron. 5. 3. 1. chron. 1. 4. 26

¶ Num. 3. 17. 1. chron. 6. 1. and 13. 6.

f For he was 40 yeres olde when he came into Egypt, and there liued 94.
¶ Num. 16. 5. 26. 1. chron. 6. 1. and 13. 6.

¶ Gen. 2. 2. nom. 16. 19. g Which kinde of marriage was after in the Law forbidden, Gen. 18. 1. h Moses and he were brothers children, whose rebellion was punished, Num. 15. 1. i Who was a prince of Judah, Num. 1. 3.

¶ Num. 23. 26.

k For their families were so great that they might be compared to armies.

the more work of
day in day.

the people the
Egyptian are in
the land.
the talleys are
like.

the people (as in
the which said.

¶ Gen. 22. 26. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

the in a strong
land.

the in sufficient.
3. Whether by
equity that he
will performe in
a state that which
be promised of
their fathers: for
that Name de la-
with that he in con-
fession and will per-
forme in promise.

ses, that they may remaine in the riuer onely.

10 Then he sayd, To morrow. And he answered, Bee it as thou hast sayd, that thou mayest know, that there is none like vnto the Lord our God.

11 So the frogs shall depart from thee, & from thine houses, and from thy seruants, and from thy people: onely they shall remaine in the riuer.

12 Then Moses & Aaron went out from Pharaoh: and Moses cried vnto the Lord concerning the frogs, which he had sent vnto Pharaoh.

13 And the Lord did according to the saying of Moses: so the frogs died in the houses, in the townes, and in the fields.

14 And they gathered them together by heaps, and the land stunk of them.

15 But when Pharaoh sawe that hee had rest given him, he hardened his heart, and hearkened not vnto them, as the Lord had sayd.

16 ¶ Again the Lord sayd vnto Moses, Say vnto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may be turned to lice throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hande with his rod, and smote the dust of the earth: and lice came vpon man and vpon beast: all the dust of the earth was lice throughout all the land of Egypt.

18 Now the enchanters assayed likewise with their incantments to bring forth lice, but they could not, So the lice were vpon man and vpon beast.

19 Then sayd the enchanters vnto Pharaoh, This is f the finger of God. But Pharaohs heart remained obdurate, and he hearkened not vnto them, as the Lord had said.

20 ¶ Moreover the Lord said to Moses, Rise vp early in the morning, and stand before Pharaoh (loe, he will come forth vnto the water) and say vnto him, Thus saith the Lord, Let my people go that they may serue me.

21 Els, if thou wilt not let my people goe, behold, I will send swarmes of flies both vpon thee, and vpon thy seruants, and vpon thy people, and into thine houses: and the houses of the Egyptians shall be full of swarmes of flies, and the ground also whereon they are.

22 But the land of Goshen, where my people are, will I cause to be without swarmes of flies, so that no swarmes of flies shall be there, that thou mayest know that I am the Lord in the midst of the earth.

23 And I will make a deliuerance of my people from thy people: to morrow (shall this miracle be).

24 And the Lord did so: * for there came great swarmes of flies in the house of Pharaoh, and into his seruants houses, so that through all the land of Egypt, the earth was corrupt by the swarmes of flies.

25 Then Pharaoh called for Moses and Aaron, and said, Goe, doe sacrifice vnto your God in this land.

26 But Moses answered, It is not meet to doe so: for then we should offer vnto the Lord our God that, which is an abomination vnto the Egyptians. Lo, we can sacrifice the abomination of the Egyptians before their eyes, and they not stone vs?

27 Let vs go three dayes iourney in the desert, and sacrifice vnto the Lord our God, * as he hath commanded vs.

28 And Pharaoh said, I will let you goe, that yee may sacrifice vnto the Lorde your God in the wilderness: but goe not farre away, pray for mee.

29 And Moses said, Behold, I will go out from thee, and pray vnto the Lord, that the swarmes of flies may depart from Pharaoh, from his seruants, and from his people to morrow: but let Pharaoh from henceforth, decide no more, in not suffering the people to sacrifice vnto the Lord.

30 So Moses went out from Pharaoh, & prayed vnto the Lord.

31 And the Lord did according to the saying of Moses, and the swarmes of flies departed from Pharaoh, from his seruants, and from his people, and there remained not one.

32 Yet Pharaoh hardened his heart at this time also, and did not let the people goe.

CHAP. IX.

1 The swarming of beetles. 10 The plague of botches and sores. 23 The horrible haile, snow, and the lightning. 26 The land of Goshen was excepted. 27 Pharaohs confidence in his wickedness. 33 Moses prays for him, 35 Yet he is obstinate.

¶ Then the Lord said vnto Moses, Go to Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people goe, that they may serue me.

2 But if thou refuse to let them goe, and wilt yet hold them still,

3 Beholde, the hande of the Lorde is vpon thy flocke which is in the field: for vpon the horses, vpon the asses, vpon the camels, vpon the cattell, and vpon the sheepe shall be a mighty great moraine.

4 And the Lord shall doe a wonderfully betwene the beasts of Israel, and the beasts of Egypt: so that there shall nothing die of all, that pertaineth to the children of Israel.

5 And the Lord appointed a time, saying, To morrow the Lord shall finish this thing in this land.

6 So the Lord did this thing on the morow, and all the cattell of Egypt died: but of the cattell of the children of Israel died not one.

7 Then Pharaoh sent, and behold, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and hee did not let the people goe.

8 ¶ And the Lord said to Moses & to Aaron, Take your handfull of ashes of the furnace, and Moses shall sprinkle them toward the heauen in the sight of Pharaoh,

9 And they shall be turned to dust in all the land of Egypt, and it shall be as a scab breaking out into blisters vpon man, and vpon beast, throughout all the land of Egypt.

10 Then they tooke ashes of the furnace, and stood before Pharaoh: and Moses sprinkled them toward the heauen, and there came a scab breaking out into blisters vpon man, and vpon beast.

11 And the forcerers could not stand before Moses, because of the scab: for the scab was vpon the enchanters, and vpon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not vnto them, * as the Lord had sayd vnto Moses.

13 ¶ Also the Lord said vnto Moses, Rise vp early in the morning, and stand before Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people goe, that they may serue mee,

h So the wicked prescribe vnto Gods afflictions, how faine they shall goe.

i He could not iudge his heart, but yet he charged him to doe this vniuersally.

k Where God giueth not last, no miracles can preuaile.

¶ The fifth plague.

a He shall declare his heauie iudgement against his enemies, and his fauour toward his children.

b Into the land of Goshen, where the Israelites dwelled.

¶ The sixth plague.

¶ The first plague.

¶ Chap. 9. 21.

The seventh plague.

Exodus.

The eight plague.

e So that this
owne confidence
shall condemne
these of iniqui-
tate and malice.

* Rom. 9. 17.
|| Or, let the
|| Or, to them
|| That in the
|| the world may
|| magnifie my
|| power in
|| ouercom-
|| ming thee.

e Here we see
though Gods
wrath be kindled,
yet there is a cer-
taine mercy there-
in even to his
enemies.

† Elr. ferus hit
hous 10.
† The word of the
minister is called
the word of God.

¶ The seventh
plague.
† Elr. fire walked.

|| Or, since it was in-
dicated.

g The wicked
confesse their
sinnes to their
condemnation,
but they cannot
believe to ob-
taine remission.
† Elr. vices of
God.

* Psal. 24. 1.
b Meaning, that
when they have
their request, they
are power the bet-
ter, though they
make many faire
promises, wherein
we see the practi-
ses of the wicked.
|| Or, late, fowne.

14 For I will at this time send all my plagues
vpon thine heart, and vpon thy seruants, and vpon
thy people, that thou mayest know that there
is none like me in all the earth.

15 For now I will stretch out mine hand, that
I may smite thee and thy people with the pesti-
lence: and thou shalt perish from the earth.

16 And in deede, * for this cause haue I ap-
pointed thee, to || shew my power in thee, and to
declare my Name throughout all the world.

17 Yet thou exaltest thy selfe against my peo-
ple, and lettest them not goe.

18 Beholde, to morow this time I will cause
to raine a mighty great haile, such as was not in
Egypt since the foundation thereof was laid, vnto
this time.

19 Send therefore now, and e gather thy cat-
tell, and all that thou hast in the field: for vpon
all the men, and the beasts, which are found in
the field, and not brought home, the haile shall
fall vpon them, and they shall die.

20 Such then as feared the word of the Lorde
among the seruants of Pharaoh, made his ser-
uants and his cattell flee into the houses:

21 But such as regarded not the word of the
Lorde, left his seruants and his cattell in the field.

22 ¶ And the Lord said to Moses, Stretch forth
thine hand toward heaven, that there may be
haile in all the land of Egypt, vpon man & vpon
beast, and vpon all the herbes of the field in the
land of Egypt.

23 Then Moses stretched out his rod toward
heaven, and the Lord sent thunder and || haile, and
† lightning vpon the ground: and the Lord caused
haile to raine vpon the land of Egypt.

24 So there was haile, and fire mingled with
the haile, so grieuous, as there was none through-
out all the land of Egypt, since it was a nation.

25 And the haile smote throughout all the
land of Egypt, all that was in the field, both man
and beast: also the haile smote all the herbes of
the field, and brake to pieces all the trees of the
field.

26 Onely in the land of Goshen (where the
children of Israel were) was no haile.

27 Then Pharaoh sent and called for Mo-
ses and Aaron and said vnto them, I haue now sin-
ned: the Lord is righteous, but I and my people
are wicked.

28 Pray yee vnto the Lord (for it is enough)
that there be no more † mightie thunders, and
haile, and I will let you goe, and ye shall carie no
longer.

29 Then Moses said vnto him, As soone as I
am out of the cite, I will spread mine handes vn-
to the Lord, and the thunder shall cease, neither
shall there be any more haile, that thou mayest
know that * the earth is the Lords.

30 As for thee and thy seruants, I know b a-
fore I pray, yee will feare before the face of the
Lord God.

31 (And the flaxe, and the barley were smit-
ten: for the barley was eared, and the flaxe was
balled.

32 But the wheate and the rie were not smit-
ten: for they were || hid in the ground)

33 Then Moses went out of the cite from
Pharaoh, and spread his hands to the Lord, and
the thunder and the haile ceased, neither rained
it vpon the earth.

34 And when Pharaoh saw that the raine and

the haile and the thunder were ceased, hee sinned
again and hardened his heart, both he and his
seruants.

35 So the heart of Pharaoh was hardened: nei-
ther would he let the children of Israel go, as the
Lord had said † by Moses.

CHAPTER X.

7 Pharaohs seruants counsell him to let the Israelites depart. 13
Grashoppers destroy the country. 16 Pharaoh confesseth his
sinne. 22 The locusts are sent. 28 Pharaoh forbiddeth Moses
to come any more to his presence.

A Gaine the Lord said vnto Moses, Go to Pha-
raoh: for * I haue hardened his heart, and the
heart of his seruants, that I might worke these my
miracles || in the middes of his realme,

2 And that thou mayest declare in the eares
of thy sonne, & of thy sonnes sonne, what things
I haue done in Egypt, and my miracles, which I
haue done among them: that ye may know that
I am the Lord.

3 Then came Moses and Aaron vnto Phara-
oh, and they laid vnto him, Thus sayeth the Lord
God of the Ebrewes, How long wilt thou refuse
b to humble thy selfe before me? Let my people
goe, that they may serue me.

4 But if thou refuse to let my people goe, be-
hold, to morow will I bring || * grasshoppers vnto
thy coasts.

5 And they shall couer the face of the earth:
that a man cannot see the earth: and they shall
eate the residue which remaineth vnto you, and
hath escaped from the haile: and they shall eate
all thy trees that bud in the field.

6 And they shall fill thine houses, and all thy
seruants houses, and the houses of all the Egypti-
ans, as neither thy fathers, nor thy fathers fathers
haue seene, since the time they were vpon the
earth vnto this day. So be returned, and went out
from Pharaoh.

7 Then Pharaohs seruants said vnto him, How
long shal he be || an offence vnto vs? let the men
goe, that they may serue the Lord thy God: wilt
thou first know that Egypt is destroyed?

8 So Moses and Aaron were brought againe
vnto Pharaoh, and he said vnto them, Go serue
the Lord your God, but who are they that shall
goe?

9 And Moses answered, We will go with our
yong, & with our old, with our sonnes, and with
our daughters, with our sheepe and with our cat-
tell will we goe: for we must celebrate a feast vn-
to the Lord.

10 And he said vnto them, Let d the Lord so
be with you, as I will let you goe and your chil-
dren: behold, for e euill is before your face.

11 It shall not bee so: nowe goe yee that are
men, and serue the Lord: for that was your de-
sire. Then they were thrust out from Pharaohs
presence.

12 ¶ After, the Lord said vnto Moses, Stretch
out thine hand vpon the lande of Egypt for the
Grashoppers, that they may come vpon the land
of Egypt, and eate all the herbes of the land, euen
all that the haile hath left.

13 Then Moses stretched forth his rod vpon
the land of Egypt: and the Lord brought an East
winde vpon the lande all that day, and all that
night: and in the morning the East wind brought
the Grashoppers.

14 So the Grashoppers went vp vpon all the
land

† Elr. by the hand
of Moses.

* Chap. 4. 1.

|| Or, in his presence,
or among them.
|| The Israelites
should be in Egypt,
that they should
be spoken of as
enemies: when all
we see the doing
of power among
their children.

b The mid of
his realme is the
ble out of his
true repen-
ance under the hand
of God.

|| Or, locusts.
|| Psal. 105. 35.

|| The eighth
plague.

|| Psal. 105. 35.

|| Or, first.
c Meaning thus,
ration of all their
euils: so as the
godly fear con-
ged. || Elias
by Adah.

d That is, I would
the Lord were
more efficacious
toward you, as
I am minded to
let you goe.

e Punishment
prepared for you
Some read, it
intend for your
euill.

f With
condition
with haile
of the
|| Or, locusts.
|| Chap. 10. 13.

|| The eighth plague.

1 The mischief in their miseries seeks to God's miseries for he is their God and their life.

land of Egypt, and remained in all quarters of Egypt: so grievous grasshoppers, like to these were neuer before, neither after them shalbe such.

15 For they couered all the face of the earth, so that the land was darke: and they did eate all the hearbes of the land, and all the fruites of the trees, which the haile had left: so that there was no greene thing left vpon the trees, nor among the hearbes of the fildes throughout all the land of Egypt.

16 Therefore Pharaoh called for Moses and Aaron in haste, and said, I haue sinned against the Lord your God, and against you.

17 And now forgie me my sinne onely this once, and pray vnto the Lord your God, that hee may take away from me this death onely.

18 Moses then went out from Pharaoh, and prayed vnto the Lord.

19 And the Lorde turned a mightie strong Westwind, and tooke away the grasshoppers, and violently cast them into the Red Sea, so that there remained not one grasshopper in all the coast of Egypt.

20 But the Lord hardened Pharaohs heart, and he did not let the children of Israel goe.

21 ¶ Again the Lord said vnto Moses, Stretch out thine hand toward heauen that there may be vpon the land of Egypt darknesse, euen darknesse that may be felt.

22 Then Moses stretched forth his hand toward heauen, and there was a blacke darknesse in all the land of Egypt three dayes.

23 No man saw another, neither rose vp from the place where he was for three dayes: * but all the children of Israel had light where they dwelt.

24 Then Pharaoh called for Moses, & said, Go, serue the Lord: only your sheepe and your cattell shall abide, and your children shall goe with you.

25 And Moses said, Thou must giue vs also sacrifices, and burnt offerings that we may do sacrifice vnto the Lord our God.

26 Therefore our cattell also shall goe with vs: there shall not an hooue be left, for thereof must we take to serue the Lord our God: neither doe we know how we shall serue the Lord, vntill we come thither.

27 (But the Lord hardened Pharaohs heart, and he would not let them goe.)

28 And Pharaoh sayd vnto him, Get thee from mee: looke thou see my face no more: for whensoever thou comest in my sight, thou shalt die.

29 Then Moses said, Thou hast said wel: from henceforth will I see thy face no more.

CHAP. XI.

1 God promitteth their departure. 2 He wilth them to borrow their neighbours iewels. 3 Moses was offered of all Ioue Pharaoh. 4 He is offered the death of the first borne.

NOW the Lord had said vnto Moses, Yet will I bring one plague more vpon Pharaoh, and vpon Egypt: after that, he will let you goe hence: when he leaeth you goe, he shall * aronce chafe you hence.

2 Speake thou now to the people, that euery man * require of his neighbour, and euery woman of her neighbour, * iewels of siluer, and iewels of gold.

3 And the Lord gaue the people fauour in the sight of the Egyptians: also * Moses was very great in the land of Egypt, in the sight of Pharaohs seruants, and in the sight of the people.

4 Also Moses said, Thus saith the Lord, * About midnight will I goe out into the middles of Egypt.

5 * And all the first borne in the land of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the maide seruant, that is at the mill, and all the first borne of beastes.

6 Then there shal be a great crie throughout all the land of Egypt, such as was neuer none like, nor shall be.

7 But against none of the children of Israel shall a dogge moue his tongue, neither against man nor beast, that yee may know that the Lord putteth a difference betweene the Egyptians and Israel.

8 And all these thy seruants shal come downe vnto me, and fall before me, saying, Get thee out, and all the people that are at thy feete, and after this will I depart. So he went out from Pharaoh very angry.

9 And the Lord sayd vnto Moses, Pharaoh shall not heare you, * that my wonders may be multiplied in the land of Egypt.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lorde hardened Pharaohs heart, and he suffered not the children of Israel to goe out of his land.

CHAP. XII.

1 The Lord instructeth the Pascheour. 2 The fathers must teach their children the mystery thereof. 3 The first borne are slain. 31 The Israelites are driven out of the land. 32 The Egyptians are spoiled. 33 The number that departed out of Egypt. 40 How long they were in Egypt.

THEN the Lorde spake to Moses and to Aaron in the land of Egypt, saying,

1 This * moneth shall be vnto you the beginning of moneths: it shall be to you the first moneth of the yeare.

2 Speake ye vnto all the Congregation of Israel, saying, In the tenth of this moneth let euery man take vnto him a lambe, according to the house of the fathers, a lambe for an hooue.

3 And if the household bee too little for the lambe, he shall take his neighbour, which is next vnto his house, according to the number of the persons: euery one of you according to his eating shall make your count for the lambe.

4 Your lambe shalbe without blemish, a male of a yeere olde: yee shall take it of the lambes, or of the kids.

5 And yee shall keepe it vntill the fourteenth day of this moneth: then * all the multitude of the Congregation of Israel shall kill it at euen.

6 After, they shall take of the blood, & strike it on the two postes, and on the vpper doore post of the houses where they shall eate it.

7 And they shal eate the flesh the same night roasted with fire, and vnleauened bread: with sowe herbes they shall eate it.

8 * Eate not thereof raw, boyled nor fotten in water, but roasted with fire, both his head, his feet, and his purtenance.

9 And yee shall refuse nothing of it vnto the morrow, shall ye burne with fire.

10 ¶ And thus shall yee eate it, Your loynes girded, your shooes on your feete, and your staves in your hands, and yee shall eate it in haste: for it is the Lords Pascheour.

11 For I will passe thorow the lande of Egypt the same night, and will smite all the first borne

* Chap. xij. 29.

* Wyl. 18. 12.

b From the high-ent to the lowest.

c That is, vnto thy power and government.

d God hardeneth the hearts of the reprobate, that his glory thereby may be the more manifest forth, Rom. 9. 17.

a Called Nisan, containing part of March, and part of April.

b As touching the observation of feasts, as for other policies, they received from September.

c As the fathers of the household had great or small families.

d He shall take as many as are sufficient to eat the lambe.

e Every one in his house. f He, betweene the two evenings, or twilight.

f That is, all that may be eaten.

g The lambe was not the Pascheour, but signified it as sacrifice: it is not which they do in present, but signified it.

The Passouer is prescribed. The tenth

Exodus.

plague. Departure out of Egypt.

*¶ The prince of
Levites.*

*h Of the benefite
receivd for your
deliverance.*

*i That is, vntill
Christs coming:
for then ceremo-
nies had an end.*

*¶ Of calling together
of the people in
some case.*

** Levit. 23. 5.
num. 28. 16.
k For in old time
so they counted,
beginning the day
at Sunne set till
the next day at
the same time.*

** Heb. 11. 28.
¶ Of tranſlating, or
upper doore poſt.
¶ Of two ſide poſts.*

*¶ The Angel ſent
of God to kill the
first borne.*

*m The land of
Canaan.*

*¶ Of ceremony.
* 196. 7. 6.*

*n They gave God
thanks for ſo great
a benefite.*

** Chap. 11. 4.
¶ The tenth plague.*

borne in the land of Egypt, both man and beast, and I will execute judgement vpon all the gods of Egypt, I am the Lord.

13 And the blood shalbe a token for you vpon the houses where ye are: so when I see the blood, I will passe ouer you, and the plague shall not be vpon you to destruction, when I smite the land of Egypt.

14 And this day shall be vnto you a remembrance: and ye shall keepe it an holy feast vnto the Lord, throughout your generations: ye shall keepe it holy by an ordinance for euer.

15 Seven dayes shall ye eat vnleavened bread, and in any case ye shall put away leauen the first day out of your houses: for whosoever eatech leavened bread from the first day, vntill the seventh day, that person shalbe cut off from Israel.

16 And in the first day shalbe an holy assembly: also in the seventh day shall be an holy assembly vnto you: no worke shalbe done in them, faue about that which euery man must eate: that onely may ye doe.

17 Ye shall keepe also the feast of vnleavened bread: for that same day I will bring your armies out of the land of Egypt: therefore ye shall observe this day, throughout your posteritie, by an ordinance for euer.

18 ¶ In the first moneth and in the fourteenth day of the moneth at euen, ye shall eate vnleavened bread vnto the one and twentieth day of the moneth at euen.

19 Seven dayes shall no leauen be found in your houses: for whosoever eatech leavened bread, that person shall be cut off from the Congregation of Israel: whether he be a stranger, or borne in the land.

20 Ye shall eate no leavened bread: but in all your habitations shall ye eate vnleavened bread.

21 ¶ Then Moses called all the Elders of Israel, and said vnto them, Clute out and take you for chery of your households a lambe, and kill the Passouer.

22 And take a bunch of hyssop, and dip it in the blood that is in the basen, and strike the lintell, and the doors cheekes with the blood that is in the basen, and let none of you goe out at the doore of his house, vntill the morning.

23 For the Lord will passe by, to smite the Egyptians: and when hee seeth the blood vpon the lintell and on the two doore cheekes, the Lord will passe ouer the doore, and will not suffer the destroyer to come into your houses to plague you.

24 Therefore shall ye observe this thing as an ordinance, both for thee and thy sonnes for euer.

25 And when ye shall come into the land, which the Lord will giue you, as hee hath promised, then ye shall keepe this seruise.

26 ¶ And when your children aske you, What seruise is this ye keepe?

27 Then ye shall say, It is the sacrifice of the Lords Passouer, which passed ouer the houses of the children of Israel in Egypt, when he smote the Egyptians, and preferred our houses. Then the people bowed themselves and worshipped.

28 So the children of Israel went, and did as the Lord had commaunded Moses and Aaron: so did they.

29 ¶ Now at midnight, the Lord smote all the first borne in the land of Egypt, from the first borne of Pharaoh that sat on his throne, vnto

the first borne of the captiue that was in prison, and all the first borne of beasts.

30 And Pharaoh rose vp in the night, he, and all his seruants, and all the Egyptians: and there was a great crye in Egypt: for there was no house where there was not one dead.

31 And hee called to Moses and to Aaron by night, and said, Rise vp, get you out from among my people, both ye, and the children of Israel, and goe serue the Lord as ye haue said.

32 Take also your sheepe and your cattell as ye haue said, and depart, and be blest me also.

33 And the Egyptians did force the people, because they would send them out of the land in haste: for they sayd, We die all.

34 Therefore the people tooke their dough before it was leavened, and their dough bound in clothes vpon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they asked of the Egyptians iewels of siluer, and iewels of gold, and raiment.

36 And the Lord gaue the people fauor in the sight of the Egyptians: and they gaunted their request: so they spoyled the Egyptians.

37 Then the children of Israel tooke their iourney from Ramesses to Succoth about fixe hundred thousand men of foote, beside children.

38 And a great multitude of sundry sorts of people went out with them, and sheep and beecues, and cattell in great abundance.

39 And they baked the dough which they brought out of Egypt, made vnleavened cakes: for it was not leavened, because they were thrust out of Egypt, neither could they tary, nor yet prepare themselves vitales.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, was foure hundred and thirtie yeeres.

41 And when the foure hundred and thirty yeeres were expired, even the selfe same day departed all the hostes of the Lord out of the land of Egypt.

42 It was a night to bee kept holy to the Lord, because hee brought them out of the land of Egypt: this is that night of the Lord, which all the children of Israel must keepe throughout their generations.

43 Also the Lord said vnto Moses and Aaron, This is the Law of the Passouer: no stranger shall eate thereof.

44 But euery seruant that is bought for money, when thou hast circumcised him, then shall hee eate thereof.

45 A stranger, or an hired seruant shall not eate thereof.

46 ¶ In one house shall it be eaten: thou shalt carry none of the flesh out of the house, neither shall ye breake a bone thereof.

47 All the Congregation of Israel shall observe it.

48 But if a stranger dwell with thee, and will observe the Passouer of the Lord, let him circumcise all the males, that belong vnto him, and then let him come and observe it, and he shall be as one that is borne in the land: for none vncircumcised person shall eate thereof.

49 One law shall bee to him that is borne in the lande, and to the stranger that dwelleth among you.

50 Then all the children of Israel did as the

* 196. 11. 4.

o Of those that
were in the
first borne of
cattell.

p Praying.

* Chap. 11. 4.
and 1. 1. 1.

¶ Of calling
together.

* Num. 33. 2.
196. 24. 6.

q Which was
a time in
Gen. 11. 1.
r Which was
strangers and
borne of
Egypt.

d Borne
and the
were
chap. 11.

e When
died
the
first
born.

* Gen. 11. 1.
196. 24. 6.

f From the
day of
passing
the
Red Sea
to the
day of
the
Passouer.

g Which was
a time in
Gen. 11. 1.

h Which was
a time in
Gen. 11. 1.

i Which was
a time in
Gen. 11. 1.

j Which was
a time in
Gen. 11. 1.

k Which was
a time in
Gen. 11. 1.

l Which was
a time in
Gen. 11. 1.

m Which was
a time in
Gen. 11. 1.

n Which was
a time in
Gen. 11. 1.

o Which was
a time in
Gen. 11. 1.

p Which was
a time in
Gen. 11. 1.

Lord commanded Moses and Aaron: so did they.
 11 And the selfe same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

C H A P. XIII.

1 The first borne are offered to God. 2 The memoriall of their deliverance. 3 The institution of the Pasfeouer. 4 The institution to teach their children to remember the deliverance. 5 Why they are led by the wilderness. 6 The bones of Joseph. 7 The pillar of the cloud and of fire.

And the Lord spake vnto Moses, saying,
 2 * Sanctifie vnto me all the first borne: that is, every one that first openeth the wombe among the children of Israel, as well of man as of beast: for it is mine.

3 ¶ Then Moses sayd vnto the people, * Remember this day in the which ye came out of Egypt, out of the house of a bondage: for by a mightie hand the Lord brought you out from thence: therefore no leavened bread shall bee eaten.

4 This day come ye out in the moneth of Abib.

5 ¶ Now when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hivites, and Iebusites (which hee sware vnto thy fathers, that hee would giue thee, a land flowing with milke and hony) then thou shalt keepe this seruice in this moneth.

6 Seven dayes shalt thou eate vneleavened bread, and the seventh day shalt be the feast of the Lord.

7 Vneleavened bread shall bee eaten seven dayes, and there shall no leavened bread be seene with thee, nor yet leauen be seene with thee in all thy quarters.

8 ¶ And thou shalt shew thy sonne in that day, saying, This is done, because of that which the Lord did vnto me, when I came out of Egypt.

9 And it shall bee a signe vnto thee upon thine hand, and for a remembrance betweene thine eyes, that the Lawe of the Lord may be in thy mouth: for by a strong hand the Lord brought thee out of Egypt.

10 Keepe therefore this ordinance in his season appointed from yeere to yeere.

11 ¶ And when the Lord shall bring thee into the land of the Canaanites, as he sware vnto thee and to thy fathers, and shall giue it thee,

12 * Then shalt thou set apart vnto the Lord all that first openeth the wombe: also every thing that first doeth open the wombe, and cometh fourth of thy beast: the males shall be the Lords.

13 But every first foale of an ass, thou shalt redeeme with a lambe: and if thou redeeme him not, then thou shalt breake his necke: likewise also the first borne of man among thy sons shalt thou buy out.

14 ¶ And when thy sonne shall aske thee to morrow, saying, What is this? thou shalt then say vnto him, With a mighty hand the Lord brought vs out of Egypt, out of the house of bondage.

15 For when Pharaoh was hard hearted against our departing, the Lord then slew all the first borne in the land of Egypt, from the first borne of man euen to the first borne of beast: therefore I sacrifice vnto the Lord all the males that first open the wombe, but all the first borne

of my sonnes I redeeme.

16 And it shall bee as a token vpon thine hand, and as a frontlet betweene thine eyes, that the Lord brought vs out of Egypt by a mightie hand.

17 ¶ Now when Pharaoh had let the people goe, God caried them not by the way of the Philistims countrey, for it was neerer: (for God said, Left the people repent when they see warre, and turne againe to Egypt)

18 But God made the people to goe about by the way of the wilderness of the red sea: and the children of Israel went vp armed out of the land of Egypt.

19 (And Moses tooke the bones of Ioseph with him: for he had made the children of Israel sweare, saying, * God will surely visite you, and ye shall take my bones away hence with you)

20 ¶ So they tooke their journey from Succoth, and camped in Etham in the edge of the wilderness.

21 * And the Lord went before them by day in a pillar of a cloud to lead them the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

22 * He tooke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

C H A P. XIII.

4. 8 Pharaohs heart is hardened, and he pursueth the Israelites. 12 The Israelites stricken with frost, murmure against Moses. 13 Moses doeth encourage them. 21 Hee divideth the Sea. 23. 27 The Egyptians follow and are drowned.

¶ Then the Lord spake vnto Moses, saying,

2 Speake to the children of Israel, that they returne and campe before Pi-hahiroth, betweene Migdol and the Sea, ouer against Baalzephon: about it shall ye campe by the Sea.

3 For Pharaoh will say of the children of Israel, They are tangled in the land: the wilderness hath shut them in.

4 And I will harden Pharaohs heart that he shall follow after you: so I will get me honour vpon Pharaoh, and vpon all his hoste: the Egyptians also shall knowe that I am the Lord: and they did so.

5 ¶ Then it was tolde the king of Egypt, that the people fled: and the heart of Pharaoh and of his seruants was turned against the people, and they said, Why haue wee this done, and haue let Israel goe out of our seruice?

6 And hee made ready his charrets, and tooke his people with him.

7 And tooke sixe hundred chofen charrets, and all the charrets of Egypt, and captaines ouer euery one of them.

8 (For the Lord had hardened the heart of Pharaoh king of Egypt, and he followed after the children of Israel: but the children of Israel went out with an high hand)

9 * And the Egyptians pursued after them, and all the horses and charrets of Pharaoh, and his horsemen and his hoste ouertooke them camping by the Sea, beside Pi-hahiroth, before Baalzephon.

10 And when Pharaoh drewe nigh, the children of Israel lift vp their eyes, and behold, the Egyptians marched after them, & they were sore afraid: wherefore the children of Israel cryed vnto the Lord.

10r. Signes of remembrance.

10r. hecme.

1 Which the Philistims would haue made against them by stopping them the passage.
 k That is, not priuily, but openly, as the word doeth signifie, set in order by due & huse.
 * Gen. 50. 25.
 Job. 24. 20.

* Num. 33. 6.

* Num. 14. 14.

about 1. 33. p. 67. 78.
 14. 1. cor. 10. 1.
 1 To defend them from the heat of the sunne.
 * Exod. 2. 19.

a From toward the country of the Philistims.
 b So the Sea was before them, makinge on either side, & the enemies did, & the enemies did, & the enemies did.
 * Num. 33. 7.
 c By punishing the obstinate rebellion.

d Iosephs writeth, that besides these charrets there were 5000. horsemen and 10000. footmen.
 e With great joy and boldnesse.
 * Iosh. 24. 6.
 1. mac. 4. 9.

f They which a little before in the deliuerance were yee being now in danger are afraid and murmure.

In this figure
four chief
points are to be
considered.

First, that the
Church of God
is ever subject
to this world to
the Crosse, and
to be afflicted
wth one sort
or other.

The second, that
the ministers of
God following
their vocation,
shall be still po-
ssessors of and
murmured again,
even of those
that pretend the
same cause and
religion that
they doe.

The third, that God delivereeth not his Church unconquently out of dangers, but
do exerce their faith and patience continueth their troubles, yea and oftentimes augmen-
teth them: as the Israelites were now in leste hope of their lives, when when they were in
Egypt. The fourth point is, that when the dangers are most great, then Gods helpe is most
ready to succour: for the Israelites had on either side them, huge rocks and mountains,
before them the sea, behinde them most cruell enemies, so that there was no way left
so escape, so was judgement.



g Such is the im-
peticion of the
flesh, that it cannot
abide Gods op-
pointed time.

h One's put your
trust in God with-
out doubting.

i Thus in tempta-
tions fighteth
against the flesh,
and ierewith
ward groonings
to the Lord.

k The cloud shew-
eth light to the Is-
raelites, as to the
darknesse, so that
their two holles
could not joyn
together.

* Psalm 123
psalm 123

11 And they sayde vnto Moses, Hast thou
brought vs to die in the wilderness because there
were no graues in Egypt? wherefore hast thou
seduced vs thus, to cary vs out of Egypt?

12 Did not wee tell thee this thing in Egypt,
saying, Let vs be in rest, that wee may serue the
Egyptians? for it had bene better for vs to serue
the Egyptians then that we should die in the wil-
dernesse.

13 Then Moses said to the people, Feare yee
not, stand still, and behold the saluation of the
Lord which he will shew to you this day. For the
Egyptians whom yee haue seene this day, yee shall
neuer see them againe.

14 The Lord shall fight for you: therefore
hold you your peace.

15 ¶ And the Lord said vnto Moses, Where-
fore cryest thou vnto me? speake vnto the chil-
dren of Israel that they goe forward:

16 And lift thou vp thy rod, and stretch out
thine hand vpon the Sea and diuide it, and let the
children of Israel goe on drie ground thorow the
mids of the Sea.

17 And I, behold, I will harden the heart of
the Egyptians, that they may follow them, and I
will get me honour vpon Pharaoh, & vpon all his
host, vpon his charrets, and vpon his horsemen.

18 Then the Egyptians shall know that I am
the Lord, when I haue gotten me honour vpon
Pharaoh, vpon his charrets, and vpon his horse-
men.

19 (And the Angel of God, which went be-
fore the hoste of Israel, remoued & went behinde
them: also the pillar of the cloud went from be-
fore them, and flood behinde them,

20 And came betwene the campe of the E-
gyptians and the campe of Israel: it was both a
cloud and dar knesse, yet gaue it light by night,
so that all the night long the one came not at the
other)

21 And Moses stretched forth his hand vpon
the Sea, and the Lord caused the Sea to run backe
by a strong East wind all the night, and made the
Sea dry land: for the waters were diuided.

22 Then the children of Israel went through
the mids of the Sea vpon the drie ground, and the
waters were a wall vnto them on their right
hand, and on their left hand.

23 And the Egyptians pursued and went after
them to the mids of the Sea, euen all Pharaohs
horses, his charrets, and his horsemen.

24 Now in the morning watch, when the
Lord looked vnto the hoste of the Egyptians, out
of the fierie and cloudie pillar, he strooke the hoste
of the Egyptians with feare.

25 For hee tooke off their charet wheeles, and
they draue them with much adoe: so that the
Egyptians euerie one said, I will flee from the face
of Israel: for the Lord fighteth for them against
the Egyptians.

26 ¶ Then the Lord sayd to Moses, Stretch
thine hand vpon the Sea, that the waters may re-
turne vpon the Egyptians, vpon their charrets and
vpon their horsemen.

27 Then Moses stretched forth his hand vpon
the Sea, and the Sea returned to his force euerie
in the morning, and the Egyptians fled against it:
but the Lord ouerthrew the Egyptians in the
mids of the Sea.

28 So the water returned and covered the
charrets and the horsemen, euen all the hoste of
Pharaoh that came into the sea after them: there re-
mained not one of them.

29 But the children of Israel walked vpon dry
land thorow the mids of the Sea, and the waters
were a wall vnto them on their right hand, and
on their left.

30 Thus the Lord saued Israel the same day
out of the hand of the Egyptians, and Israel saw
the Egyptians dead vpon the Sea banke.

31 And Israel saw the mightie power, which
the Lord shewed vpon the Egyptians: so the peo-
ple feared the Lord, and beleued the Lord, and
his seruant Moses.

CHAP. XV.

1. 29 Moses with the men and women sing praises vnto God for
their deliuerance. 23 The people murmure. 25 A bitter prayer
of Moses the bitter waters are sweete. 26 God teacheth the
people obedience.

¶ Then sang Moses and the children of Israel
this song vnto the Lord, and said in this man-
ner, I will sing vnto the Lord: for he hath triumphed
gloriously: the horse and him that rode vpon
him hath he ouerthrowen in the Sea.

2 The Lord is my strength and praise, and
he is become my saluation. He is my God, and I
will prepare him a tabernacle: he is my fathers
God, and I will exalt him.

3 The Lord is a man of warre, his Name is
Iehouah.

4 Pharaohs charrets and his host hath he cast
into the sea: his chosen captains also were drown-
ed in the red Sea.

5 The depths haue couered them, they sank
to the bottom as a stone.

6 Thy right hand, O Lord, is glorious in
power: thy right hand, O Lord, hath bruiſed the
enemie.

7 And in thy great glory thou hast ouer-
throwen them that rose against thee: thou sentest
forth thy wrath, which consumed them as the
 stubble.

8 And by the blast of thy nostrils the waters
were gathered, the floods stood still as an heape,
the

* Psalm 123
psalm 123

i Which way
about the dore
hall boorne
the right.

Ordein.

So the lady
the water
his, and by her
tore downe
cuzmin.

† Ebr. hand
in Thine dele
grine with
teight deſpiſe
Name of the
Lord.

a Praiſes Col-
le the conuul-
his conuul-
their deliuer-
* Wiſdom.

i Or she saith
of my song of
his To watch
him therein.

c In his hand
the conuul-
d. Euer cast
in his power.

Or person

e Thine
e. euen
people, with
enemies.

* Num.
[10] de

CHAP. XVI.

1 The Israelites come to the desert of Sin, and murmure against Moses and Aaron. 12 The Lord judgeth Quailen and Manna. 23 The Sabbath is sanctified unto the Lord. 27 The seventh day Manna could not be found. 32 It is kept for a remembrance to the posterity.

Afterward all the Congregation of the children of Israel departed from Elim, and came to the wilderness of Sin, (which is between Elim and Sinai) the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole Congregation of the children of Israel murmured against Moses, & against Aaron in the wilderness.

3 For the children of Israel said to them, Oh that wee had died by the hand of the Lord in the land of Egypt, when wee were by the flesh pots, when wee ate bread & car bellies full: for yee haue brought vs out into this wilderness, to kill this whole company with famine.

4 Then sayde the Lorde vnto Moses, Beholde, I will cause bread to raine from heauen to you, and the people shall goe out, and gather it that that is sufficient for euery day, that I may proue them, whether they will walke in my law or no.

5 But the sixth day they shall prepare that, which they shall bring home, and it shall be twise as much as they gather daily.

6 Then Moses and Aaron sayd vnto all the children of Israel, At euery ye shall know, that the Lord brought you out of the land of Egypt:

7 And in the morning yee shall see the glorie of the Lord: for he hath heard your grudgings against the Lord: and what are wee that yee haue murmured against vs?

8 Again, Moses sayd, At euery shall the Lord giue you flesh to eat, and in the morning your fill of bread: for the Lord hath heard your murmurings, which yee murmure against him: for what are wee? your murmurings are not against vs, but against the Lord.

9 ¶ And Moses sayd to Aaron, Say vnto all the Congregation of the children of Israel, Draw neere before the Lord: for hee hath heard your murmurings.

10 Now as Aaron spake vnto the whole Congregation of the children of Israel, they looked toward the wilderness, and beheld, the glory of the Lord appeared in a cloud.

11 (For the Lorde had spoken vnto Moses, saying,

12 * I haue heard the murmurings of the children of Israel: tell them therefore, and say, ¶ At euery shall eat flesh, and in the morning ye shall be filled with bread, and ye shall know that I am the Lord your God.)

13 And so at euery the quailen came and couered the campe: and in the morning the dew lay round about the host.

14 * And when the dew that was fallen was ascended, beholde, a small round thing was vpon the face of the wilderness, final as the hoare frost vpon the earth.

15 And when the children of Israel sawe it, they sayd one to another, It is f M A N, for they wist not what it was. And Moses sayd vnto them, * This is the bread which the Lord hath giuen you to eat.

16 ¶ This is the thing which the Lorde hath commanded:

a This is the right place where they had camped: there is another place called Zin, which was the 33 place wherein they camped also called Kadesh, Num. 33. 26.

b So hard is it to the flesh not to murmure against God when the belly is pained.

c For the portion of a day in his day, c To signifie that they should patiently depend vpon Gods providence from day to day.

d He gave them not Manna because they murmured, but for his promise sake.

e He that contemnerth Gods ministers, contemnerth God himselfe.

* Chap. 15. 21.

* Exod. 16. 42. ¶ Or, in the twilight.

* Num. 11. 31. ¶ Or, in the morning.

* Num. 11. 7. ¶ Or, 78. 14. ¶ Or, 11. 31.

f Which signifieth a part, portion, or gift also meat prepared. Job 4. 3. 1. Cor. 10. 5.

the depths congealed together in the heart of the sea.

9 The enemy sayd, I will pursue, I will overtake them, I will diuide the people, my lust shall be satisfied vpon them, I will draw my sword, mine hand shall destroy them.

10 Thou blewest with thy winde, the sea covered them, they sank as lead in the mighty waters.

11 Who is like vnto thee, O Lord, among the gods! who is like thee so glorious in holiness, so fearful in praises, doing wonders!

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou wilt by thy mercy carie these people, which thou deliverest: thou wilt bring them in thy strength vnto thine holy habitation.

14 The people shall heare and be afraid: sorrow shall come vpon the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed, and trembling shall come vpon the great men of Moab: all the inhabitants of Canaan shall waxe faint hearted.

16 * Feare and dread shall fall vpon them: because of the greatness of thine arme, they shall be still as a stone, till thy people passe, O Lord: till this people passe, which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountaine of thine inheritance, which is the place that thou hast prepared, O Lord, for to dwell in, even the sanctuary, O Lord, which thine hands shall establish.

18 The Lord shall reigne for euer and euer.

19 For Pharaohs horses went with his chariots and horsemen into the sea, and the Lorde brought the waters of the sea vpon them: but the children of Israel went on drie land in the mids of the sea.

20 ¶ And Miriam the Prophetesse, sister of Aaron, tooke a timbrel in her hand, and all the women came out after her with tymbrels and dances.

21 And Miriam answered the men, Sing ye vnto the Lord: for he hath triumphed gloriously: the horse and his rider hath hee ouerthrowen in the sea.

22 Then Moses brought Israel from the red sea, and they went out into the wilderness of Shur: and they went three dayes in the wilderness, and found no waters.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called ¶ Marah.

24 Then the people murmured against Moses, saying, What shall we drinke?

25 And he cryed vnto the Lord, and the Lord shewed him a tree, which when he had cast into the waters, the waters were sweet: there he made them an ordinance and a law, & there he proued them.

26 And said, If thou wilt diligently hearken, O Israel, vnto the voyce of the Lord thy God, and wilt do that which is right in his sight, and wilt giue care vnto his commandments, and keepe all his ordinances, then wil I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.

27 ¶ And they came to Elim, where were twelve fountaynes of water, and twentie palm trees, and they camped there by the waters.

1 For in the depth of the sea.

2 For, my faith shall be filled.

3 For to attend the Scripture callth he might men of the world.

4 Which ought not to be praised with all praise and reverence.

5 That is, into the land of Canaan: or into mount Zion.

6 That is, for thy great power.

7 Which was mount Zion, whence a tower and the temple was built.

8 Signifying their great joy, which caused the leues ordered in certain solemnities, Job. 9. 14. & 21. 1. And it ought not to be a cloke to counterwaite dances.

9 By singing the like of thanks giving.

10 Which was called Marah, Num. 33. 8. ¶ Or, bitterness.

11 That is, God.

12 Which is to do the only that God commandeth.

13 Num. 33. 9. ¶ Or, dew rest.

21 Moreover, provide thou among all the people i men of courage, fearing God, men dea-

27 Afterward Moses¹ let his father in law depart, and he went into his countrey.

fight of all the people vpon mount Sinai:
12 And thou shalt set markes vnto the people
round about, saying, Take heede to your selues

k Godly counsell
ought ever to be
obeyed, though it
come of our infe-
riours, for so much
God oftentimes
giveth wisdom to
humble them
that are exalted,
and to declare that
one member hath
need of another.
I Reade the occa-
sion, Num. 10. 29.

Which was in the beginning of the month Siuan confining part of May, and part of June.

b That they departed from Raphidim.
* *Act 7.38.*
c God called Iakob Israel: there.

fore the house of
Isaak and the
people of Israel
signifie only Gods
people.
* Deut. 29.3.
1. For the people of

d For the eagle by
flying his, is out of
danger, and in sa-
ving her birds ra-
ther on her wings
than in her talons
dasheth her love

dechristenheit
* Deut. 7. 2.
* Deut. 10. 14.
psal. 24. 1.
* 1. Pet. 2. 9.
venet. 1. 6.

* Chap. 34.3 ident.
5.27 and 16.17.
10/10.24.16.

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

c Teach them to
be pure in heart, as
they shew them-
selves outwardly
clean by wash-

ing.

Ebr. 12. 14.

that ye go not vp to the mount, nor touch the border of it: whosoever toucheth the * mount, shall surely die.

Or, trumpet.
Or, sound.

13 No hand shall touch it, but he shalbe stoned to death, or stricken thorow with darts: whether it be beast or man, he shal not live: when the || horne bloweth long, they shall come vp || into the mountaine.

But give your selves to prayer and abstinence, that you may at thine time stand easily vpon the Lord. 1 Cor. 7. 5.

14 ¶ Then Moses went downe from the mount vnto the people, and sanctified the people, and they washed their clothes.

15 And he said vnto the people, Be readie on the third day, and come not at your f wines.

16 And the third day, when it was morning, there was thunders and lightnings, and a thicke cloude vpon the mount, and the found of the trumpet exceeding loude, so that all the people that was in the campe was afraid.

Deut. 4. 11.

17 Then Moses brought the people out of the tents to meete with God, and they stood in the nether part of the mount.

18 * And mount Sinai was all on smoke, because the Lord came downe vpon it in fire, & the smoke thereof ascended, as the smoke of a fornaice, and all the mount § trembled exceedingly.

But vnto these fearful signs that his law should be had in greater reverence, and his majestie the more feared. He gave authority to Moses by plain words, that the people might vnderstand it.

19 And when the found of the trumpet blew long, and waxed louder and louder, Moses spake, and God answered him by a voyce.

20 (For the Lord came downe vpon mount Sinai on the top of the mount) and when the Lord called Moses vp into the top of the mount, Moses went vp.

Or, rulers.
Or, breakers and upholders.

21 Then the Lorde saide vnto Moses. Goe downe, charge the people, that they breake not their boundes, to goe vp to the Lord to gaze, lest many of them perish.

22 And let the || Priests also which come to the Lord bee sanctified, lest the Lorde || destroy them.

Neither dignity nor malice: but have authority to passe the bounds that Gods word prescribeth.

23 And Moses sayd vnto the Lord, The people can not come vp into the mount Sinai: for thou hast charged vs, saying, Set marks on the mountaine, and sanctifie it.

24 And the Lord said vnto him, Goe get thee downe, and come vp, thou, and Aaron with thee: but let not the Priests and the people breake their boundes to come vp vnto the Lord, lest hee destroy them.

25 So Moses went downe vnto the people, and tolde them.

CHAP. XX.

2. The Commandments of the first table. 12. The commandments of the second. 18. The people are made comfirtably. 23. Gods of siluer and gold are againe forbidden. 24. Of what sort the altar ought to be.

¶ Then God spake all these words, saying, 2 * I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of || bondage.

a When Moses & Aaron were gone vp, or had passed the bounds of the people, God spake thus out of the mount. 12. By all the people heard. 13. Deut. 5. 6. p. 81. 10. 14. To whose eyes all things are open. 15. Deut. 5. 3. p. 97. 7. c By th outward gesture all kind of seruice and worship to idoles is forbidden. d And wth the reuenged of the remembrance of mine honour.

3 Thou shalt haue none other gods b before me.

4 * Thou shalt make thee no grauen image neither any similitude of things that are in heauen above, neither that are in the earth beneath, nor that are in the waters vnder the earth.

5 Thou shalt not c bow downe to them, neither serue them: for I am the Lord thy God, a ielous God, visitng the iniquity of the fathers vpon the children, vpon the third generation and vpon the fourth of them that hate me:

6 And shewing mercie vnto c thousands to them that loueme, and keepe my commandments.

7 * Thou shalt not take the Name of the Lord thy God in f vaine: for the Lord will not holde him guiltlesse that taketh his Name in vaine.

8 Remember the Sabbath day, § to keepe it holy.

9 * Sixe dayes shalt thou labour, and doe all thy worke,

10 But the seuenth day is the Sabbath of the Lord thy God: in it thou shalt not do any worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy mayde, nor thy beast, nor thy stranger that is within thy gates.

11 * For in fixe dayes the Lord made the heauen and the earth, the sea, and all that in them is, and rested the seuenth day: therefore the Lorde blessed the Sabbath day, and hallowed it.

12 ¶ Honour thy f father and thy mother, that thy dayes may be prolonged vpon the land, which the Lord thy God giueth thee.

13 * Thou shalt not k kill.

14 Thou shalt not l commit adulterie.

15 Thou shalt not m steale.

16 Thou shalt not beare false n witness against thy neighbour.

17 * Thou shalt not o couet thy neighbours house, neither shalt thou couet thy neighbours wife, nor his man seruant, nor his mayde, nor his oxe, nor his asse, neither any thing that is thy neighbours.

18 ¶ And all the people || sawe the thunders, and the l lightnings, and the found of the trumpet, and the mountaine smoking, and when the people saw it, they fled and stood at a off.

19 And, sayde vnto Moses, * Talke thou with vs, we will heare: but let not God talke with vs, lest we die.

20 Then Moses sayde vnto the people, Feare not: for God is come to p proue you, and that his feare may be before you, that ye sinne not.

21 So the people stood at a off, but Moses drew neere vnto the daikenesse where God was.

22 ¶ And the Lord sayd vnto Moses, Thus thou shalt say vnto the children of Israel, Ye haue seene that I haue talked with you from heauen.

23 Ye shall not make therefore with me gods of siluer, nor gods of gold: you shall make you none.

24 * An altar of earth shalt thou make vnto me, and thereon shalt offer thy burnt offerings, and thy peace offerings, thy sheepe, and thine oxen: in all places, where I shall put the remembrance of my Name, I will come vnto thee, and blesse thee.

25 * But if thou wilt make me an altar of stone, thou shalt not build it of hewen stones: for if thou life vp thy toole vpon them, thou hast polluted it them.

26 Neither shalt thou goe vp by stappes vnto mine altar, that thy f filthinesse be not discovered thereon.

CHAP. XXI.

Temporal and ciuill ordinances appointed by God touching seruile, murderers, and vray: the obseruance wherof death was iustified a man, but are giuen to bridle our corrupti natures, which els would breake out into all manicheisme and cruelty.

¶ Now these are the lawes, which thou shalt set before them:

2 * If thou buy an Ebrew seruant, hee shall serue.

e So ready is he to be to the lawe that hee will not be to the lawe. 12. Deut. 5. 1. p. 81. 10. 13. Deut. 5. 3. p. 97. 7. c By th outward gesture all kind of seruice and worship to idoles is forbidden. d And wth the reuenged of the remembrance of mine honour.

Deut. 5. 14. p. 81. 10. 15. Deut. 5. 15. p. 81. 10. 16. Deut. 5. 16. p. 81. 10. 17. Deut. 5. 17. p. 81. 10. 18. Deut. 5. 18. p. 81. 10. 19. Deut. 5. 19. p. 81. 10. 20. Deut. 5. 20. p. 81. 10. 21. Deut. 5. 21. p. 81. 10. 22. Deut. 5. 22. p. 81. 10. 23. Deut. 5. 23. p. 81. 10. 24. Deut. 5. 24. p. 81. 10. 25. Deut. 5. 25. p. 81. 10. 26. Deut. 5. 26. p. 81. 10. 27. Deut. 5. 27. p. 81. 10. 28. Deut. 5. 28. p. 81. 10. 29. Deut. 5. 29. p. 81. 10. 30. Deut. 5. 30. p. 81. 10. 31. Deut. 5. 31. p. 81. 10. 32. Deut. 5. 32. p. 81. 10. 33. Deut. 5. 33. p. 81. 10. 34. Deut. 5. 34. p. 81. 10. 35. Deut. 5. 35. p. 81. 10. 36. Deut. 5. 36. p. 81. 10. 37. Deut. 5. 37. p. 81. 10. 38. Deut. 5. 38. p. 81. 10. 39. Deut. 5. 39. p. 81. 10. 40. Deut. 5. 40. p. 81. 10. 41. Deut. 5. 41. p. 81. 10. 42. Deut. 5. 42. p. 81. 10. 43. Deut. 5. 43. p. 81. 10. 44. Deut. 5. 44. p. 81. 10. 45. Deut. 5. 45. p. 81. 10. 46. Deut. 5. 46. p. 81. 10. 47. Deut. 5. 47. p. 81. 10. 48. Deut. 5. 48. p. 81. 10. 49. 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serue fixe yeeres, and in the seventh hee shall goe out free, a for nothing.

3 If he came himselfe alone, hee shall goe out himselfe alone: if hee were married, then his wife shall goe out with him.

4 If his master hath given him a wife and she hath borne him sonnes or daughters, the wife and her children shall be her ^a maistres, but he shall goe out himselfe alone.

5 But if the seruant say thus, I loue my master, my wife and my children, I will not goe out free,

6 Then his master shall bring him vnto the Iudges, and set him to the doore, or to the poste, and his master shall boare his eare through with an awle, and he shall serue him for euer.

7 Likewise if a man sell his daughter to bee a seruant, shee shall not goe out as the men seruaunts doe,

8 If these please not her master, who hath betrothed her to himselfe, then shall hee cause to buy her: hee shall haue no power to sell her to a strange people, (seeing hee) despised her.

9 But if he haue betrothed her vnto his sonne, he shall deale with her according to the custome of the daughters.

10 If he take him another wife, he shall not diminish her foode, her raiment, and recompence of her virginity.

11 And if hee doe not these three vnto her, then shall shee goe out free, paying no money.

12 ¶ And if a man smiteth a man, and he die, he shall die the death.

13 And if a man hath not layed waite, but God hath offered him into his hand, * then I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously vpon his neighbour to slay him with guile, thou shalt take him from mine altar that he may die.

15 ¶ Also hee that smiteth his father or his mother, shall die the death.

16 ¶ And he that stealeth a man, and selleth him, if it be found with him, shall die the death.

17 ¶ And hee that curieth his father or his mother, shall die the death.

18 ¶ When men also strue together, and one smite another with a stone, or with the fist, and he die not but lieth in bed,

19 If he rise againe and walke without vpon his staffe, then shall he that smote him goe quite, saue only he shall beare his charges for his resting, and shall pay for his healing.

20 ¶ And if a man smite his seruant, or his maide with a rodde, and he die vnder his hand, he shall be surely punished.

21 But if he continue a day, or two dayes, hee shall not be punished: for he is his money.

22 ¶ Also if men strue and hurt a woman with childe, so that her childe depart from her, and a death followe not, hee shall be surely punished according as the womans husband shall appoint him, or hee shall pay as the Iudges determine.

23 But if death followe, then thou shalt paie life for life.

24 ¶ Eye for eye, tooth for tooth, hand for hand, foote for foote,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite his seruant in the eie,

or his mayde in the eye, and hath perished it, hee shall let him goe free for his eie.

27 Also if he smite out his seruants tooth, or his maides tooth, he shall let him goe out free for his tooth.

28 ¶ If an ox gore a man or a woman that hee die, the ox shall be stoned to death, and his flesh shall not be eaten, but the owner of the ox shall goe quit.

29 If the ox were wont to push in times past, and it hath bene told his master, and hee hath not kept him, and after hee killeth a man or a woman, the ox shall be stoned, and his owner shall die also.

30 If there be set to him a summe of money, then he shall pay the ranfome of his life, whatsoeuer shall be laid vpon him.

31 Whether he hath gored a sonne, or gored a daughter, he shall be iudged after the same manner.

32 If the ox gore a seruant or a maid, he shall giue vnto their master thirtie shekels of silver, and the ox shall be stoned.

33 ¶ And when a man shall open a well, or when he shall digge a pit and couer it not, and an ox or an asse fall therein,

34 The owner of the pit shall make it good, and giue money to the owners thereof, but the dead beast shall be his.

35 ¶ And if a mans ox hurt his neighbours ox, that hee die, then they shall sell the liue ox, and diuide the money thereof, and the dead ox also they shall diuide.

36 Or if it be known that the ox hath vied to push in times past, and his master hath not kept him, he shall pay ox for ox, but the dead shall be his owne.

C H A P. XXII.

1 Of theft. 2 Damage. 3 Lending. 4 Borrowing. 5 Restitution of maidens. 6 Witchcraft. 7 Idolatry. 8 Support of strangers, widows, and fatherless. 9 Vengeance. 10 Negligence.

1 ¶ A man shall steal an ox or a sheepe, and kill it, or sell it, he shall restore foue oxen for the ox, and foue sheepe for the sheepe.

2 ¶ If a sheepe be found breaking vp, and be smitten that hee die, no blood shall be shed for him.

3 But if it be in the day light, blood shall be shed for him: for he should make full restitution: if he had not wherewith, then should hee be sold for his theft.

4 If the theft be found with him alive, (whether it be ox, asse, or sheepe) he shall restore the double.

5 ¶ If a man doe hurt field, or vineyard, and put in his beast to feede in another mans field, he shall recompence of the best of his own field, and of the best of his owne vineyard.

6 ¶ If fire breake out, & catch in the thornes, and the stacks of come, or the standing corne, or the field be consumed, hee that kindled the fire shall make full restitution.

7 ¶ If a man deliuer his neighbour money or stuffe to keepe, and it be stolen out of his house, if the thief be found, hee shall pay the double.

8 If the thief be not found, then the master of the house shall be brought vnto the Iudges to sweare, whether he hath put his hand vnto his neighbours good, or no.

9 In all manner of trespass, whether it be for oxen,

a Paying no money for his liberty. b Not having wife nor children.

c Till hee time of trial was expired, which might be the thirtieth yeere at the kinde.

d Euer god. e Where the Iudges sit.

f That is the year of liberty, which was every fifth yeere.

g Condemned either by power, or by the interest that the master should haue. h By giving him the money to buy her of him.

i Or, delivered her. j That is, he shall giue her dowrie.

k For his dowrie.

l Neither marry nor himselfe, nor any other money to buy her, nor bellow her vpon his sonne.

m Locus 1. 17. Through a man be killed at vengeance, it is Gods providence that it should so be.

n Deut. 19. 3. in the house of the place ought not to defend the murderer.

o Locus 20. 9. prout. iacobus 1. 15. 4. mar. 7. 10.

p Either were off his an weare.

q By the civil law.

r Of losing of his time.

s By the civil law, but before God he is a murderer.

t Of the mother or child.

u For his life.

v Locus 24. 9. deus 19. 1. mar. 1. 5. 8.

w The execution of this law only belonged to the magistrate, Matt. 23. 4.

f So God requeth cruelty in the least things.

g Gen. 9. 5. e If the beast be punished, much more shall the murderer.

h Or, punished to be.

i By the merit of the kindred of him that is so slain.

j Reads Gen. 13. 15.

k This law forbid. d. to not only not to hurt, but to beware lest any be hurt.

a Either great beast of the herde, or a small beast of the focke.

b 2 Sam. 13. 4. b Breaking an house to enter in, or undermining.

c Ebr. when the sun riseth vpon him.

d Hee shall put to death that killeth him.

e Ebr. in his hand.

f Ebr. god.

g That is, whether hee hath stolen.

toeu, for affe, for sheepe, for rayment, or for any manner of lost things, which another chalengeeth to be his, the cause of both parties shal come before the Iudges, and whom the Iudges condemne, hee shall pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to keepe, affe, or oxe, or sheepe, or any beast, and it die, or be hurt, or taken away by enemies, and no man see it,

11 * An othe of the Lord shall bee betwene them twaine, that he hath not put his hand vnto his neighbours good, and the owner of it shall take the othe, and he shall not make it good:

12 * But if it be stolen from him, he shall make restitution vnto the owner thereof.

13 If it be borne in pieces, he shall bring record, and shall not make that good, which is deuoured.

14 ¶ And if a man borrow ought of his neighbour, and it be hurt, or els die, the owner thereof not being by, he shall surely make it good.

15 If the owner thereof be of bee by, hee shall not make it good; for if it be an hired thing, it came for his hire.

16 ¶ And if a man entise a maid that is not betrothed, and lie with her, hee shall endow her, and take her to his wife.

17 If her father refuse to giue her to him, hee shall pay money according to the dowry of virgins.

18 ¶ Thou shalt not suffer a witch to liue.

19 ¶ Whosoever lieth with a beast, shal die the death.

20 ¶ Hee that offereth vnto any gods, saue vnto the Lord onely, shall be flaine.

21 ¶ Moreover, thou shalt not doe iniury to a stranger, neither oppresse him: for yee were strangers in the land of Egypt.

22 ¶ Yee shall not trouble any widow, nor fatherlesse childe.

23 If thou vex or trouble such, and so he call and cry vnto me, I will surely heare his cry.

24 Then shall my wrath be kindled, and I will kill you with the sword, and your wives shall be widowes, and your children fatherlesse.

25 ¶ If thou lend money to my people, that is, to the poore with thee, thou shalt not bee as an vsurer vnto him: yee shall not oppresse him with vsurie.

26 If thou take thy neighbours rayment to pledge, thou shalt restore it vnto him before the sunne goe downe:

27 For that is his couering onely, and this is his garment for his skin: wherein shall he sleepe? therefore when he crieth vnto me, I will heare him: for I am mercifull.

28 ¶ Thou shalt not raille vpon the Iudges, neither speake euill of the ruler of thy people.

29 ¶ Thine abundance and thy licour shalt thou not keepe backe. * The first borne of thy fonnies shalt thou giue me.

30 Likewise shalt thou doe with thine oxen and with thy sheepe: ten dayes it shall bee with his dam, and the eight day thou shalt giue it me.

31 ¶ Ye shall be an holy people vnto me, * neither shall ye eate any flesh that is torne of beasts in the field: ye shall cast it to the dogge.

CHAP. XXIII.

2 Not to follow the multitude. 13 Not to make mention of the strange gods. 14 The three solemn feasts. 20 23 The Angel promised to leade the people. 25 What God promised,

if they obey him. 29 God will cast out the Canaanites by little and little, and why.

Thou shalt not receive a false tale, neither shalt thou put thine hand with the wicked, to be a false witnesse.

2 ¶ Thou shalt not follow a multitude to doe euill, neither agree in a controuersie: to decline after many and ouerthrow the truth.

3 ¶ Thou shalt not esteeme a poore man in his cause.

4 ¶ If thou meete thine enemies oxe, or his affe going astray, thou shalt bring him to him againe.

5 If thou see thine enemies affe lying vnder his burden, wilt thou cease to help him? thou shalt help him vp againe with it.

6 ¶ Thou shalt not ouerthrow the right of the poore in his iuste.

7 Thou shalt keepe thee far from a false matter, and shalt not flay the innocent and the righteous: for I will not iustifie a wicked man.

8 ¶ Thou shalt take no gift: for the gift blindeth the wise, and peruertheth the words of the righteous.

9 ¶ Thou shalt not oppresse a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

10 * Moreover, sixe yeeres thou shalt sow thy land, and gather the fruits thereof,

11 But the seuenth yeere thou shalt let it rest, and lie fallow, that the poore of thy people may eate, and what they leaue, the beasts of the field shall eate. In like manner thou shalt doe with thy vineyard, and with thine olive trees.

12 * Sixe dayes thou shalt doe thy worke, and in the seuenth day thou shalt rest, that thine oxe, and thine affe may rest, and the sonne of thy maid, and the stranger may be refreshed.

13 And ye shall take heed to all things that I haue sayd vnto you: and ye shall make no mention of the name of other gods, neither shall it be heard out of thy mouth.

14 ¶ Three times shalt thou keepe a feast vnto me in the yeere.

15 Thou shalt keepe the feast of vnleavened bread: thou shalt eate vnleavened bread seuen dayes, as I commanded thee, in the season of the moneth of Abib: for in it thou camest out of Egypt: and none shall appeare before me empty.

16 The feast also of the haruest of the first fruites of thy labours, which thou hast sown in the field: and the feast of gathering frutes in the end of the yeere, when thou hast gathered in thy labours out of the field.

17 These three times in the yeere shall all thy men children appeare before the Lorde Iehouah.

18 Thou shalt not offer the blood of my sacrifice with leavened bread: neither shall the fat of my sacrifice remaine vntill the morning.

19 * The first of the first fruites of thy land thou shalt bring into the house of the Lorde thy God: yet shalt thou not seeth a kid in his mothers milke.

20 ¶ Behold, I send an Angel before thee, to keepe thee in the way, and to bring thee to the place which I haue prepared.

21 Beware of him, and heare his voyce, and prouoke him not: for he will not spare your misdeedes, because my name is in him.

1 Or, yee shall not take.

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† Ebr. loquen.

e They should swear by the Name of the Lord.

* Gen. 31. 39.

f He shall show some part of the beast, or bring in witnesses.

g He that hired it shall be free by paying the hire.

* Deut. 23. 28.

h The oath plague of God vpon the oppressors.

* Deut. 32. 7, 8, 15.

* Levit. 19. 33.

* Levit. 19. 33.

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22 But if thou hearken vnto his voyce, and doe all that I speake, then I will be an enemy vnto thine enemies, and will afflict them that afflict thee.

23 For mine Angel ^{shall go before thee,} and bring thee vnto the Amorites, and the Hittites, & the Perizzites, and the Canaanites, the Hiuities, and the Iebusites, and I will destroy them.

24 Thou shalt not bow downe to their gods, neither serue them, nor doe after the workes of them: but ^{thou shalt utterly ouerthrow them,} and breake in pieces their images.

25 For yee shall serue the Lord your God, and he shall blesse thy bread and thy water, and I will take all sicknesse away from the midst of thee.

26 ¶ There shall none cast their fruit, nor be barren in thy land: the number of thy daies will I fulfill.

27 I will send my p^r before thee, and will destroy all the people among whom thou shalt go: and I will make all thine enemies ^{turne} thy backs vnto thee:

28 And I will send ^{my} hornets before thee, which shall drie out the Hiuities, the Canaanites, and the Hittites from thy face.

29 I will not cast them out from thy face in one yeare, lest the land grow to a wilderness: and the beasts of the field multiply against thee.

30 By little & little I will drie them out from thy face, vntill thou increase, and inherit the land.

31 And I will make thy coastes from the red sea vnto the sea of the Philistims, and from the desert vnto the River: for I will deliner the inhabitants of the land into your hand, and thou shalt drie them out from thy face.

32 ¶ Thou shalt make no couenant with them, nor with their gods:

33 Neither shall they dwell in thy land, lest they make thee sinne against me: for if thou serue their gods, surely it shall be thy destruction.

CHAP. XXIII.

3 The people promise to obey God. 4 Moses writeth the chappell law. 9 13 Moses returneth into the mountaine. 14 Aaron and Hur haue the charge of the people. 18 Moses was forty daies and forty nights in the mountaine.

NOW he had said vnto Moses. Come vp to the Lord, thou, and Aaron, Nadab, and Abihu, and feuty of the Elders of Israel, and ye shall worship a faire oft.

2 And Moses himselfe alone shall come neere to the Lord, but they shall not come neere, neither shall the people goe vp with him.

3 ¶ Afterward Moses came and tolde the people all the wordes of the Lord, and all the lawes: and all the people answered with one voyce, and sayd, ¶ All the things which the Lord hath sayd, will we doe.

4 And Moses wrote all the wordes of the Lord, and rose vp early, and set vp an altar ⁱⁿ vnder the mountaine, and twelue pillars according to the twelue tribes of Israel.

5 And he sent yong men of the children of Israel, which offered burnt offrings of beues, and sacrificed peace offerings vnto the Lord.

6 Then Moses tooke halfe of the blood, and put it in basens, and halfe of the blood he sprinkled on the altar.

7 And hee tooke the booke of the couenant, and read it in the audience of the people:

who sayd, All that the Lord hath said, we will do, and be obedient.

8 Then Moses tooke the blood, and sprinkled it on the people, and sayd, Behold, the blood of the couenant which the Lord hath made with you concerning all these things.

9 ¶ Then went vp Moses and Aaron, Nadab, and Abihu, and feuty of the Elders of Israel.

10 And they sawe the God of Israel, and vnder his feete was as it were a worke of a Saphir stone, and as the very heauen when it is cleare.

11 And vpon the nobles of the children of Israel he laid not his hand: also they saw God, and g did eate and drinke.

12 ¶ And the Lord sayd vnto Moses, Come vp to me into the mountaine, and be there, and I will giue thee tables of stone, and the lawe and the commandement, which I haue written, for to teach ^{the} them.

13 Then Moses rose vp, and his minister Joshua: and Moses went vp into the mountaine of God,

14 And said vnto the Elders, Tarie vs here vntill we come againe vnto you: and behold, Aaron, and Hur are with you: whosoever hath any matters, let him come to them.

15 Then Moses went vp to the mount, and the cloud couered the mountaine,

16 And the glory of the Lorde abode vpon mount Sinai, and the cloud couered it fixe dayes: and the seuenth day hee called vnto Moses out of the middes of the cloud.

17 And the sight of the glory of the Lord was like consuming fire on the toppes of the mountaine, in the eyes of the children of Israel.

18 And Moses entred into the middes of the cloud, and went vp to the mountaine: and Moses was in the mount: fourtie dayes and fourtie nights,

CHAP. XXV.

2 The voluntary gifts for the making of the Tabernacle. 10 The foume of the Arke. 17 The Mercieseat. 23 The Table. 31 The Candlestick. 40 All must bee done according to the paterne.

TEN the Lord spake vnto Moyses, saying, 2 ¶ Speake vnto the children of Israel that they receiue an offering for mee: of ^{euery} man, whose heart giueth it freely, ye shall take the offering for me.

3 And this is the offering which ye shall take of them, gold and siluer, and brasse, 4 ¶ And blew silke, and purple, and scarlet, and fine linnen, and goats haire,

5 And rammes skines coloured red, and the skines of badgers, and the wood of Shittim,

6 Oyle for the light, spices for anointing oyle, and for the perfume of sweet sauer.

7 Onix stones, and stones to be set in the Ephod, and in the brestplate.

8 Also they shall make me a Sanctuary, that I may dwell among them.

9 According to all that I shewe thee, euen so shall ye make the forme of the Tabernacle, and the fashion of all the instruments thereof.

10 ¶ They shall make also an Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe hie.

11 And thou shalt ouerlay it with pure gold, within & without: thou shalt ouerlay it, & shalt make

1. Pet. 1. 2. 2. heb. 9. 20.

3. Which blood signifieth that the couenant broken cannot be satisfied without bloodshedding.

4. As perfectly as their infortunes could behold his sacrifice.

5. He made them not a raid, nor punished them. ¶ That is, rejoiced.

6. The second time.

7. Signifying the hardness of our hearts except God do write his lawes therein by his Spirit, he is like a stone to the people.

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For a circle and a border.

For feet.

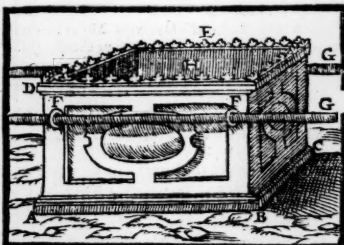
made vpon it a crowne of gold round about.

12 And thou shalt cast foure rings of golde for it, and put them in the foure corners therof: that is, two rings shall be on the one side of it, and two rings on the other side thereof.

13 And thou shalt make barres of Shittim wood, and couer them with gold.

14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.

THE ARKE OF THE TESTIMONIE.



A B the length, two cubites an halfe.

B C The breadth, a cubite and an halfe.

A D The height, a cubite and an halfe.

E The golden crowne about the Arke.

F The foure rings of golde in the foure corners.

G The barres covered with golde to put through the rings to carry the Arke. H The inner part of the Arke where the Testimonie was put.

f The stone tables, the rod of Aaron, and Manna which were a testimony of Gods presence.

g For covering, or propitiatorie.

g There God appeared mercifully vnto them: and this was a figure of Christ.

PROPIITIATORIE OF MERCIE SEAT.



I The propitiatorie, or Mercie seat, which is the covering of the Arke of the Testimonie, set apace in the edition for plainnesse. K The place whereof afford the arcke and answere, from above the Propitiatorie, and from below the wings of the Cherubims.

15 The barres shall be in the rings of the Arke: they shall not be taken away from it.

16 So thou shalt put in the Arke the f Testimonie which I shall giue thee.

17 Also thou shalt make a Mercifeate of pure gold, two cubites and an halfe long, and a cubite and an halfe broad.

18 And thou shalt make two Cherubims of golde: of worke beaten out with the hammer shalt thou make them at the two ends of the Mercifeate.

19 And the one Cherub shalt thou make at the one end, and the other Cherub at the other end: of the matter of the Mercifeate shall hee make the Cherubims, on the two ends thereof.

20 And the Cherubims shall stretch their wings on hie, covering the Mercifeate with their wings and their faces one to another: to the Mercifeate ward shall the faces of the Cherubims be.

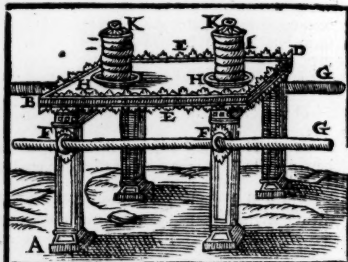
21 And thou shalt put the Mercifeate about vpon the Arke, and in the Arke thou shalt put the Testimonie, which I will giue thee.

22 And there I will declare my selfe vnto

For will appoint with thee.

thee, and from about the Mercifeate * betweene the two Cherubims, which are vpon the Arke of the Testimonie, I will tell thee all things which I will giue thee in commaundement vnto the children of Israel.

THE TABLE OF THE SHEVVE BREAD.



which declareth that the Table was an heauie breadth thicke. The barres to carry the Table, which were put through the rings in the shew bread waist. The twelve cakes or loaves called the golden or covering, the twelve cups.

23 * Thou shalt also make a Table of Shittim wood, of two cubites long, and one cubite broad, and a cubite and an halfe hie:

24 And thou shalt couer it with pure gold, & make thereto a crowne of gold round about.

25 Thou shalt also make vnto it a border of foure fingers round about: and thou shalt make a golden crowne round about the border thereof.

26 After, thou shalt make for it foure rings of gold, and shalt put the rings in the foure corners that are in the foure feet thereof:

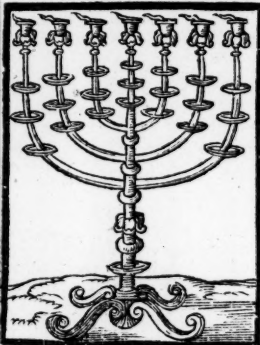
27ouer against the border shall the rings be for places for barres to beare the Table.

28 And thou shalt make the bars of Shittim wood, and shalt overlay them with gold, that the Table may be borne with them.

29 Thou shalt make also dishes for it, and incense cups for it, and coverings for it, and goblets, wherewith it shall be covered, even of fine gold shalt thou make them.

30 And thou shalt set vpon the Table shew bread before me continually.

THE CANDLESSTICK.



Because the fashion of the Candlestick is so plain and simple, it needeth not to describe the particular parts thereof according to the order of letters. Onely when it is said in the 24. verse that there shall be foure bowes or cuppes in the Candlestick, it must be vnderstood the first or thickest, for there are three for every one of the slenderer ones.

Also the bowes of the Candlestick are as the branches or vnderleaves as they issue one of the other side.

31 * Also

The three
chap 37
in that
manna, but
except to the
large of go
with the

1 This was
taken with
the Temp
which was
* Heb 8
after 7: 4

1 This is
meaning
works.

h To let the
vpon.

AT
has
four
gates
B G

* Chap. 25: 17.
I shall not be
waxed, but be
waxed to the
house of gold
with the incense.

31 ¶ Also thou shalt make a candlestick of pure gold: of work beaten out with the hammer shalt the Candlestick be made, his shaft, and his branches, his boules, his knops, and his floures shalbe of the same.

32 Six branches also shall come out of the sides of it: three branches of the Candlestick out of the one side of it, and three branches of the Candlestick out of the other side of it.

33 Three boules like unto almonds, one knop and one floure in one branch: and three boules like almonds in the other branch, one knop and one floure: so throughout the fixe branches that come out of the Candlestick.

34 And in the shaft of the Candlestick shalbe foure boules like unto almonds, his knops and his floures.

35 And there shalbe a knop vnder two branches made thereof: and a knop vnder two branches made thereof: and a knop vnder two branches made thereof, according to the fixe branches coming out of the Candlestick.

36 Their knops and their branches shall bee thereof: all this shalbe one beaten worke of pure gold.

37 And thou shalt make the seven lampes thereof: and the lampes thereof shalt thou put thereon, to give light toward that that is before it.

38 Also the snuffers and snuffdishes thereof shalbe of pure gold.

39 Of a talent of fine gold shalt thou make it with all these instruments.

40 ¶ Look therefore that thou make them after their fashion, that was shewed thee in the mountaine.

CHAP. XXVI.

1 The forme of the Tabernacle and the apperances, 23 The place of the Ark, of the Mercie seat, of the Table, and of the Candlestick.

¶ Forward thou shalt make the Tabernacle with tenn curtains of fine twined linnen and blew silke, and purple, and skarlet: and in them thou shalt make Cherubims of a broyered worke.

THE FIRST COVERING OF THE TABERNACLE.

NORTH.



SOUTH.

A B C D The tenn curtains which were eight and twentie cubites long of Cherubim work. A R The breadth of a curtain was fixe cubites, and so the same were fourte cubites broad. F G Two curtains and an halfe: so that the whole layd together, declared that the tabernacle was thirte cubites long, and twelue broad.

B G Taches or bookes to tie the curtains together.

2 The length of one curtain shalbe eight and twentie cubites, and the breadth of one curtain, foure cubites: every one of the curtains shall

haue one measure.

3 Five curtains shalbe coupled one to another: and the other five curtains shall be coupled one to another.

4 And thou shalt make couple strings of blew silke vpon the edge of the one curtain, which is in the selvedge of the coupling: and likewise shalt thou make in the edge of the other curtain in the selvedge, in the second coupling.

5 Fiftie strings shalt thou make in one curtain, & fiftie strings shalt thou make in the edge of the curtain, which is in the second coupling: the strings shalbe one right against another.

6 Thou shalt make also fiftie taches of gold, and couple the curtains one to another with the taches, and it shalbe one Tabernacle.

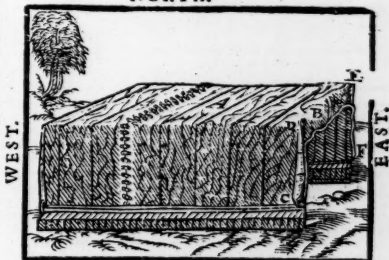
b On the side that the curtains might be tied together.

c In tying together both the sides.

d Or partitions.

THE CURTAINES OF GOATS HAIRE.

NORTH.



SOUTH.

These eleuen curtains of goats haire were put also the other twine. A and the eleuen hang before the entry of the Tabernacle, looke B These also were thirte cubites long, and the other but eight and twentie, and therefore on the south side they were a cubite longer than the other, looke C And also another on the north side, that the boards might be covered, F.

7 ¶ Also thou shalt make curtains of goats haire, to be a covering vpon the Tabernacle: thou shalt make them to the number of eleuen curtains.

8 The length of a curtain shalbe thirte cubites, and the breadth of a curtain foure cubites: the eleuen curtains shalbe of one measure.

9 And thou shalt couple five curtains by themselves, and the six curtains by themselves: but thou shalt double the sixth curtain vpon the forefront of the coupling.

10 And thou shalt make fiftie strings in the edge of one curtain in the selvedge of the coupling, and fiftie strings in the edge of the other curtain in the second coupling.

11 Likewise thou shalt make fiftie taches of bras, and fasten them on the strings, and shalt couple the covering together that it may be one.

12 And the remnant that resteth in the curtains of the coupling, euen the halfe curtain that resteth, shall be left at the backside of the Tabernacle.

13 That the cubite on the one side, and the cubite on the other side of that which is left in the length of the curtains of the covering may remain on either side of the Tabernacle to cover it.

14 Moreover, for that coupling thou shalt make a covering of rammes skinned red, and a covering of badgers skinned about.

15 ¶ Also thou shalt make boards for the Tabernacle of Shittim wood to stand vpon.

d Both raine and weather should marre it.

e That is five on the one side, and five on the other, and the sixth should hang over the doore of the Tabernacle.

f Or bookes.

g For these curtains were twined together, so that they were as a cover for the sides.

h To be put vpon the covering, that was made of goats haire.

i This was the third covering for the Tabernacle.

16 Ten.

Boards for the Tabernacle.

Exodus.

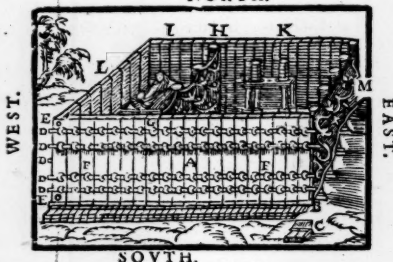
The vaile of the Tabernacle, The

16 Ten cubites *shalbe* the length of a board, and a cubite and an halfe cubite the breadth of one board.

17 Two tenons *shalbe* in one board set in order as the feete of a ladder, one against another: thus shalt thou make for all the boards of the Tabernacle.

THE TABERNACLE.

NORTH.



A Twentie boards on the Southside, and as many on the Northside, which were of 10. cubites in length, that is, from E to E. The breadth of each was a cubite and halfe, by reason whereof, all ioynted together, made 30. cubites which was the length of the Tabernacle. *T*elepshu writeth that each board was an handfull thicke. *B* The nearer part of the boards which was cut into two tenons. *C* The two mortises, for each tenon one, wrought in two pieces apart, whereunto when the boards were put, they received the tenons, and held the boards up. *D* D D D Signifie five barres to hold the boards in order: four passed without the boards, the fifth in the middlemost went above the thickenesse of the boards, wherein bolts were made therefore. *E* E Two rings, one at the upper part, and another at the nether part of the boards which joined the sides of the Tabernacle, and the boards of the West end together. *F* F Rings where through the barres passed. *G* H A vaile hanging in 4. pillars, and wrought of Cherubims, which did separate the holy place from the most holy. *I* The most holy place. *K* The holy place, wherein on the Southside the candlestick was placed, and on the Northside against it, the Table of shew bread. *L* Eight boards that clepe up the Tabernacle on the West end, which was the uppermost end of the place. *M* A hanging or vaile, which was as the entire of the Tabernacle, being at the East end, which was fastened to hang as 5. pillars.

Or *halfe* pieces, wherein were the mortises for the tenons.

The Hebrew word signifieth twines in a clasp, ring that they should be so perfect and well ioynted as was possible.

18 And thou shalt make boards for the Tabernacle, even twentie boards on the Southside, even full South.

19 And thou shalt make fourtieffockets of silver vnder the twentie boards, two sockets vnder one board for his two tenons, & two sockets vnder another board for his two tenons.

20 In like manner on the other side of the Tabernacle towards the North side *shalbe* twentie boards.

21 And their fourtieffockets of silver, two sockets vnder one board, and two sockets vnder another board.

22 And on the side of the Tabernacle, toward the West, shalt thou make five boards.

23 Also two boards shalt thou make in the corners of the Tabernacle in the two sides.

24 Also they *shalbe* ioynted beneath, & likewise they *shalbe* ioynted above to a ring: thus shalt it be for the two they *shalbe* for the two corners.

25 So they *shalbe* eight boards having sockets of silver, even sixteen sockets, that is, two sockets vnder one board, and two sockets vnder another board.

26 ¶ Then thou shalt make five barres of Shittim wood for the boards of one side of the Tabernacle.

27 And five barres for the boards of the other side of the Tabernacle: also five barres for the boards of the side of the Tabernacle toward the West side.

28 And the middle barre shall goe through the middles of the boards, from end to end.

29 And thou shalt cover the boards with gold, and make their rings of gold, for places for the barres, & thou shalt couer the barres with gold.

30 So thou shalt reare vp the Tabernacle, according to the fashion thereof, which was shewed thee in the Mount.

31 ¶ Moreover, thou shalt make a vaile of blewie filke, and purple, and skarlet, and fine twined linnen: thou shalt make it of broyded worke with Cherubims.

32 And thou shalt hang it vpon foure pillars of Shittim wood couered with golde, (whose hookes *shalbe* of golde) standing vpon foure sockets of silver.

33 ¶ Afterward thou shalt hang the vaile on the hooks, that thou maiest bring in thither, that is, within the vaile, the Arke of the Testimonie: and the vaile shall make you a separation betwene the Holy place and the most Holy place.

34 Also thou shalt put the Mercieseat vpon the Arke of the Testimonie in the most Holy place.

35 And thou shalt set the Table without the vaile, & the Candlesticke ouer against the Table on the Southside of the Tabernacle, & thou shalt set the Table on the Northside.

36 Also thou shalt make an hanging for the doore of the Tabernacle of blew filke, & purple, & skarlet, and fine twined linnen wrought with needle.

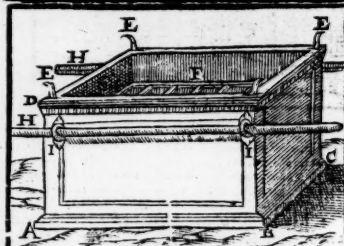
37 And thou shalt make for the hanging five pillars of Shittim, & couer them with gold: their heads *shalbe* of gold, and thou shalt cast five sockets of brasie for them.

CHAP. XXVII.

1 The Altar of the burnt offering. 9 The court of the Tabernacle. 10 The lampes continually burning.

Moreover thou shalt make the Altar of Shittim wood, five cubites long and five cubites

THE ALTAR OF BURNT OFFERING



pen, beams, stich hookes, & censers, and such instruments appertaining to the Altar.

(Am 25. 24. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.)

Some make heads of the pillars. *Others* make the doore many times as the doore of the inner. *Others* make the Pill only as the inner, and then the inner as the holy place.

This hanging or vaile was two cubits high, and the hanging was the way in.

They were the pillars of the pillars.

For the burnt offering.

The court of the Tabernacle.

The court of the Tabernacle.

The court of the Tabernacle.

The court of the Tabernacle.

The court of the Tabernacle.

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The court of the Tabernacle.

broad (the altar shall bee foure square) and the height thereof three cubits.

2 And thou shalt make it hornes in the foure corners thereof: the hornes shall bee of it b selfe, and thou shalt couer it with brasse.

3 Also thou shalt make his ashpannes for his ashes, and his besomes, and his basins, & his fleshhookes, and his censers: thou shalt make all the instruments thereof of brasse.

4 And thou shalt make vnto it a grate, like networke of brasse: also vpon that grate shalt thou make foure brazen rings vpon the foure corners thereof.

5 And thou shalt put it vnder the compasse of the altar beneath, that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar, barres of syty, of Shittim wood, and shalt couer them with brasse.

7 And the barres thereof shall be put in the rings, the which barres shall be vpon the two sides of the altar to beare it.

8 Thou shalt make the altar hollow betweene the boards: as God shewed thee in the mount, so shalt they make it.

9 Also thou shalt make the court of the Tabernacle in the South side, euen full South: the court shall haue curtaines of fine twined linnen, of an hundred cubites long, for one side,

10 And it shall haue twenty pillars, with their twenty fockets of brasse: the heads of the pillars, and their fillets shall be siluer.

11 Likewise on the Northside in length there shall be hangings of an hundred cubits long, and the twenty pillars thereof with their twenty fockets of brasie: the heads of the pillars and the fillets shall be siluer.

12 And the breadth of the court, on the Westside shall haue curtaines of fittie cubits, with their ten pillars, and their ten fockets.

13 And the breadth of the court, Eastward full East shall haue fittie cubites.

14 Also hangings of fiftene cubites shall be on the one side with their three pillars and their three fockets.

15 Likewise on the other side shall be hangings of fiftene cubites, with their three pillars and their three fockets.

16 And in the gate of the court shall bee a vaile of twentie cubites of blue silke, and purple, and scarlet, and fine twined linnen wrought with needle, with the foure pillars thereof and their foure fockets.

17 All the pillars of the court shall haue fillets of siluer round about, with their heads of siluer, and their fockets of brasie.

18 The length of the court shall be an hundred cubites, and the breadth fittie at either ende, and the height fittie cubites, and the hangings of fine twined linnen, and their fockets of brasie.

19 All the vessels of the Tabernacle for all manner seruice thereof, and all the pinnes thereof, and all the pinnes of the court shall be brasie.

20 And thou shalt command the children of Israel, that they bring vnto thee pure olive oil beaten for the light, that the lampes may alway burne.

21 In the Tabernacle of the Congregation without the vaile, which is betwixt the Testimony, shall Aaron and his sonnes dresse them from eue-

ning to morning before the Lord, for a flame for euer vnto their generations, to be observed by the children of Israel.

CHAP. XXVIII.

1 The Lord calleth Aaron and his sonnes to the Priesthood. 2 Their garments. 3 Aaron entereth into the Sanctuary in the name of the children of Israel. 4 Priests and Levites. 5 Aaron beareth the iniquities of the Israelites offerings.

And cause thou thy brother Aaron to come vnto thee and his sonnes with him, from among the children of Israel, that he may serue mee in the Priests office: I meane Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, a glorious and beautifull.

3 Therefore thou shalt speake vnto all cunning men, whom I haue filled with the spirit of wisdom, that they make Aarons garments to consecrate him, that hee may serue mee in the Priests office.

THE GARMENTS OF THE HIGH PRIEST.



A The Ephod or breastplate coat which was like cloth of golde and was girded vnto him, wherein was the breastplate with the 12 stones, which was used about with a chain termed Onix stones, and beate with two laces.

B The robe which was next vnder the Ephod, wherein were the pomegranates and bells of gold.

C The tunic or leuitered coat, which was vnder the robe, longer than it, and was also without sleeves.

4 Now these shall bee the garments, which they shall make, a breastplate, and an Ephod, a robe, and a brodered coate, a miter, & a girdle: so these holy garments shall they make for Aaron thy brother, and for his sonnes, that he may serue mee in the Priests office.

5 Therefore they shall take golde and blue silke, and purple, and scarlet, and fine linnen.

6 And they shall make the Ephod of golde, blue silke, and purple, and scarlet, and fine twined linnen of brodered worke.

7 The two shoulders thereof shall bee ioyned together by the two edges: so shall it bee closed.

8 And the 4 imbrodered gird of the same Ephod, which shall be vpon him, shall be of the selfe same worke and stuffe, of golde, blue silke and purple, and scarlet, and fine twined linnen.

9 And thou shalt take two Onix stones, and graue vpon them the names of the children of Israel.

10 Sixe names of them vpon the one stone, and the six names that remain vpon the second stone, according to their generations.

11 Thou shalt cause to graue the two stones according to the names of the children of Israel, by a grauer of signets that worketh and graueth in stone, and shalt make them to bee set and embossed

Whereby his office may be knowne to be glorious and excellent. Which is to separate him from the rest.

A Short and flaire coate with on sleeves, put vpon it is garments to keepe them close vnto him.

Which was about his yppur coat.

As they were in age, so should they be grauen in order.

f That Aaron might remember the Israelites to Godward.

g Of the bosses.

h It was so called, because the high Priest could not give sentence in judgment without that on his breast.

i The description of the breastplate.

10r Sardines.

10r Emeraude.

10r Carbuncle.

10r Jasper.

10r Carthage.

k Which are upon the shoulder.

l Which are beneath.

m Aaron shall not enter into the holy place in his own name, but in the name of all the children of Israel. n Vrim significeth light: and Thummim perfection: declaring that the stones of the breastplate were most clear, and of perfect beauty: by Vrim also is meant knowledge, and Thummim holiness, the way which virtues are required in the Priests.

bossed in gold.

12 And thou shalt put the two stones upon the shoulders of the Ephod, as stones of remembrance of the children of Israel: for Aaron shall bear their names before the Lord upon his two shoulders for a remembrance.

13 So thou shalt make bosses of gold, 14 And two chains of fine gold sat y end, of wretched worke shalt thou make them, and shalt fasten the wretched chaines upon the bosses.

15 ¶ Also thou shalt make the breastplate of judgment with brodered work: like the worke of the Ephod shalt thou make it: of golde, blue silke, and purple, and skarlet, and finetwined linen shalt thou make it.

16 Four square it shall be and double, an hand breadth long, and an hand breadth broad.

17 Then thou shalt set it full of places for stones, even foure rowes of stones: the order shall be this, a rubie, a topaze, and a scabuncle in the first rowe.

18 And in the second rowe thou shalt set an emeraude, a saphir, and a diamond.

19 And in the third rowe a turkeis, an achate, and an Hematire.

20 And in the fourth rowe a chrysolite, an onix, and a iasper: and they shall be set in gold in their embossments.

21 And the stones shall be according to the names of the children of Israel, twelve, according to their names, grauen in signets, every one after his name, and they shall be for the twelve tribes.

22 ¶ Then thou shalt make upon the breastplate two chaines at the ends, of wretched worke of pure gold.

23 Thou shalt make also upon the breastplate two rings of gold, and put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wretched chaines of golde in the two rings in the ends of the breastplate.

25 And the other two ends of the two wretched chaines, thou shalt fasten in the two embossments, and shalt put them upon the shoulders of the Ephod upon the forefide of it.

26 ¶ Also thou shalt make two rings of gold, which thou shalt put in the two other ends of the breastplate, upon the border thereof, toward the inside of the Ephod.

27 And two other rings of golde thou shalt make, and put them on the two sides of the Ephod, beneath in the forepart of it: over against the coupling of it upon the brodered gird of the Ephod.

28 This shall they binde the breastplate by his rings upon the rings of the Ephod, with a lace of blue silke, that it may be fast upon the brodered gird of the Ephod, and that the breastplate bee not loosed from the Ephod.

29 So Aaron shall beare the names of the children of Israel in the breastplate of judgement upon his heart, when he goeth into the holy place for a remembrance continually before the Lord.

30 ¶ Also thou shalt put in the breastplate of judgement, the Vrim and the Thummim, which shall be upon Aarons heart, when he goeth in before the Lord, and Aaron shall beare the judgement of the children of Israel upon his heart before the Lord continually.

13 ¶ And thou shalt make the robe of the Ephod altogether of blue silke.

32 And the hole for his head shall be in the middes of it, having an edge of wouen worke round about the collar of it: so shall it be as the collar of an habergeon, that it rent not.

33 ¶ And beneath upon the skirtes thereof, thou shalt make pomegranates of blue silke, and purple, and skarlet round about the skirts thereof, and bels of gold betweene them round about:

34 That is, a golden bell and a pomegranate, a golden bell and a pomegranate round about upon the skirtes of the robe.

35 So shall it be upon Aaron, when hee minis- fureth, and his sound shall be heard, when he goeth into the holy place before the Lord, and when he comnieth out, and he shall not die.

36 ¶ Also thou shalt make a plate of pure gold, and graue thereon, as signets are grauen, O HOLINES TO THE LORD.

37 And thou shalt put it on a blue silke lace, and it shall be upon the miter, even upon the forefide of the miter shall it be.

38 So shall it be upon Aarons forehead, that Aaron may beare the iniquity of the offerings, which the children of Israel shall offer in all their holy offerings: and it shall be alwayes upon his forehead, to make them acceptable before the Lord.

39 Likewise thou shalt imbroider the fine linen coat, and thou shalt make a miter of fine linen, but thou shalt make a girdle of needlework.

40 Also thou shalt make for Aarons founes coats, and thou shalt make them girdles, and bonets shalt thou make them for glory and comeliness.

41 And thou shalt put them upon Aaron thy brother, and on his sonnes with him, and shalt a- noint the, and q fill their hands, & sanctifie them, that they may minister vnto mee in the Priestes office.

42 Thou shalt also make them linen breeches to couer their priuities: from the loynes vnto the thighs shall they reach.

43 And they shall be for Aaron and his sonnes, when they come into the Tabernacle of the Congregation, or when they come vnto the Altar to minister in the holy place, that they commit not iniquity, and so dye. This shall be a lawe for euer vnto him, and to his seede after him.

CHAP. XXIX.

1 The manner of consecrating the Priests. 36 The continual sacrifice. 45 The Lords provision to dwell among the children of Israel.

1 His thing also shalt thou do vnto them, when I thou consecrate them to be my Priests, * Take a young calfe, and two rammes without blemish,

2 And vneleauened bread, and cakes vneleauened tempered with oyle, and wafers vneleauened anoynted with oyle: (of fine wheate flour shalt thou make them)

3 Then thou shalt put them in one basket, and * present them in the basket with the calfe & the two rammes,

4 And shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

5 Also thou shalt take the garments, and put vpon Aaron the tunicle, and the robe of the Ephod,

* Ecclesi.

o Holiness to the Lord for his most holy and thing vnto my appearance before him. p Their offering could not be perfect: but the fault was therein which is the high Priest are and padre God.

q That is consecrate them, by putting them, by using them, by adorning them, by adorning them, by adorning them.

r Of vnto.

s In vnto.

t Where.

u Luit.

v To offer.

w Which.

5 Which was
the
b Ephod, and the Ephod, and the breastplate, and
shalt clothe them to him with the brodered gar-
ment of the Ephod.

6 Then thou shalt put the mitre vpon his
head, and shalt put the holy * crowne vpon the
mitre.

7 And thou shalt take the anoynting * oyle,
and shalt powre vpon his head and anoynt him.

8 And thou shalt bring his sonnes, and put
coates vpon them,

9 And shalt gird them with girdles, both Aa-
ron and his sonnes: and shalt put the bonets on
them, and the Priests office shall be theirs for a
perpetuall lawe: thou * shalt also fill the hands
of Aaron, and the hands of his sonnes.

10 After, thou shalt present the calfe before
the Tabernacle of the Congregation, * and Aa-
ron and his sonnes shall * put their hands vpon
the head of the calfe.

11 So shalt thou kill the calfe before the Lord,
at the doore of the Tabernacle of the Congrega-
tion.

12 Then thou shalt take of the blood of the
calfe, and put it vpon the hornes of the Altar with
thy finger, & shalt powre all the rest of the blood
at the foote of the Altar.

13 * Also thou shalt take all the fat that co-
uereth the inwards, and the kail, that is on the li-
uer, and the two kidneis, and the fat that is vpon
them, and shalt burne them vpon the Altar.

14 But the flesh of the calfe, and his skin,
and his dung shalt thou burne with fire without the
hostie: it is a figne offering.

15 ¶ Thou shalt also take one ramme, and Aa-
ron and his sonnes shall put their hands vpon the
head of the ramme.

16 Then shalt thou kill the ramme, & take his
blood, & sprinkle it round about vpon the Altar.

17 And thou shalt cut the ramme in pieces, &
wash the inwards of him and his legs, & shalt put
them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ramme vpon
the Altar: for it is a burnt offering vnto the
Lord: for a sweete savour: it is an offering made
by fire vnto the Lord.

19 And thou shalt take the other ramme, and
Aaron and his sonnes shall put their hands vpon
the head of the ramme.

20 Then shalt thou kill the ramme, and take
of his blood, and put it vpon the lappe of Aa-
rons eare, and vpon the lappe of the right eare of
his sonnes, and vpon the thumbe of their right
hand, and vpon the greet toe of their right foote,
and shalt sprinkle the blood vpon the altar round
about.

21 And thou shalt take of the blood that is
vpon the Altar, and of the anoynting oyle and
shalt sprinkle it vpon Aaron, and vpon his gar-
ments, and vpon his sonnes, and vpon the gar-
ments of his sonnes with him: he shall be ha-
lowed, and his clothes, & his sonnes, and the gar-
ments of his sonnes with him.

22 Also thou shalt take of the rammes the fat
and the rumpe, euen the fat that couereth the in-
wards, and the kail of the liuer, and the two kid-
neis, and the fat that is vpon them, and the right
shoulder, (for it is the ramme of consecration)

23 And one loafe of bread, and one cake of
bread tempered with oyle, and one wafer, out of
the basket of unleavened bread: that is before the
Lord.

24 And thou shalt put all this in the hands of
Aaron, and in the hands of his sonnes, and shalt
shake them so and fro before the Lord.

25 Again, thou shalt receive them of their
hands, and burne them vpon the altar besides the
burnt offering for a sweete savour vnto the Lord:
for this is an offering made by fire vnto the Lord.

26 Likewise thou shalt take the brest of the
ramme of the consecration, which is for Aaron,
and shalt shake it to and fro before the Lord, &
it shall be thy part.

27 And thou shalt sanctifie the brest of the
shaken offering, and the shoulder of the i. heauie
offering, which was shaken to and fro, and
which was heaued vp of the ramme of the consecra-
tion, which was for Aaron, and which was
for his sonnes.

28 And Aaron and his sonnes shall haue it by
a statute for euer, of the children of Israel: for it
is an heauie offering, and it shall be an heauie offer-
ing of the children of Israel, of their peace offer-
ings, euen their heauie offering to the Lord.

29 And the holy garments, which appertaine
to Aaron, shall be his longes after him, to be an-
oynted therein, and to be consecrated therein.

30 That sonne that shall be Priest in his head,
shall put them on seven dayes, when he cometh
into the Tabernacle of the congregation, to mi-
nister in the holy place.

31 ¶ So thou shalt take the ramme of the con-
secration, and see the his flesh in the holy place.

32 * And Aaron and his sonnes shall eate the
flesh of the ramme, & the bread that is in the bal-
ket, at the doore of the Tabernacle of the Congre-
gation.

33 So they shall eate these things, whereby
their atonement was made, to consecrate them,
and to sanctifie them: but a stranger shall not eat
thereof, because they are holy things.

34 Now I taught of the flesh of the consecra-
tion, or of the bread remayne vnto the morning,
then thou shalt burn the rest with fire: it shall not
be eaten, because it is an holy thing.

35 Therefore shalt thou do thus vnto Aaron
& vnto his sonnes, according to all things which
I haue commanded thee: seven dayes shalt thou
consecrate them.

36 And shalt offer every day a calfe for a sinne
offering, for reconciliation: & thou shalt cleanse
the Altar, when thou hast offered vpon it for re-
conciliation, and shalt anoint it to sanctifie it.

37 Seven daies shalt thou cleanse the Altar, and
sanctifie it, so the Altar shall be most holy: and
whosoever toucheth the Altar, shall be holy.

38 ¶ Now this is that which thou shalt pre-
sent vpon the altar: euen two lambs of one yere
old, day by day continually.

39 The one lambe thou shalt present in the morn-
ing, & the other lambe thou shalt present at euen.

40 And with the other lambe, a tenth part of
fine flowre mingled with the fourth part of an
Epha of beaten oile, and the fourth part of an Epha
of wine, for a drinke offering.

41 And the other lambe thou shalt present at
euen: thou shalt do thereto according to the of-
firing of the morning, and according to the drinke
offering thereof, to be a burnt offering for a sweet
savour vnto the Lord.

42 This shall be a continual burnt offering in
your generations at the doore of the Tabernacle,
of the Congregation before the Lord, and I will
make

h This sacrifice
the Priest did
not use toward the
East, West, North,
and South.
i So called, be-
cause it was not
only shaken to
and fro, but also
lifted vp.

k Which were
offerings of thank-
sgiving to God for
his benefits.

* Levit. 8. 31.
and 19. 9.
Matth. 12. 4.

l That is, by the
sanctification.

† Lev. 11. their
bones.
m To appease
Gods wrath, that
sinner may be pas-
sioned.

n Levit. 18. 2.

o That is, as O-
meri readeth chap.
16. 18.
p Which is a
boot a pinte.

q Which is offe-
red for the sinne.
r One of this
Priest.

I declare my self to you.

p Because of my glorious presence.

* Levit. 26. 12.
2 cor. 4. 16.

q It is I the Lord,
that am their God.

I make appointment with you, to speake there vnto thee.

43 There I will appoint with the children of Israel, and the place shall bee sanctified by my glory.

44 And I will sanctifie the Tabernacle of the Congregation and the Altar: I will sanctifie also Aaron and his sonnes to be my Priests.

45 And I will dwell among the children of Israel, and will be their God.

46 Then shall they know that I am the Lord their God, that brought them out of the land of Egypt, that I might dwell among them: I am the Lord their God.

CHAP. XXX.

1 The Altar of incense. 2 The furnace that the Israelites should pay to the Tabernacle. 3 The laver lauer. 33 The anointing oyle. 34 The making of the perfume.

Furthermore thou shalt make an Altar * for sweete perfume, of Shittim wood thou shalt make it.

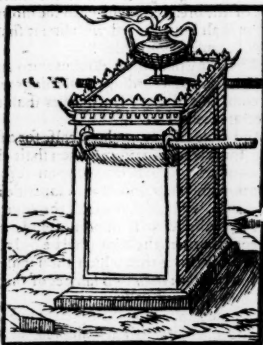
2 The length thereof a cubite, & the breadth thereof a cubite, (it shalbe foure square) and the height thereof two cubites: the hornes thereof shalbe of the same.

3 And thou shalt overlay it with fine golde, both the top thereof, and the sides thereof round about, and his hornes: also thou shalt make vnto it a crowne of gold round about.

4 Besides this thou shalt make vnder this crowne two golden rings on either side: euen on euery side shalt thou make them, that they may be as places for the barres to beare it withall.

5 The which barres thou shalt make of Shittim wood, and shalt couer them with gold.

THE ALTAR OF SWEETE PERFUME.



This Altar was one cubite long, and one cubite broad, and in height was two cubites: the rest may be vnderstood by the former figures.

c That is in the Sanctuary, and not in the holiest of all.

d Meaning, when he trimmeth them, and refresheth the oyle.

e Otherwise made them this, which is described.

nor burnt sacrifice, nor offering, neither poure any drinke offering thereon.

10 And Aaron shall make reconciliation vpon the hornes of it once in a yeere with the blood of the sinne offering in the day of reconciliation: once in the yeere shall hee make reconciliation vpon it throughout your generations: this is most holy vnto the Lord.

11 Afterward the Lord spake vnto Moses, saying,

12 When thou takest the summe of the children of Israel after their number, then they shall giue euery man a redemption of his life vnto the Lord, when thou tellest them, that there be no plague among them when thou countest them.

13 This shall euery man giue, that goeth into the number, halfe a shekel, after the shekel of the Sanctuary: (* a shekel is twentie gerahs) the halfe shekel shalbe an offering to the Lord.

14 All that are numbered from twentie yeeres olde and aboue, shall giue an offering to the Lord.

15 The rich shall not passe, and the poore shall not diminish from halfe a shekel, when yee shall giue an offering vnto the Lord, for the redemption of your liues.

16 So thou shalt take the money of the redemption of the children of Israel, and shalt put it vnto the vse of the Tabernacle of the Congregation, that it may be a memorial vnto the children of Israel before the Lord, for the redemption of your liues.

THE LAVER OF BRASSE.



Though the manner of this figure is not particularly described, haue put in this forme, as if it were a vessel with the top as this is, after the fashion in the copies of many Languages.

17 Also the Lord spake vnto Moses, saying, 18 Thou shalt also make a Lauer of brasse, and his foot of brasse to wash, & shalt put it betweene the Tabernacle of the Congregation and the Altar, and shalt put water therein.

19 For Aaron and his sonnes shall wash their hands, and their feet thereat.

20 When they go into the Tabernacle of the Congregation, or when they go vnto the Altar to minister, & to make the perfume of the burnt offering to the Lord, they shall wash themselves with water, lest they die.

21 So they shall wash their hands & their feet: that they die not: and this shall be to them an ordinance for euer, both vnto him and to his seed throughout their generations.

22 Also the Lord spake vnto Moses, saying, 23 Take thou also vnto thee principall spices: of the most pure myrrhe the siue hundredth ^{of} shekels, of sweete cinnamon halfe so much, that is, two hundredth and fiftie, and of sweet calamus, two hundredth, and fiftie:

* Chap. 35. 4.

All things which appertaine to the Tabernacle.

Whosoever shall make any composition like vnto it: for it is holy, and shalbe holy vnto you.

3. Elisha's fragrance as a precious oil, see only the Prophet.

1. Is Elisha, Shalbe, which is a sweete kinde of gumme & thinneth as an oyle.

Whoso dedicate, in service of the Tabernacle.

1. I haue chosen and made meete, chap. 35. 50.

2. This sheweth that vnto the gifts of Gods spirit, and therefore ought to be taken.

3. I haue instructed them, and increased their knowledge.

4. No called be, vnto the con- ting and vnto the Tabernacle was becom. 35. 51.

24. Also of Cassia five hundredth, after the shekel of the Sanctuary, and of oyle oliue an * Hin, 25 So thou shalt make of it the oyle of holy oymnt, *even* a most precious oymnt after the art of the Apothecarie: this shall be the oyle of holy oymnt.

26 And thou shalt anoynt the * Tabernacle of the Congregation therewith, and the Arke of the Testimony:

27 Also the Table, and all the instruments thereof, and the Candlestick, with all the instruments thereof, and the altar of incense:

28 Also the altar of burnt offering with all his instruments, and the lauer and his foote.

29 So thou shalt sanctifie them, & they shalbe most holy: all that shall touch them shalbe holy.

30 Thou shalt also anoint Aaron & his sons, and shalt consecrate them, that they may minister vnto me in the Priests office.

31 Moreover thou shalt speake vnto the children of Israel, saying, This shalbe an holy ointing oyle vnto me, throughout your generations.

32 None shall anoint p man's flesh therewith, neither shall yemake any composition like vnto it: for it is holy, and shalbe holy vnto you.

33 Whosoever shall make the like oymnt, or whosoever shall put any of it vpon a stranger, euen he shalbe cut off from his people.

34 And the Lord said vnto Moses, Take vnto thee these spices, pure myrrhe and cleere gumme and galbanum, these odours with pure frankincense of echelike weight:

35 Then thou shalt make of them perfume composed after the arte of the Apothecarie, mingled together, pure and holy.

36 And thou shalt beate it to powder, & shalt put of it before the Arke of the Testimony in the Tabernacle of the Congregation, where I will make appointment with thee: it shalbe vnto you most holy.

37 And ye shall not make vnto you any composition like this perfume, which thou shalt make: it shall be vnto thee holy for the Lord.

38 Whosoever shall make like vnto that to smel thereto, euen he shall be cut off from his people.

CHAP. XXXI.

1. God maketh Bezalel and Aholiab meete for his worke. 13 The Sabbath day is the signe of our sanctification. 18 The Tables written by the finger of God.

And the Lord spake vnto Moses, saying, 2 Behold, I haue called by name Bezalel the sonne of Uri, the sonne of Hur, of the tribe of Iudah,

3 Whom I haue filled with the Spirit of God, in wisdom, and in vnderstanding and in knowledge, and in all workmanship:

4 To finde out curious workes to worke in gold, and in silver, and in brasse,

5 Also in the arte to set stones, & to carue in timber, & to worke in al manner of workmanship.

6 And behold, I haue ioyned with him Aholiab the sonne of Ahisamach of the tribe of Dan, and in the hearts of all that are of wise hearted, haue I put wisdom to make al that I haue commanded thee:

7 That is, the Tabernacle of the Congregation, and the Arke of the Testimony, and the Mercieseat that shalbe thereupon, with all instruments of the Tabernacle:

8 Also the Table & the instruments thereof, and the pure Candlestick with all his instru-

ments, and the altar of perfume:

9 Likewise the altar of burnt offering with all his instruments, and the Laue with his foote.

10 Also the garments of the ministration, and the holy garments for Aaron the Priest, and the garments of his sonnes, to minister in the Priests office,

11 And the anoynting oyle, and sweete perfume for the sanctuary: according to all that I haue commanded thee shall they doe.

12 ¶ Afterward the Lord spake vnto Moses, saying,

13 Speake thou also vnto the children of Israel, and say, Notwithstanding keepe yee my Sabbaths: for it is a signe betweene mee and you in your generations, that ye may know that I the Lord doe sanctifie you.

14 * Yee shall therefore keepe the Sabbath: for it is holy vnto you: he that defileth it, shall die the death: therefore whosoever worketh therein, the same person shall be euen cut off from among his people.

15 Six dayes shall men worke, but in the seventh day is the Sabbath of the holy rest to the Lord, whosoever doth any worke in the Sabbath day, shall die the death.

16 Wherefore the children of Israel shall keepe the Sabbath, that they may obserue the rest throughout their generations for an euertlasting Covenant.

17 It is a signe betweene mee and the children of Israel for euer: * for in sixe dayes the Lord made the heauen & the earth, and in the seventh day he ceased, and rested.

18 Thus (when the Lord had made an end of communing with Moses vpon mount Sinai) * he gaue him two Tables of the Testimony, *even* tables of stone, written with the finger of God.

CHAP. XXXII.

4. The Israelites impure their dwellings to the calfe. 14. God is appeased by Moses prayer. 19. Moses breaketh the Tables. 27. He slayeth the idolaters. 32. Moses scale for the people.

But when the people sawe, that Moses raised long or he came downe from the mountaine, the people gathered themselves together against Aaron and laide vnto him, Vp, * make vs gods to goe before vs: for of this Moses (the man that brought vs out of the land of Egypt) we knowe not what is become of him.

2 And Aaron said vnto them, Plucke off the golden eareings, which are in the eares of your wives, of your sonnes, and of your daughters, and bring them vnto me.

3 Then all the people plucked from themselves the golden eareings, which were in their eares, and they brought them vnto Aaron.

4 * Whoso received them at their hands & facioned it with y^e graving tooles, & made of it a molten calfe: then they said, * These be thy gods, O Israel, which brought thee out of y^e land of Egypt.

5 When Aaron saw that, he made an altar before it: and Aaron proclaimed, saying, To morrow shalbe the holy day of the Lord.

6 So they rose vp the next day in the morning, & offered burnt offerings, and brought peace offerings: also * the people sat them downe to eate and drinke, and rose vp to play.

7 ¶ Then the Lord said vnto Moses, * Go get thee downe: for thy people which thou hast brought out of the land of Egypt, hath corrupted their wayes.

* Which easily was to amuse, he Priests & the instruments of the Tabernacle, and not to burne.

f Though I command these workes to be done, yet will I not that you break my Sabbaths dayes.

* Chap. 30. 18. c. 30. 13.

g God repeareth this point because the whole keeping of the law standeth in the true vie of the Sabbath, which is to cease from our workes, and to obey the will of God. 30. Sabbath.

* Gen. 1. 31. c. 2. 2.

h From creating his creatures, but not from governing and preserving them.

* Deut. 9. 10. i Whereby he declared his will to his people.

a The roots of idolatry is, when men thinke that God is not at hand except they see him carnally. b Thinking that they would rather forge idolatry, then to refine their most precious jewells.

c Such is the rage of idolaters, that they spare no cost to satisfy their wicked desire.

* Psal. 106. 35. d They smelted of the ire leauen of Egypt, where they law calves, oxen, and serpents worshipped.

* 1. King. 12. 28.

* 1. Cor. 10. 7.

* Deut. 9. 12.

the Congregation, which was without the hofte.
8 And when Moses went out vnto the Tabernacle, all the people rofe vp, and stood euery man at his tent doore, and looked after Moses, vntill he was gone into the Tabernacle.

9 And as foon as Moses was entred into the Tabernacle, the clouidie pillar descended & ftoode at the doore of the Tabernacle, and the Lord talked with Moses.

10 Now when all the people fawe the clouidie pillar stand at the Tabernacle doore, all the people rofe vp, and worshipped euery man in his tent doore.

11 And the Lord spake vnto Moses face to face, as a man speaketh vnto his friend. After hee turned againe into the hofte, but his feruant Iofua the fonne of Nun a yong man, departed not out of the Tabernacle.

12 ¶ Then Moses faid vnto the Lord, See, thou faieft vnto me, Lead this people forth, and thou haft not shewed mee whom thou wilt fend with mee: thou haft faid moreover, I know thee by name, and thou haft alfo found grace in my fight.

13 Now therefore, I pray thee, if I haue found fauour in thy fight, shew me now thy way that I may know thee, and that I may find grace in thy fight: confider alfo that this nation is thy people.

14 And he answered, My presence shall goe with thee, and I will giue thee rest.

15 Then he faid vnto him, If thy presence goe not with vs, carie vs not hence.

16 And wherein now shall it be known, that I and thy people haue found fauour in thy fight? shall it not be when thou goest with vs? to I, and thy people shall haue preheminence before all the people that are vpon the earth.

17 And the Lord faid vnto Moses, I will doe this alfo that thou hast faid: for thou hast found grace in my fight, and I know thee by name.

18 Again he faid, I beseech thee, shew mee thy glorie.

19 And he answered, I will make all my good goe before thee, and I will proclaim the Name of the Lord before thee: for I will shew mercie to whom I will shew mercie, and will haue compassion on whom I will haue compassion.

20 Furthermore he faid, Thou canst not see my face, for there shall no man fee me, and I liue.
21 Also the Lord faid, Behold, there is a place by me, and thou shalt stand vpon the rocke:

22 And while my glory passeth by I will put thee in a cleft of the rocke, and will couer thee with mine hand while I passe by:

23 After I will take away mine hand, and thou shalt fee my backeparts: but my face shall not be feene.

CHAP. XXXIIII.

1 The Tables are couered, & the description of God. 12 All fellowship with idolaters is forbidden. 18 The three feates. 28 Moses is forie daies in the mount. 30 His face shineth, and he couereth it with a vail.

And the Lord faid vnto Moses, Hew thee two Tables of stone, like vnto the first, and I will write vpon the Tabletes the words that were in the first Tables, which thou brakest in pieces.

2 And be ready in the morning, that thou makeft come vp early vnto the mount of Sinai, and waite there for me in the top of the mount.

3 But let no man come vp with thee, neither let any man bee feene thorowout all the mount, neither let the sheep nor cattel feede before this mount.

4 ¶ Then Moses hewed two Tables of stone like vnto the first, and rofe vp early in the morning, and went vp vnto the mount of Sinai, as the Lord had commanded him, & tooke in his hand two Tables of stone.

5 And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord:

6 So the Lord passed before his face, and cried, The Lord, The Lord, strong, merciful, and gracious, slow to anger, and abundant in goodness and truth,

7 Referring mercie for thousands, forgiving iniquitie, and transgression, and sinne, and not making the wicked innocent, * visiting the iniquitie of the fathers vpon the children, and vpon the childrens children, vnto the third and fourth generation.

8 Then Moses made hafte, and bowed himselfe to the earth, and worshipped,

9 And faid, O Lord, I pray thee, If I haue found grace in thy fight, that the Lord would now goe with vs (for it is a stiff necked people) and pardon our iniquitie and our sinne, and take vs for thine inheritance.

10 And he answered, Behold, * I will make a couenant before all thy people, and will doe marvelles, such as haue not bene done in all the world, neither in all nations: and all the people among whom thou art, shall seeke the worke of the Lord: for it is a terrible thing that I will doe with thee.

11 Keepe diligently that which I command thee this day: Behold, I will cast out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hiuites, and the Iebusites.

12 * Take heede to thy selfe, that thou make no compact with the inhabitants of the land whither thou goest, lest they bee the cause of ruine among you:

13 But yee shall overthrow their altars, and breake their images in pieces, and cut downe their groves,

14 (For thou shalt bow downe to none other god, because the Lord, whose Name is * Ielous, is a ielous God)

15 Lest thou make a compact with the inhabitants of the land, and when they goe a whoring after their gods, and doe sacrifice vnto their gods, some man call thee, and thou * ear of his sacrifice:

16 And lest thou take of their daughters vnto thy sonnes, and their daughters goe a whoring after their gods, and make thy sonnes goe a whoring after their gods.

17 Thou shalt make thee no gods of metall

18 ¶ The feast of * vneleauened bread shalt thou keepe: seven daies shalt thou eat vneleauened bread, as I commanded thee, in the time of the * month of Abib: for in the month of Abib thou camest out of Egypt.

19 * Euery male that first openeth the wombe, shalt be mine: also all the first borne of thy flocke shalt be reckoned mine, both of beeces and sheepe.

20 But the first of the asse thou shalt buy out with a lamb: & if thou redeeme him not, the thou shalt

Or above.

Or per. fied.

3 This ought to be feared to the Lord, and not to Moses preaching as Chap. 33. ver. 19. * Ebr. not making innocent. * Deut. 5. 9. 10. 2. 18.

b Seeing the people a c thus of nature the rulers haue need to call vpon Gods grace would alwaies be present with his Spirit. * Deut. 5. 2.

* Deut. 7. 3.

c If thou follow their wickedness, and pollute thy selfe with their idolatrie, d Which please places they choise for their idols. * Chap. 2. 2. 5.

* Chap. 33. 32. deut. 7. 23.

* 1. Cor. 8. 10.

* 1. King. 11. 2.

e As gold, silver, brass, or any thing that is molten and herein is condemned all manner of idols, whateuer they be made of.

* Chap. 23. 15.

* Chap. 13. 4.

* Chap. 13. 2. 6. 22. 2. 2. 4. 30.

* Chap. 23, 15.
eccl. 1, 5-4.
F Without offering
something.
* Chap. 23, 12.
* Chap. 23, 16.

g Which was in
September, when
the sunne declin-
ed, which in the
count of political
things they called
the end of the
yeere.

* Deut. 1, 16.
chap. 23, 14, 17.
h God promiseth
to defend them
and theirs, which
obey his com-
mandment.
* Chap. 23, 18.

i Read Chap. 23.
19 deut. 14, 21.

* Chap. 24, 18.
deut. 9, 9.

k This miracle
was to confirme
the authority of
the Law and ought
no more to be
followed then o-
ther miracles.
* Deut. 4, 13.
for words.

l Read 1. Cor.
* 7.

* 1. Cor. 3, 13.

m Which was in
the Tabernacle of
the Congregation.

* Chap. 20, 9.

n When ye
shall rest from all
buddily worke,

shalt breake his necke: all the first borne of thy
sonnes shalt thou redeeme, and none shall appeare
before me * f emptye.

21 ¶ Sixe daies shalt thou worke, and in the
seuenth day thou shalt rest: both in earing time,
and in the haruest thou shalt rest.

22 ¶ Thou shalt also obserue the feast of
weekes in the time of the first fruits of wheat har-
uest, and the feast of gathering *fruits* in the end
of the yeere.

23 ¶ Thrice in the yeere shall all your men
children appeare before the Lord Iehouah God
of Israel.

24 For I will cast out the nations before thee,
and enlarge thy coasts, so that no man shall de-
fire thy land, when thou shalt come vp to appeare
before the Lord thy God thrice in the yeere.

25 * Thou shalt not offer the blood of my sa-
crifice with leauen, neither shall ought of the sa-
crifice of the feast of Pasche be left vnto the
morning.

26 The first ripe fruites of thy land thou shalt
bring vnto the house of the Lord thy God: yet
shalt thou not seeth a kid in his mothers milke.

27 And the Lord said vnto Moses, Write thou
these words for after the tenour of * these words
I haue made a couenant with thee and with Is-
rael.

28 So hee was there with the Lord & fortie
daies and fortie nights, and did neither eat bread
nor drinke water: and hee wrote in the Tables
* the words of the couenant, *even* the Ten * com-
mandements.

29 ¶ So when Moses came down from mount
Sinai, the two Tables of the Testimonie were in
Moses hand, as hee descended from the mount:
(now Moses wist not that the skinne of his face
shone bright, after that God had talked with him).

30 And Aaron and all the children of Israel
looked vpon Moses, and beheld, the skinne of his
face shone bright, and they were i afraid to come
neere him.

31 But Moses called them: and Aaron and all
the chiefe of the Congregation returned vnto
him: and Moses talked with them.

32 And afterward all the children of Israel
came neere, and he charged them with al that the
Lord had said vnto him in mount Sinai.

33 So Moses made an end of communing with
them, * and had put a couering vpon his face.

34 But, when Moses came * before the Lord
to speake with him, he tooke off the couering vn-
till he came out: then he came out, and spake vnto
the children of Israel that which hee was com-
manded.

35 And the children of Israel saw the face of
Moses, how the skin of Moses face shone bright:
therefore Moses put the couering vpon his face,
vntill he went to speake with God.

CHAP. XXXV.

2 The Sabbath. 3 The free gifts are required. 4 The readi-
ness of the people to offer. 50 Required and Abolish are pre-
sented of Moses.

Then Moses assembled all the Congregation
of the children of Israel, and said vnto them,
These are the words which the Lord hath com-
manded, that ye should doe them:

2 * Sixe daies thou shalt worke, but the se-
uenth day shall be vnto you the holy Sabbath
of rest vnto the Lord: whosoever doth any worke
therein, shall die.

3 Ye shall kindle no fire thorowout all your
habitations vpon the Sabbath day.

4 ¶ Again, Moses spake vnto all the Con-
gregation of the children of Israel, saying, This is
the thing which the Lord commandeth, saying,

5 Take from among you an offering vnto the
Lord: whosoever is of a * willing heart, let him
bring this offering to the Lord, *namely*, gold, and
silver, and brasse.

6 Also blew filke, and purple, and skarlet, and
fine linnen, and goats *haire*,

7 And rammes skinnies died red, and badgers
skinnies, with Shittim wood:

8 Also oyle for light, and spices for the an-
noyning oyle, and for the sweete incense,

9 And onix stones, and stones to beset in the
ephod, and in the breast plate.

10 And all the wife b hearted among you,
shall come and make all that the Lord hath com-
manded:

11 *That is,* the Tabernacle, the pavilion ther-
of, and his couering, and his taches & his boards,
his barres, his pillars, and his sockets,

12 The Arke, and the barres thereof, the Mer-
cie-seate, and the vaile that couereth it,

13 The Table, and the barres of it, and all the
instruments thereof, and the shewbread:

14 Also the Candlesticke of light, and his in-
struments, and his lampes with the oyle for the
light:

15 * Likewise the Altar of perfume, and his
barres, and the annoyning oyle, and the sweet in-
cense, and the vaile of the doore at the entering in
of the Tabernacle,

16 The Altar of burnt offering with his bra-
zen grate, his barres and all his instruments, the
lauer and his foote,

17 The hangings of the court, his pillars and
his sockets, and the vaile of the gate of the court,

18 The pinnes of the Tabernacle, and the
pinnes of the court with their cordes,

19 The ministring garments to minister in
the holy place, and the holy garments for Aaron
the Priest, and the garments of his sonnes, that
they may minister in the Priests office.

20 ¶ Then all the Congregation of the chil-
dren of Israel departed from the presence of Mo-
ses.

21 And every one, whose heart t encouraged
him, and every one, whose spirit made him wil-
ling, came and brought an offering to the Lord,
for the worke of the Tabernacle of the Con-
gregation, and for all his vses, and for the holy gar-
ments.

22 Both men and women, as many as were
free hearted, came and brought t taches and ear-
rings, and rings, and bracelets, all were jewels of
gold: and every one that offered an offering of
gold vnto the Lord:

23 Euery man also, which had blew filke, and
purple, and skarlet, and fine linnen, and goates
haire, and rammes skinnies died red, and badgers
skinnies brought them.

24 All that offered an oblation of silver and
of brasse, brought the offering vnto the Lord: and
every one, that had Shittim wood for any man-
ner worke of the ministring, brought it.

25 And all the women that were e wife heart-
ed, did spin with their hands, and brought the
spun worke, *even* the blew filke, and the pur-
ple, the skarlet, and the fine linnen,

26 Like

f That is, which
were good spie-
ces.

26 Likewise all the women, whose hearts were moued with knowledge, spun goates *haire*.
27 And the rulers brought onix stones, and stones to bee set in the Ephod, and in the breast plate:

* Chap. 28. 35.

28 Also spice, and oyle for light, and for the anoynting oyle, and for the sweete perfume.

g Ting Moses as a
master thereof.

29 Euery man and woman of the children of Israel, whose hearts moued them willingly to bring for all the worke which the Lord had commaunded them to make, by the hand of Moses, brought a free offering vnto the Lord.

* Chap. 28. 35.

30 ¶ Then Moses sayde vnto the children of Israel, Beholde, the Lord hath called by name Bezaleel the sonne of Vi, the sonne of Hur of the tribe of Iudah,

h With the spirit
of God.

31 And hath filled him with an excellent spirit of wisdom, of vnderstanding, and of knowledge, and in all manner of worke,

32 To finde out curious workes, to worke in gold, and in siluer, and in brasle,

33 And in grauing stones to set them, and in caruing of wood, *euē* to make any manner of fine worke.

34 And he hath put in his heart that hee may teach *other*: both hee, and Aholiab the sonne of Ahisamach of the tribe of Dan:

i Pertaining to
grauing, or car-
uing, or such like.
* Chap. 28. 35.

35 Them hath he filled with wisdom of heart to worke all manner of cunning, and of broidred, and needle worke, in blew silke, and in purple, in skarlet, and in fine linen and weauing, *euē* to do all manner of worke and subtil inuentions.

CHAP. XXXVI.

g The great reading of the people, inasmuch that hee commended them to ease. h The curtaines made. i The couering, i. The boards. j The barres, 35 and the vails.

Then wrought Bezaleel, and Aholiab, and all cunning men, to whom the Lorde gaue wisdom, and vnderstanding, to knowe how to worke all manner of worke for the seruice of the Sanctuary, according to all that the Lord had commaunded.

k His wife in beare.

2 For Moses had called Bezaleel, and Aholiab, and all the wise hearted men, in whose hearts the Lord had giuen wisdom, *euē* as many as their hearts encouraged to come vnto the worke to worke it.

l By the Sanctuary
he meaneth here
all the Tabernacle.

3 And they receiued of Moses all the offering which the children of Israel had brought for the worke of the seruice of the Sanctuary, to make it also: they brought still vnto him free gifts euery morning.

b Meaning, the Il-
lustration.

4 So all the wise men that wrought all the holy worke, came euery man from his worke which they wrought,

c A rare example
and notable to see
the people to re-
uerie to serue God
in their goods.

5 And spake to Moses, saying, The people bring too much, and more then enough for the vse of the worke, which the Lord had commaunded to be made.

6 Then Moses gaue a commaundement, and they caused it to bee proclaimed throughout the host, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuary. So the people were stayed from offering.

7 For the stuffe they had, was sufficient for all the worke to make it, and too much.

* Chap. 28. 35. 4.

8 ¶ All the cunning men therefore among the workmen, made for the Tabernacle ten curtaines of fine twined linnen, and of blew silke, and purple, and skarlet: 4 Cherubims of broidred worke made they *upon* them.

d Which were
like pictures with
wings in the
fomce of child. m.

9 The length of one curtaine was twenty and eight cubits, and the breadth of one curtaine foure cubits: and the curtaines were all of one file.

10 And hee coupled fise curtaines together, and another fise coupled he together.

11 And hee made stringes of blew silke by the edge of one curtaine, in the seluedge of the coupling: likewise hee made on the fide of the *other* curtaine in the seluedge in the second coupling.

* Chap. 28. 35.

12 ¶ Fiftie stringes made he in the one curtaine, and fiftie stringes made he in the edge of the *other* curtaine, which was in the second coupling: the stringes were set one against another.

10. f. hookes.

13 After, hee made fiftie taches of gold, and coupled the curtaines one to another with the taches: so was it one Tabernacle.

14 ¶ Also hee made curtaines of goates *haire* for the couering vpon the Tabernacle: hee made them to the number of eleuen curtaines.

10. g. and lion.

15 The length of one curtaine had thirte cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines were of one file.

16 And hee coupled fise curtaines by themselves, and fixe curtaines by themselves:

17 Also hee made fiftie stringes vpon the edge of one curtaine in the seluedge in the coupling, & fiftie stringes made he vpon the edge of the *other* curtaine in the second coupling.

18 He made also fiftie taches of brasle to couple the couering that it might be one.

19 And hee made a couering vpon the paulion of rammes skins dyed red, and a couering of badgers skins aboute.

e These two were
about the cou-
ering of goates
haire.

20 ¶ Likewise hee made the boards for the Tabernacle of Shittim wood to stand vp.

21 The length of a board was ten cubites, and the breadth of a board was a cubite, and an halfe.

f And to beate vp
the curtanes of
the Tabernacle.

22 One board had two tenons, set in order as the feete of a ladder, one against another: thus made he for all the boards of the Tabernacle.

23 So hee made twentie boardes for the South fide of the Tabernacle, euē full South.

24 And fourtie sockets of siluer made hee vnder the twentie boardes, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two tenons.

25 Also for the other fide of the Tabernacle toward the North, hee made twentie boardes,

26 And their fourtie sockets of siluer, two sockets vnder one board, and two sockets vnder another board.

27 Likewise toward the Westfide of the Tabernacle hee made fixe boardes.

28 And two boardes made hee in the corners of the Tabernacle, for either fide,

29 And they were ioyned beneath, and likewise were made fure aboute with a ring: this hee did to both in both corners.

g Or, toward the
South ch was the
Sea called Medi-
terranean West.
ward from Ieru-
salem.
* Chap. 28. 35. 4.

30 So there were eight boardes and their sixteen sockets of siluer, vnder euery board two sockets.

31 ¶ After, hee made barres of Shittim wood, fise for the boards in the one fide of the Tabernacle,

* Chap. 28. 35. 4.
and 30. 4. 5.

32 And fise barres for the boards in the other fide of the Tabernacle, and fise barres for the bords of the Tabernacle on the fide toward the West.

33 And hee made the middelt barre to shoote through the boardes, from the one end to the other.

34 Hee ouerlaid also the boardes with gold, and made their rings of gold for places for the barres, and

b Which was between the Sanctuary and the Court.

Or heads.

1 Which was between the Court and the Sanctuary.

Or golden bars.

Or golden bars.

a Like battle-meat.

Or golden bars.

b Of the selfe same manner that the Mercifcate was.

Or golden bars.

Or golden bars.

and covered the barres with golde.

35 ¶ Moreover he made a ^b vaile of blew filke, and purple, & of skarlet, and of fine twined linen: with Cherubims of broyered worke made he it:

36 And made thereunto foure pillars of Shittim, and overlaid them with gold: whose ^hhookes were also of gold, and he cast for them foure socketts of siluer.

37 And he made an hanging for the Tabernacle doore of blew filke, and purple, and skarlet, and fine twined linnen, and needle worke,

38 And the five pillars of it with their hookes, and overlaid their chapters and their ^hfilets with golde, but their five socketts were of brasie.

CHAP. XXXVII.

1 The Arke. 6 The Mercifcate. 10 The Table. 17 The Candlestick. 25 The Altar of incense.

After this, Bezaleel made the * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe hie,

2 And overlaid it with fine gold within and without, and made a ^a crowne of gold to it round about,

3 And cast for it foure rings of golde for the foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.

4 Also he made bates of Shittim wood, and covered them with golde,

5 And put the barres in the rings by the sides of the Arke, to beare the Arke.

6 ¶ And hee made the * Mercifcate of pure golde: two cubites and an halfe was the length thereof, and one cubite and an halfe the breadth thereof.

7 And he made two Cherubims of golde, vpon the two ends of the Mercifcate: even ^a of worke beaten with the hammer made he them.

8 One Cherub on the one ende, and another Cherub on the other ende: ^b of the Mercifcate made he the Cherubims, at the two ends thereof.

9 And the Cherubims spread out their wings on hie, and covered the Mercifcate with their wings, and their faces were one towards another: toward the Mercifcate were the faces of the Cherubims.

10 ¶ Also he made the Table of Shittim wood: two cubites was the length thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.

11 And hee overlaid it with fine golde, and made thereto a crowne of gold round about.

12 Also he made thereto a border of an ^h hand breadth round about, and made vpon the border a crowne of gold round about.

13 And he cast for it foure rings of gold, and put the rings in the foure corners that were in the foure feet thereof.

14 Against the border were the rings, as places for the barres to beare the Table.

15 And he made the barres of Shittim wood, and covered them with gold to beare the Table.

16 ¶ Also he made the instruments for the Table of pure golde: dishes for it, and ^a incense cups for it, and goblets for it, and coverings for it, wherewith it should be covered.

17 ¶ Likewise hee made the Candlesticks of pure golde: of worke beaten out with the hammer made he the Candlestick: and his shaft, and his branch, his bolles, his knops, and his flowers were of one peece.

18 And fixe branches came out of the sides thereof: three branches of the Candlestick out of the one side of it, and three branches of the Candlestick out of the other side of it.

19 In one branch three bolles made like almonds, a knop & a floure: and in another branch three bolles made like almonds, a knop and a floure: and so throughout the fixe branches that proceeded out of the Candlestick.

20 And vpon the Candlestick were foure bolles after the fashion of almonds, the knoppes thereof, and the floures thereof.

21 That is, vnder euery two branches a knop made thereof, & a knop vnder the second branch thereof, and a knop vnder the third branch thereof, according to the fixe branches coming out of it.

22 Their knops & their branches were of the same: it was all one ^a beaten worke of pure gold.

23 And he made for it seven lampes with the snuffers, and snuffdishes thereof of pure gold.

24 Of a ^a talent of pure gold made he it with all the instruments thereof.

25 ¶ Furthermore he made the * perfume altar of Shittim wood: the length of it was a cubite, and the breadth of it a cubite (it was square) and two cubits hie, and the hornes thereof were of the same.

26 And he covered it with pure gold, both the toppe and the sides thereof round about, and the hornes of it, and made vnto it a crowne of gold round about.

27 And he made two rings of gold for it, vnder the crowne thereof in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also he made the barres of Shittim wood, and overlaid them with golde.

29 And he made the holy ^a anointing oile, and the sweet pure incense after the apothecaries arte.

CHAP. XXXVIII.

1 The altar of burnt offerings. 8 The brasen Laver. 9 The Court. 24 The summe of that the people offered.

Also he made the altar of the burnt offering: * of Shittim wood: five cubits was the length thereof, and five cubites the breadth thereof: it was square, and three cubits hie.

2 And he made vnto it hornes in the foure corners thereof: the hornes thereof were of the same, and he overlaid it with brasie.

3 Also he made all the instruments of the altar: the * ashpens, and the besoms, and the basins, the fleshhookes, and the ^h censers: all the instruments thereof made he of brasie.

4 Moreover he made a brasen grate wrought like a net to the Altar, vnder the compasse of it beneath in the * middles of it.

5 And cast foure rings of brasie for the foure ends of the grate to put barres in.

6 And hee made the barres of Shittim wood, and covered them with brasie.

7 The which barres he put into the rings on the sides of the altar to beare it withall, and made it ^a hollow within the boards.

8 ¶ Also he made the lauer of brasie, and the foote of it of brasie of the ^b glasses of the women that did asseble and came together at the doore of the Tabernacle of the Congregation.

9 ¶ Finally hee made the court on the South side full South: the hangings of the court were of fine twined linnen, hauing an hundred cubites.

10 Their

Or golden bars.

Or golden bars.

Or golden bars.

Or golden bars.

Or golden bars.

Or golden bars.

Or golden bars.

Or golden bars.

Or golden bars.

Or golden bars.

Or golden bars.

Or golden bars.

Or golden bars.

Or golden bars.

Or golden bars.

Or golden bars.

18 Also the two *other* endes of the two when chaines they fastened in the two boffes, and put them on the shoulders of the Ephod, vpon the forefront of it.

19 Likewise they made two rings of gold, and put them in the two *other* corners of the breastplate vpon the edge of it, which was on the inside of the Ephod.

20 They made also two *other* golden rings, and put them on the two sides of the Ephod beneath on the forefide of it, and ouer against his coupling about the broidered gard of the Ephod.

21 Then they fastened the breastplate by his rings vnto the rings of the Ephod, with a lace of blew filke, that it might be *fast* vpon the broidered gard of the Ephod, and that the breastplate should not be loosed from the Ephod, as the Lord had commanded Moses.

22 ¶ Moreouer, he made the robe of the Ephod of wouen worke, altogether of blew filke.

23 And the hole of the robe was in the mids of it, as the collar of an habergion, with an edge about the collar, that it should not rent.

24 And they made vpon the skirts of the robe pomegranates of blew filke, and purple, and scarlet, and fine linnen twined.

25 They made also *b*elles of pure golde, and put the belles betweene the pomegranates vpon the skirts of the robe round about betweene the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate round about the skirts of the robe to minister in, as the Lord had commaunded Moses.

27 ¶ After they made coats of fine linnen, of wouen worke for Aaron and for his sonnes,

28 And the miter of fine linnen, and goodly bonnets of fine linnen, and linnen breeches of fine twined linnen,

29 ¶ And the girdle of fine twined linnen, and of blew filke, and purple, and scarlet, *euen* of neede worke, as the Lord had commanded Moses.

30 ¶ Finally, they made the plate for the holy crowne of fine gold, and wrote vpon it a superscription like to the graving of a signet, *H O L I N E S T O T H E L O R D.

31 And they tied vnto it a lace of blew filke, to fasten it on high vpon the miter, as the Lord had commanded Moses.

32 ¶ Thus was all the worke of the Tabernacle, *euen* of the Tabernacle of the Congregation finished: and the children of Israel did according to all that the Lord had commanded Moses: so did they.

33 ¶ Afterward they brought the Tabernacle vnto Moses, the Tabernacle and all his instruments, his taches, his boards, his barres, and his pillars, and his sockets,

34 And the covering of rammes skinned died red, and the coverings of badgers skinned, and the covering vaile,

35 The Arke of the Testimony, and the barres thereof, and the Mercy-seat,

36 The Table, with all the instruments thereof, and the shew-bread,

37 The pure Candlestick, the Lamps thereof *euen* the Lamps *b* set in order, and all the instruments thereof, and the oyle for light:

38 Also the golden Altar, and the anoynting oyle, and the sweet incense, and the hanging of the Tabernacle doore,

39 The brasen altar with his grate of brasie, his barres and all his instruments, the Lauer and his foot,

40 The curtaines of the court with his pillars, and his sockets, & the hanging to the court gate, and his cords, and his pinnies, and all the instruments of the seruice of the Tabernacle, called the Tabernacle of the Congregation.

41 Finally, the ministring garments to serue in the Sanctuary, and the holy garments for Aaron the Priest, and his sonnes garments to minister in the Priests office.

42 According to euery point that the Lord had commanded Moses, to the children of Israel made all the worke.

43 And Moses behelde all the worke, and behelde, they had done it as the Lord had commanded: so had they done: And Moses blessed them.

CHAP. XL.

1 The Tabernacle with the apperences is reared up. 34 The glory of the Lord appeareth in the cloud covering the Tabernacle.

Then the Lord spake vnto Moses, saying, 2 In the *first* day of the first moneth, in the very first of the *same* moneth shalt thou set vp the Tabernacle, called the Tabernacle of the Congregation:

3 And thou shalt put therein the Arke of the Testimony, and cover the Arke with the vaile.

4 Also thou shalt bring in the Table, and set it in order as it doth require: thou shalt also bring in the Candlestick, and light his lamps,

5 And thou shalt set the incense Altar before the Arke of the Testimonie, and put the hanging at the doore of the Tabernacle.

6 Moreouer, thou shalt set the burnt offering Altar before the doore of the Tabernacle, called the Tabernacle of the Congregation.

7 And thou shalt set the Lauer betweene the Tabernacle of the Congregation and the Altar, and put water therein.

8 Then thou shalt appoint the court round about, and hang vp the hanging at the court gate.

9 After, thou shalt take the anoynting oyle, and anoynt the Tabernacle, and all that is therein, and hallow it with all the instruments thereof, that it may be holy.

10 And thou shalt anoynt the Altar of the burnt offering, and all his instruments, and shalt sanctifie the Altar, that it may be an Altar most holy.

11 Also thou shalt anoynt the Lauer and his foot, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sons vnto the doore of the Tabernacle of the Congregation, and wash them with water.

13 And thou shalt put vpon Aaron the holy garments, and shalt anoynt him, and sanctifie him, that he may minister vnto me in the Priests office.

14 Thou shalt also bring his sons, and clothe them with garments,

15 And shalt anoint them as thou didst anoint their father, that they may minister vnto mee in the Priests office: for their anoynting shall bee a signe, that the Priesthood shall bee euerlasting vnto them throughout their generations.

16 So Moses did according to all that the Lord had commanded him: so did he.

17 ¶ Thus

e Which was next vnder the Ephod.
f Where he should put the bow his head.

a Chap. 28. 33.

b Chap. 28. 43.

c Chap. 28. 36.

d Chap. 27. 17.

g So called, because it hanged before the Mercy seat and covered it from sight. Chap. 35. 12.

h Of which Aaron did and refreshed wth oile every morning. Chap. 30. 7.

i Signifying as God names man may make made no doubt. k Priests Gold the people all grace and pay for them.

a After that they had beene in Egypt, & people in the morning in, from the beginning of Angles the earth of the temple, from downe, and out this would be a consecrating faithful witness in Abrahams name.

b Before Sanctuary court.

c Because hee is anoynted with the oyle of the anoynting.

d This is the same as the court.

e This is the same as the court.

f This is the same as the court.

g This is the same as the court.

h This is the same as the court.

i This is the same as the court.

j This is the same as the court.

k This is the same as the court.

* Num. 7.1.
e After they came
out of Egypt
Num. 7.1.

f This is the tab-
ernacle of the Law,
Comp. 1.1. and
34.39.

* Chap. 35.10.

g In, to vp.

h Betweene the
sanctuary and the
court.

* Because in this
booke is chiefly
increased on the
Leuites, and of
things pertaining
to their office.

a Hethy Moses
doe teach that he
taught nothing
to the people but
that, which he re-
ceiued of God,
b So they could
offer of none o-
ther sacrifice, but
of those which were
commanded.

17 ¶ Thus was the Tabernacle reared vp the first day of the first month in the second yeere.
18 Then Moses reared vp the Tabernacle and fastened his sockets, and set vp the boards thereof, and put in the barres of it, and reared vp his pillars.
19 And he spread the couering ouer the Tabernacle, and put the couering of that couering on hie aboue it, as the Lorde had commanded Moses.
20 ¶ And he tooke and put the Testimonie in the Arke, and put the barres in the rings of the Arke, & set the Mercieseat on hie vpon the Arke.
21 He brought also the Arke into the Tabernacle, and hanged vp the couering vail, and couered the Arke of the testimonie, as the Lord had commanded Moses.
22 ¶ Furthermore he put the Table in the Tabernacle of the Congregation in the Northside of the Tabernacle, without the vail,
23 And set the bread in order before the Lord, as the Lord had commanded Moses.
24 ¶ Also he put the Candlestick in the Tabernacle of the Congregation, ouer against the Table toward the Southside of the Tabernacle.
25 And he lighted the lamps before the Lord, as the Lord had commanded Moses.
26 ¶ Moreover hee set the golden Altar in the Tabernacle of the Congregation before the vail,
27 And burnt sweete incense thereon, as the Lord had commanded Moses.
28 ¶ Also he hanged vp the vail at the doore of the Tabernacle.

29 After hee set the burnt offering Altar without the doore of the Tabernacle, called the Tabernacle of the Congregation, and offered the burnt offering and the sacrifice thereon, as the Lord had commanded Moses.
30 ¶ Likewise hee set the Lauer betweene the Tabernacle of the Congregation and the Altar, and powred water therein to wash with.
31 So Moses and Aaron, and his sonnes washed their hands and their feet thereat.
32 When they went into the Tabernacle of the Congregation, and when they approached to the Altar, they washed, as the Lord had commanded Moses.
33 Finally, hee reared vp the court round about the Tabernacle of the Altar, and hanged vp the vail at the court gate: so Moses finished the worke.
34 ¶ Then the cloud couered the Tabernacle of the Congregation, and the glory of the Lord filled the Tabernacle.
35 So Moses could not enter into the Tabernacle of the Congregation, because the cloud abode thereon, and the glory of the Lord filled the Tabernacle.
36 Now when the cloud ascended vp from the Tabernacle, the children of Israel went forwards in all their journeyes.
37 But if the cloude ascended not, then they journeyed not till the day that it ascended.
38 For the cloud of the Lord was vpon the Tabernacle by day, and fire was in it by night in the sight of all the house of Israel, throughout all their journeyes.

* Num. 9.15.
biding. 8.10.

b Thus y presens
of God preterred
and gauided them
night and day till
they came to the
land promised.

THE THIRD BOOKE OF Moses, called * Leuiticus.

THE ARGUMENT.

AS God daily by most singular benefites declared himselfe to be mindfull of his Church: so he would not that they should haue any occasion to trust either in themselves, or to depend vpon others, either for lacke of temporall things, or ought that belonged to his diuine seruice and Religion. Therefore he ordeined diuers kinds of oblations and sacrifices to assure them of forgiveness of their offences (if they offered them in true faith and obedience.) Also he appointed their Priestes and Leuites, their apparell, offices, conuersation and portion: hee shewed what feasts they should obserue, and in what times. Moreover, he declared by these sacrifices, and ceremonies, that the reward of sinne is death, and that without the blood of Christ the innocent Lambe there can be no forgiveness of sinners. And because they should giue no place to their owne inuentions (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) hee prescribed euen to the least things what they should do, as what beasts they should offer and eat: what diseases were contagious and to be avoided: what order they should take for all manner of filthinesse and pollution to purge it: whose companie they should flee: what mariages were lawfull: and what politike lawes were profitable. Which things declared, hee promised sauour and blessing to them that kept his Lawes, and threatened his curse to them that transgressed them.

CHAP. I.

2 Of burnt offerings for particular persons. 3 To and 12 The manner to offer burnt offerings as well of bullockes, as of sheepe and kid.

NOW the Lord called Moses, and spake vnto him out of the Tabernacle of the Congregation, saying,
3 Speake vnto the children of Israel, and thou shalt say vnto them, If any of you offer a sacrifice vnto y Lord, ye shall offer your sacrifice of b cattel, as of beees and of the sheepe.

3 * If his sacrifice be a burnt offering of the herde, he shall offer a male without blemish, presenting him of his owne volunarie will at the doore of the Tabernacle of the Congregation before the Lord.
4 And hee shall put his hand vpon the head of the burnt offering, and it shall be accepted to the Lord, to be his atonement.
5 And hee shall kill the bullocke before the Lord, and the Priestes Aarons sonnes shall offer the blood, and shall sprinkle it round about vpon the Altar, that is by the doore of the Tabernacle of the Congregation.

* Exod. 29.10.

c Meaning, within
the court of the
Tabernacle.

† b. l. to him.

d The Priest or
Leuite.

e Of the burnt
offering, Exod.
27.1.

6 Then

d The burnt offering was wholly consumed, and of the offering made by fire only the inward parts were burnt: the inward parts and breast with the two kidneys and the liver were the Priests, and the rest of the offering.

e Meaning at the Northside of the Altar, Chap. i. c.

f Chap. 29. 27. 1 By offering fat, was meant to be consumed by blood eating was signified carnally.

g Hea. 9. 14. 1 That is of negligence or ignorance, specially of the ceremonial law: for otherwise the punishments for crimes are appointed according to the transgression.

h Meaning the law of the Lord.

i Which was between the Lord and the Sanctuary. e Which was in the court: meaning by the Tabernacle the Sanctuary and in the end of this verse it is taken for the Court.

9 After, of the peace offerings he shall offer 4 an offering made by fire vnto the Lord: he shall take away the fat thereof, & the rumpe altogether, hard by the back bone, and the fat that couereth the inward parts, and all the fat that is vpon the inward parts. 10 Also he shall take away the two kidneys, with the fat that is vpon them, and vpon the 2 flanks, and the kall vpon the liuer with the kidneys.

11 Then the Priest shall burne it vpon the altar, as the meate of an offering made by fire vnto the Lord.

12 ¶ Also if his offering be a goate, then shall he offer it before the Lord, 13 And shall put his hand vpon the head of it, and kill it before the Tabernacle of the Congregation, and the founnes of Aaron shall sprinkle the blood thereof vpon the Altar round about.

14 Then he shall offer thereof his offering, *euen* an offering made by fire vnto the Lord, the fat that couereth the inward parts, and all the fat that is vpon the inward parts.

15 Also hee shall take away the two kidneys, and the fat that is vpon them, & vpon the flanks, and the kall vpon the liuer with the kidneys.

16 So the Priest shall burne them vpon the Altar, as the meate of an offering made by fire for a sweete sauour: * all the fat is the Lords.

17 This shall be a perpetuall ordinance for your generations, throughout all your dwellings: so that ye shall eate neither fat nor blood.

CHAP. IIII.

1 The offering for sinnes done of ignorance, 3 For the Priest, 13 The Congregation, 10 The ruler, 27 And the prince.

Moreover, the Lord spake vnto Moses, saying, 2 Speake vnto the children of Israel, saying, If any shall sinne through ignorance, in any of the Commandements of the Lord, (which ought not to be done) but shall doe contrary to any of them,

3 If the Priest that is anointed, doe sinne (according to the sinne of the people) then shall hee offer, for his sinne which he hath sinned, a young bullocke without blemish vnto the Lord for a sinne offering,

4 And hee shall bring the bullocke vnto the doore of the Tabernacle of the Congregation before the Lorde, and shall put his hand vpon the bullocks head, and kill the bullocke before the Lord.

5 And the Priest that is anointed, shall take of the bullocks blood, and bring it into the Tabernacle of the Congregation.

6 Then the Priest shall dippe his finger in the blood, and sprinkle the blood seuen times before the Lorde, before the vayle of the Sanctuary.

7 The Priest also shall put some of the blood before the Lord, vpon the hornes of the Altar of sweete incense, which is in the Tabernacle of the Congregation, then shall he powre * all the rest of the blood of the bullocke at the foote of the Altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

8 And hee shall take away all the fat of the bullocke for the sinne offering: so wit, the fat that couereth the inward parts, and all the fat that is about the inward parts.

9 Hee shall take away also the two kidneys and the fat that is vpon them, & vpon the flanks, and the kall vpon the liuer with the kidneys,

10 As it was taken away from the bullocke of

the peace offerings, and the Priest shall burne them vpon the Altar of burnt offering.

11 * But the skinn of the bullocke, and all his flesh, with his head, and his legges, and his inward parts, and his dung shall be bare out.

12 So he shall cary the whole bullocke out of the * holste vnto a cleane place, where the ashes are powred, and shall burne him on the wood in the fire: where the ashes are cast out, shall he be burnt.

13 ¶ And if the whole Congregation of Israel shall sinne through ignorance, and the thing be * hid from the eyes of the multitude, and haue done against any of the Commandements of the Lord which should not be done, and haue offended:

14 When the sinne which they haue committed shall be knowne, then the Congregation shall offer a young bullock for the sinne, and bring him before the Tabernacle of the Congregation,

15 And the Elders of the Congregation shall put their hands vpon the head of the bullocke before the Lord, and he shall kill the bullocke before the Lord.

16 Then the Priest that is anointed, shall bring of the bullocks blood into the Tabernacle of the Congregation.

17 And the Priest shall dippe his finger in the blood, and sprinkle it seuen times before the Lord, *euen* before the vaille.

18 Also hee shall put some of the blood vpon the hornes of the Altar, which is before the Lord, that is in the Tabernacle of the Congregation: then shall he powre all the rest of the blood at the foot of the Altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

19 And he shall take all his fat from him, and burne it vpon the Altar.

20 And the Priest shall do with this bullocke, as he did with the bullocke for his sinne: so shall he do with this: so the Priest shall make an atonement for them, and it shall be forgiven them.

21 For he shall cary the bullocke without the holste, and burne him as he burned the first bullocke: for it is an offering for the sinne of the Congregation.

22 ¶ When a ruler shall sinne, and doe through ignorance against any of the Commandements of the Lord his God, which should not be done, and shall offend,

23 If one shew vnto him his sinne, which hee hath committed, then shall hee bring for his offering an hee goate without blemish,

24 And shall lay his hand vpon the head of the hee goate, and kill it in the place where he should kill the burnt offering before the Lord: for it is a sinne offering.

25 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering Altar, and shall powre the rest of his blood at the foote of the burnt offering Altar,

26 And shall burne all his fat vpon the Altar, as the fat of the peace offering: so the Priest shall make an atonement for him, concerning his sin, and it shall be forgiven him.

27 ¶ Likewise if any of the people of the land shall sinne through ignorance in doing against any of the Commandements of the Lord, which should not be done, and shall offend,

28 If one shew him his sinne which hee hath committed,

* Exod. 29. 14. Num. 19. 5.

* Heb. 13. 12

f The multitude excuseth not the sinne, but if all haue sinned, they must all be punished. * Chap. 5. 2, 3, 4.

g For all the people could not lay on their hands: therefore it was sufficient that the Priests of the people did it in the name of all the Congregation.

h Or make a sacrifice with it.

i Or the male goat of the flocke.

h That is, the Priest shall kill it: for it was not lawfull for any out of that office to kill the brabe.

i Wherein hee represented Iesus Christ.

Or grimes persons.

Or the female of the goats.

k Reade verse 24.

* Exod. 29. 18.

I Meaning, that the positionment of his sinne should be layd vpon that beast, or that he had receiued all things of God and offered this willingly.

m Or, besides the burnt offerings, which were dayly offered to the Lord.

CHAP. V.

x Of him that testifieth not the truth, if he haue another sweare falsely. 4. Of him that voweth rashly. 15. Of him that by ignorance withdraweth any thing dedicate to the Lord.

† Ebr. a fault. Or if the Judge haue taken an oth of any other. a Whereby it is commanded to beare witnesse to the truth, and disclaime the iniquity of the wickedly.

b Or vow rashly without iust examination of the circumstances, and not knowing what shalbe the issue of the same.

c Which haue bene mentioned before in this Chapter.

† Ebr. if he be bound cannot touch, meaning for his power.

committed, then he shall bring for his offering ¶ a the goat without blemish for his sinne which he hath committed.

29 ¶ And he shall lay his hand vpon the head of the sinne offering, and slay the sinne offering in the place of burnt offering.

30 Then the Priest shall take of the blood thereof with his finger, & put it vpon the hornes of the burnt offering altar, and powre all the rest of the blood thereof at the foote of the altar.

31 And shall take away all his fat, as the fat of the peace offerings is taken away, and the Priest shall burne it vpon the altar for a sweete saour vnto the Lord, and the Priest shall make an atonement for him, and it shalbe forgiven him.

32 And if hee bring a lambe for his sinne offering, he shall bring a female without blemish,

33 And shall lay his hand vpon the head of the sinne offering, and he shall slay it for a sinne offering in the place where he should kil the burnt offering.

34 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shall powre all the rest of the blood thereof at the foot of the altar.

35 And he shall take away all the fat thereof, as the fat of the lambe of the peace offerings is taken away: then the Priest shall burne it vpon the altar with the oblations of the Lord made by fire, and the Priest shall make an atonement for him concerning his sinne that hee hath committed, and it shalbe forgiven him.

CHAP. VI.

shall offer the sinne offering first, and * wring the necke of it asunder, but not plucke it cleane off.

9 After he shall sprinkle of the blood of the sinne offering vpon the side of the altar, and the rest of the blood shalbe ¶ shed at the foote of the altar: for it is a sinne offering.

10 Also hee shall offer the second for a burnt offering ¶ as the manner is: so that the Priest shall make an atonement for him (for his sin which he hath committed) and it shalbe forgiven him.

11 ¶ But if he * be not able to bring two turtle doves, or two yong pigeons, then he that hath sinned, shall bring for his offering the tenth part of an Ephah of fine floure for a sinne offering, hee shall put none oyle thereto, neither put any incense thereto: for it is a sinne offering.

12 Then shall he bring it to the Priest, and the Priest shall take his handful of it for the remembrance thereof, and burne it vpon the altar with the offerings of the Lord made by fire: for it is a sinne offering.

13 So the Priest shall make an atonement for him, as touching his sin, that he hath committed in one of these paynts, and it shalbe forgiven him: and the remnant shall be the Priests, as the meate offering.

14 ¶ And the Lord spake vnto Moses, saying, 15 If any person transgresse and sinne through ignorance: by taking away things consecrated vnto the Lord, hee shall then bring for his trespass offering vnto the Lord a ram without blemish out of the flocke, worth two shekels of silver: by thy estimation after the shekel of the Sanctuary, for a trespass offering.

16 So hee shall restore that wherein he hath offended, in taking away of the holy thing, and shall put the sixt part more thereto, and giue it vnto the Priest: so the Priest shall make an atonement for him with the ramme of the trespass offering, and it shalbe forgiven him.

17 ¶ Also if any sinne and * doe against any of the Commandements of the Lord, which require not to bee done, and knowe not, and i sinne and beare his iniquitie,

18 Then shall he bring a ramme without blemish out of the flocke, in thy estimation worth two shekels for a trespass offering vnto the Priest: and the Priest shall make an atonement for him concerning his ignorance wherein he erred, and was not ware: so it shalbe forgiven him.

19 This is the trespass offering for the trespass committed against the Lord.

CHAP. VI.

6 The offering for sinnes which are done willingly. 9 The law of the burnt offerings. 13 The fire must alide outwardly upon the altar. 14 The law of the meate offering. 20 The offering of Aaron, and his sonnes.

And the Lord spake vnto Moses, saying,

2 If any sinne and commit a trespass against the Lord, and deny vnto his neighbor that which was taken him to keepe, or that which was put to him a of trust, or doeth by robbery, or by violence oppresse his neighbour,

3 Or hath found that which was lost, and denieth it, & sweareth falsely, for any of these things that a man doeth, wherein he sinneth,

4 When I say, he thus sinneth and trespasseth, hee shall then restore the robbery that hee robbed, or the thing taken by violence which hee took by force, or the thing which was deliuered him to

* Chap. 1.

Or, according to the Law.

d Or, according to the Law. d Or, according to the Law. e Which is due to the Priest.

e Which is due to the Priest.

f As in the meate offering, Chap. 1.

* Chap. 2.

* Chap. 4. 11.

g As touching the first sinne offering, which was due to the Priests and Leuitues. h By the estimation of the shekel, Chap. 27. 11.

* Chap. 4. 1.

i That is, sinne and commandment that hee hath committed, when his conscience cleaereth and him.

k Ebr. This sinne offering is of the meate, and shall be eaten, Num. 15. 19.

a To restore, or occupy for the vie of him that gave it.

b By any guile, or violence, or unrighteousness. c Wherein hee cannot but sinne, or, wherein hee is accustomed to sinne by practice or such like way.

to keepe, or the lost thing which he found,

5 Or for whatsoever he hath sworne falsely, he shall both restore it in the whole summe, and shall add the fifth part more thereto, and giue it vnto him to whome it pertaineth, the same day that he offereth for his trespass.

6 Also he shall bring for his trespass vnto the Lord, a ramme without blemish out of the flock in thy estimation worth two shekels for a trespass offering vnto the Priest.

7 And the Priest shall make an atonement for him before the Lord, and it shall be forgiven him, whatsoever thing he hath done, and trespassed therein.

8 ¶ Then the Lord spake vnto Moses, saying,

9 Command Aaron and his sonnes, saying, This is the Law of the burnt offering, (it is the burnt offering, because it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar)

10 And the Priest shall put on his linnen garment, and shall put on his linnen breeches vpon his flesh, and take away the ashes when the fire hath consumed the burnt offering vpon the altar, and he shall put them beside the altar.

11 After, he shall put off his garments, and put on other raiment, and cary the ashes forth without the holte vnto a cleane place.

12 But the fire vpon the altar shall burne thereon, and neuer be put out: wherefore the Priest shall burne wood on it euery morning, and lay the burnt offering in order vpon it, and he shall burne thereon the fat of the peace offerings.

13 The fire shall euer burne vpon the altar, and neuer go out.

14 ¶ Also this is the lawe of the meate offering, which Aarons sonnes shall offer in the presence of the Lord before the altar.

15 Hee shall euen take thence his handfull of fine flour of the meate offering, and of the oyle, and all the incense which is vpon the meate offering, and shall burne it vpon the altar for a sweet sauour, as a memoriall therefore vnto the Lord.

16 But the rest thereof shall Aaren and his sonnes eat, it shall be eaten without leauen in the holy place: in the court of the Tabernacle of the Congregation they shall eat it.

17 It shall not be baked with leauen: I haue giuen it for their portion of mine offerings made by fire: for it is as the sinne offering, and as the trespass offering

18 All the males among the children of Aaron shall eat of it: *It shall be a statute for euer in your generations, concerning the offerings of the Lord, made by fire: whatsoever toucheth them, shall be holy.*

19 ¶ Again the Lord spake vnto Moses, saying,

20 This is the offering of Aaron and his sons, which they shall offer vnto the Lord in the day when hee is appointed: the tenth part of a Ephah of fine flour, for a meate offering perpetuall: halfe of it in the morning, and halfe thereof at night.

21 In the frying panne it shall be made with oyle: thou shalt bring it fried, and shalt offer the baken pieces of the meate offering for a sweet sauour vnto the Lord.

22 And the Priest that is appointed in his steade among his sonnes shall offer it: it is the Lords ordinance for euer, it shall be burnt al-

together.

23 For euery meate offering of the Priest shall be burnt altogether, it shall not be eaten.

24 ¶ Furthermore, the Lord spake vnto Moses, saying,

25 Speake vnto Aaron, and vnto his sonnes, and say, This is the Lawe of the sinne offering. In the place where the burnt offering is killed, shall the sinne offering be killed before the Lord, for it is most holy.

26 The Priest that offereth this sinne offering, shall eat it: in the holy place shall it be eaten, in the court of the Tabernacle of the Congregation

27 Whatsoever shall touch the flesh thereof, shall be holy: & when there droppeth of the blood thereof vpon a garment, thou shalt wash that whereon it droppeth, in the holy place.

28 Also the earthen pot that it is foddren in, shall be broken, but if it bee foddren in a brazen pot, it shall both bee scoured and washed with water.

29 All the males among the Priests shall eat thereof, for it is most holy.

30 ¶ But no sinne offering, whose blood is brought into the Tabernacle of the Congregation, to make reconciliation in the holy place, shall be eaten, but shall be burnt in the fire.

CHAP. VII.

1 The law of the trespass offering: 11 Also of the peace offering.

23 The fat and the blood may not be eaten.

Likewise this is the law of the trespass offering, it is most holy.

2 In the place where they kil the burnt offering, shall they kil the trespass offering, and the blood thereof shall he sprinkle round about vpon the altar.

3 All the fat thereof also shall he offer, the rumpe, and the fat that couereth the inward.

4 After, he shall take away the two kidneis, with the fat that is on them and vpon the flanks, and the kall on the liuer with the kidneis.

5 Then the Priest shall burne them vpon the altar, for an offering made by fire vnto the Lord: this is a trespass offering.

6 All the males among the Priests shall eat thereof, it shall be eaten in the holy place, for it is most holy.

7 As the sinne offering is, so is the trespass offering, one Law serueth for both: that wherewith the Priest shall make atonement, shall be his.

8 Also the Priest that offereth any mans burnt offering, shall haue the skinne of the burnt offering which he hath offered.

9 And all the meate offering that is baken in the oven, and that is dressed in the pan, and in the frying pan, shall be the Priests that offereth it.

10 And euery meate offering mingled with oile, and that is dry, shall pertaine vnto all the sonnes of Aaron, to all alike.

11 Furthermore, this is the lawe of the peace offerings, which he shall offer vnto the Lord:

12 If he offer it to giue thanks, then he shall offer for his thanks offering, vneleavened cakes mingled with oile, and vneleavened wafers anointed with oyle, and fine flour fried with the cakes mingled with oyle.

13 He shall offer also his offering with cakes of leavened bread, for his peace offerings to giue thanks.

14 And of all the sacrifice hee shall offer one cake for an heauie offering vnto the Lord, and

k Meaning the garment of the Priest.

l Which was in the laver, Exod. 30. 18.

m Chap. 4. 5. Order. 3. 12. n Out of the campe, Chap. 4. 12.

a Which is for the smaller finnes, and such as are committed by ignorance. b At the court gate. c The Priests.

d The sinne ceremonies: notwithstanding that this word trespass signifies lesse then sinne. e Meaning the rest which is left and not burnt.

f Because it had no oile as leuitic.

g Peace offerings contrarie a confession and thanksgiving for a beneuolence received, and also a vow, and free offering given to receive a ben.

it shall be the Priests that sprinkleth the blood of the peace offerings.

15 Also the flesh of his peace offerings, for thanksgiving, shall be eaten the same day that it is offered: hee shall leaue nothing thereof vntil the morning.

16 But if the sacrifice of his offering be a vow, or a free offering, it shall be eaten the same day that hee offereth his sacrifice: and so in the morning the residue thereof shall be eaten.

17 But as much of the offered flesh as remaineth vnto the third day, shall be burnt with fire.

18 For if any of the flesh of his peace offerings bee eaten in the third day, he shall not be accepted that offereth it, neither shall it be reckoned vnto him, but shall be an abomination, therefore the person that eateth of it, shall beare his iniquity.

19 The flesh also that toucheth any vncleane thing shall not be eaten, but burnt with fire: but of this flesh all that be cleane shall eat thereof.

20 But if any ate of the flesh of the peace offerings that pertaineth to the Lord, hauing his vncleanness vpon him, euen the same person shall be cut off from his people.

21 Moreouer, when any toucheth any vncleane thing, as the vncleanness of man, or of an vncleane beast, or of any filthy abomination, & eate of the flesh of the peace offerings, which pertaineth vnto the Lord, euen that person shall be cut off from his people.

22 ¶ Again the Lord spake vnto Moses, saying,

23 Speake vnto the children of Israel, and say, * Ye shall eate no fat of beeces, nor of sheepe, nor of goates.

24 Yet the fat of the dead beast, and the fat of that which is torne with beasts, shall be occupied to any vse, but ye shall not eat of it.

25 For whoeuer eateth the fat of the beast, of the which hee shall offer an offering made by fire to the Lord, euen the person that eateth, shall be cut off from his people.

26 Neither shall ye eat any blood, either of foule, or of beast, in all your dwellings.

27 Euery person that eateth any blood, euen the same person shall be cut off from his people.

28 ¶ And the Lord talked with Moses, saying,

29 Speake vnto the children of Israel, and say, He that offereth his peace offerings vnto the Lord, shall bring his gift vnto the Lord of his peace offerings:

30 His hands shall bring the offerings of the Lord made by fire: euen the fat with the breast shall hee bring, that the breast may bee shaken to and fro before the Lord.

31 Then the Priest shall burne the fatte vpon the altar, and the breast shall bee Aarons and his sonnes.

32 And the right shoulder shall ye giue vnto the Priest for an heaue offering, of your peace offerings.

33 The same that offereth the blood of the peace offerings, and the fat among the sonnes of Aaron, shall haue the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, euen of their peace offerings, and haue giuen them vnto Aaron the Priest, and vnto his sonnes by a statute for euer, from among the children of Israel.

35 ¶ This is the anointing of Aaron, and the

anointing of his sonnes, concerning the offerings of the Lord made by fire, in the day when he presented them to serue in the Priests office vnto the Lord.

36 The which portions the Lord commanded to giue them in the day that hee anoynted them from among the children of Israel, by a statute for euer in their generations.

37 This is also the law of the burnt offering, of the meate offering, and of the sinne offering, and of the trespass offering, & of the consecrations, and of the peace offerings,

38 Which the Lord commanded Moses in the mount Sinai, when he commanded the children of Israel to offer their gifts vnto the Lord in the wilderness of Sinai.

C H A P. VIII.

1 The anointing of Aaron, and his sonnes, with the sacrifice concerning the same.

Afterward the Lord spake vnto Moses, saying,

2 Take Aaron and his sonnes with him, and the garments, and the anoynting oyle, and a bullocke for the sinne offering, and two rammes, and a basket of vneleavened bread,

3 And assemble all the company at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lord had commanded him, & the company was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses sayd vnto the company, * This is the thing which the Lord hath commanded to doe.

6 And Moses brought Aaron and his sonnes, and washed them with water,

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe and put the Ephod on him, which he girded with the brodered garde of the Ephod, and bound it vnto him therewith.

8 After, hee put the breastplate thereon, and put in the breast plate the Vrim and the Thummin.

9 Also hee put the miter vpon his head, and put vpon the miter on the forefront the golden plate, and the holy crowne, as the Lord had commanded Moses.

10 (Now Moses had taken the anointing oyle, and anointed the Tabernacle, and all that was therein, and sanctified them,

11 And sprinkled thereof vpon the altar seuen times, and anoynted the altar and all his instruments, and the lauer, and his foote, to sanctifie them)

12 * And hee powred of the anoynting oyle vpon Aarons head, and anoynted him to sanctifie him.

13 After, Moses brought Aarons sonnes, and put robes vpon them, and girded them with girdles, and put bonets vpon their heads, as the Lord had commanded Moses.

14 * Then hee brought the bullocke for the sinne offering, and Aaron and his sonnes put their hands vpon the head of the bullocke for the sinne offering.

15 And Moses slew him, and tooke the blood, which he put vpon the hornes of the altar, round about with his finger, and purified the altar, and powred the rest of the blood at the foote of the altar: so he sanctified it, to make reconciliation vpon it.

16 Then

h If he make a
vow to offer
for the flesh
of the peace
offerings must be
eaten the same day.

i The sinne, where
fore he offered,
shall remaine.
k After it be sa-
crificed.
l Of the peace
offerings
* Chap. 153.

* Chap. 153.

* Chap. 153.

m And should not
feed it by another.

* Exod. 29.24.

n That is his
priviledge, i.e.
ward and portion

o Which sacri-
fice was offered
when the Priests
were consecrated.
Exod. 29.22.

* Exod. 29.24.

* Exod. 29.24.

* Exod. 28.34.

a So called be-
cause this figure
description, Holies
to the Lord,
was giuen in it.
b That is the
Holiest of all,
the Sanctuary
the court.

* Exod. 28.34.

* Exod. 29.24.

e Of the burnt
offerings.
f To offer of
the sinnes of the
people.

16 Then he tooke all the fat that was vpon the inwards, and the kalle of the liuer, and the two kidneis, with their fat, which Moses burned vpon the Altar.

17 But the bullocke and his hide, and his flesh, and his dung, he burnt with fire without the holte, as the Lord had commanded Moses.

18 ¶ Also hee brought the ram for the burnt offering, and Aaron and his sonnes put their hands vpon the head of the ramme.

19 So Moses killed it, and sprinkled the blood vpon the Altar round about,

20 And Moses cut the ramme in pieces, and burnt the head with the pieces, and the fat,

21 And washed the inwards and the legges in water: so Moses burnt the ram every whit vpon the altar: for it was a burnt offering for a sweete fauour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

22 ¶ After, he brought the other ramme, the ramme of consecrations, and Aaon & his sonnes laid their hands vpon the head of the ramme,

23 Which Moses slew, and tooke of the blood of it, and put it vpon the lappe of Aarons right eare, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

24 Then Moses brought Aarons sonnes, and put of the blood on the lap of their right eares, and vpon the thumbe of their right hand, and vpon the great toes of their right feete, and Moses sprinkled the rest of the blood vpon the Altar round about.

25 And he tooke the fat and the rumpe, and all the fat that was vpon the inwards, and the kalle of the liuer, and the two kidneis with their fat, and the right shoulder.

26 Also he tooke of the basket of the vneleauened bread that was before the Lord, one vneleauened cake and a cake of oyled bread, and one wafer, and put them on the fat, and vpon the right shoulder.

27 So he put all in Aarons hands, and in his sonnes hands, and shooke it to and fro before the Lord.

28 After, Moses tooke them out of their hands, and burnt them vpon the Altar for a burnt offering: for these were consecrations for a sweete fauour which were made by fire vnto the Lord.

29 Likewise Moses tooke the breast of the ramme of consecrations, and shooke it to and fro before the Lord: for it was Moses portion, as the Lord had commanded Moses.

30 Also Moses tooke of the annoynting oyle, and of the blood which was vpon the Altar, and sprinkled it vpon Aaron, vpon his garments, and vpon his sonnes, and on his sonnes garments with himselfe he sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 ¶ Afterward Moses laid vnto Aaron and his sonnes, See the flesh at the doore of the Tabernacle of the Congregation, and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shall eat it.

32 But that which remaineth of the flesh and of the bread, shall ye burne with fire.

33 And ye shall not depart from the doore of the Tabernacle of the Congregation seven daies, vntill the dayes of your consecrations bee at an ende: for seven daies, said the Lord, shall hee consecrate you.

34 As hee hath done this day: so the Lord hath commanded to doe, to make attonement for you.

35 Therefore shall ye abide at the doore of the Tabernacle of the Congregation day and night, seven daies, and shall keep the watch of the Lord, that ye die not for I am commanded.

36 So Aaron and his sonnes did all things which the Lord had commanded by the hand of Moses.

CHAP. IX.

8 The first offerings of Aaron. 22 Aaron blest the people. 23 The glory of the Lord appeared. 24 The first commeth from the Lord.

And in the eight day Moses called Aaron and his sonnes, and the Elders of Israel:

2 ¶ Then hee laid vnto Aaron, Take thee a yong calfe for a sinne offering, and a ramme for a burnt offering, both without blemish, and bring them before the Lord.

3 And vnto the children of Israel thou shalt speake, saying, Take yee an hee goate for a sinne offering, and a calfe, and a lambe, both of a yeere olde, without blemish, for a burnt offering.

4 Also a bullocke, and a ramme for peace offerings, to offer before the Lord, & a meate offering mingled with oile: for to day the Lord will appeare vnto you.

5 ¶ Then they brought that which Moses commanded, before the Tabernacle of the Congregation, and all the assembly drew neere and stood before the Lord.

6 ¶ For Moses had saide, This is the thing, which the Lord commanded that yee should doe, and the glory of the Lord shall appeare vnto you.

7 Then Moses saide vnto Aaron, Draw neere to the Altar, and offer thy sinne offering, and thy burnt offering, and make an atonement for thee and for the people: offer also the offering of the people, and make an atonement for them, as the Lord hath commanded.

8 ¶ Aaron therefore went vnto the Altar, and killed the calfe of the sinne offering, which was for himselfe.

9 And the sonnes of Aaron brought the blood vnto him, and he dipt his finger in the blood, and put it vpon the hornes of the Altar, and powred the rest of the blood at the foot of the Altar.

10 But the fat and the kidneis and the kalle of the liuer of the sinne offering, hee burnt vpon the Altar, as the Lord had commanded Moses.

11 The flesh also and the hide hee burnt with fire without the holte.

12 After, he slew the burnt offering, and Aarons sonnes brought vnto him the blood, which he sprinkled round about vpon the Altar.

13 Also they brought the burnt offering vnto him with the pieces thereof, and the head, and he burnt them vpon the Altar.

14 Likewise he did wash the inwards and the legs, and burnt them vpon the burnt offering on the Altar.

15 ¶ Then he offered the peoples offering and tooke a goate, which was the sinne offering for the people, and slew it, and oiled it for sinne, as the first:

16 So he offered the burnt offering, and prepared it, according to the maner.

17 He presented also the meate offering, and filled his hand thereof, and beside the burnt sacrifice

† Or, as thou dost

h By commission given to Moses.

a After their consecration for the seven daies before the pictures were coulerate.

* Exodus 9. 1. b Aarons gath into the possession of the Tribulation, and offered the seven principal sacrifices the burnt offering, the sinne offering, the peace offering, and the meate offering.

c Before the altar where his glory appeared.

d Read for the vnderstanding of this place, Exr 5. 3. and 7. 27.

e That hee layd them in order, and so they were burnt when the Lord sent downe fire.

f All this must be vnderstood of the preparation on of the sacrifices which were burnt altay. v. 16. 24.

* Exodus 9. 32.

fice

a brother burnt offerings, which are not of consecration or offering for himselfe, the Priest had the sk care, Chap 7. 8.

* Exodus 5.

f Washed the inwards and the legges in water: so Moses burnt the ram every whit vpon the altar: for it was a burnt offering for a sweete fauour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

* Exodus 29. 24.

* Exodus 29. 26.

g At the doore of the Tabernacle, Exodus 29. 32, day 23. 30.

* Exodus 29. 32. † 26. 24. your bonds.

ye shall not eate of their flesh, but shall abhorre their carkeis.

12 Whatfoeuer hath not finnes nor scales in the waters, that shall be abomination vnto you.

13 ¶ These shall ye haue also in abomination among the foules, they shall not be eaten, for they are an abomination, the eagle, and the ¶ goſhanke, and the oſprey :

14 Also the vultur, and the kite after his kinde,

15 And all rauens after their kinde.

16 The ostrich also; and the night-crow, and the ¶ ſeamew, and the hawke after his kinde :

17 The little owle also, and the cormorant, and the great owle :

18 Also the ¶ redſhanke and the pelicane, and the ſwan :

19 The ſtorke also, the heron after his kinde, and the lapwing, and the backe :

20 Also euery foule that creepeth and goeth vpon all foure, such ſhalbe an abomination vnto you.

21 Yet theſe ſhall yee eate: of euery foule that creepeth, and goeth vpon all foure which ¶ haue their feet and leggs all of one to leape withall vpon the earth,

22 Of them ye ſhall eat theſe, the graſshopper after his kinde, and the ¶ ſolean after his kinde, the hargol after his kinde, & the hagab after his kinde.

23 But all other foules that creepe and haue foure feete, they ſhalbe abomination vnto you.

24 For by ſuch ye ſhalbe polluted: whoſoeuer toucheth their carkeis, ſhall be vncleane vnto the eueniſg.

25 Whoſoeuer alſo ¶ beareth of their carkeis, ſhall waſh his clothes, & be vncleane vntill euen.

26 Euery beaſt that hath clawes diuided, and is ¶ not clouen footed, nor cheweth the cud, ſuch ſhall bee vncleane vnto you: euery one that toucheth them, ſhalbe vncleane.

27 And whatfoeuer goeth vpon his pawes among all manner beaſts that goeth on all foure, ſuch ſhalbe vncleane vnto you: whoſo doth touch their carkeis ſhalbe vncleane vntill the euen.

28 And hee that beareth their carkeis, ſhall waſh his clothes, and be vncleane vntill the euen: for ſuch ſhalbe vncleane vnto you.

29 ¶ Also theſe ſhalbe vncleane to you among the thinges that creepe and moue vpon the earth, the weaſell, and the mouſe, and the ¶ frog, after his kinde :

30 Also the rat, and the lizard, and the chameleon, and the ſtelio, and the mole.

31 Theſe ſhall bee vncleane to you among all that creepe: whoſoeuer deeth touch them when they be dead, ſhalbe vncleane vntill the euen.

32 Also whatfoeuer any of the dead carkeiſes of them doth fall vpon, ſhalbe vncleane, whether it be veſſell of wood, or of raiment, or ¶ ſkinne, or ſacke: whatfoeuer veſſell it be that is occupied, it ſhall be put in the water as vncleane vntill the euen, and ſo be purified.

33 But euery earthen veſſell, wherein any of them ſaſteth, whatfoeuer is within it ſhall be vncleane, and ¶ ye ſhall breake it.

34 All meat alſo that ſhalbe eaten, if any ſuch water come vpon it, ſhall bee vncleane: and all drinke that ſhalbe drunke in all ſuch veſſels ſhall be vncleane.

35 And euery thing that their carkeis fall vpon, ſhall be vncleane: the fornace or the pot ſhall be broken: for they are vncleane, and ſhall

be vncleane vnto you.

36 Yet the fountaines and welles where there is plentie of water ſhalbe cleane: but that which ¶ toucheth their carkeiſes, ſhalbe vncleane.

37 And if there fall of their dead carkeis vpon any ſeed, which vſeth to be ſown, it ſhalbe cleane.

38 But if any ¶ water be powred vpon the ſeed, and there fall of their dead carkeis thereon, it ſhall be vncleane vnto you.

39 If alſo any beaſt, whereof ye may eate, die, he that toucheth the carkeis thereof, ſhall be vncleane vntill the euen.

40 And he that eateth of the carkeis of it, ſhall waſh his clothes, and be vncleane vntill the euen: hee alſo that beareth the carkeis of it, ſhall waſh his clothes, and be vncleane vntill the euen.

41 Euery creeping thing therefore that creepeth vpon the earth, ſhalbe an abomination, and not be eaten.

42 Whatfoeuer goeth vpon the breſt, and whatfoeuer goeth vpon all foure, or that hath many feete among all creeping things that creepe vpon the earth, ye ſhall not eate of them, for they ſhall be abomination.

43 Yee ſhall not pollute your ſelues with any thing that creepeth, neither make your ſelues vncleane with them, neither deſile your ſelues thereby: ye ſhall not, I ſay, be deſiled by them :

44 For I am the Lord your God: be ſanctified therefore, and be ¶ holy, for I am holy, and deſile not your ſelues with any creeping thing that creepeth vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to be your God, and that you ſhould be holy, for I am holy.

46 This is the law of beaſts, and of foules, and of euery liuing thing that moueth in the waters, and of euery thing that creepeth vpon the earth :

47 That there may bee a difference betwene the vncleane and cleane, and betwene the beaſt that may be eaten, and the beaſt that ought not to be eaten.

CHAP. XII.

2 A law how women ſhould be purged after their deliuerance.

And the Lord ſpake vnto Moſes, ſaying, 2 Speake vnto the children of Iſrael, and ſay, When a woman hath brought forth ſeede, and borne a man child, ſhe ſhalbe vncleane ¶ ſeven dayes, like as ſhe is vncleane when ſhe is put apart for her ¶ diſeaſe.

3 ¶ And in the eighth day the foreskin of the child: fleſh ſhalbe circumciſed.

4 And ſhe ſhall continue in the blood of her purifying three ¶ and thirty dayes: ſhe ſhall touch no ¶ hallowed thing, nor come into the ¶ Sanctuary, vntill the time of her purifying be out.

5 But if ſhe beare a maid child, then ſhe ſhall be vncleane two ¶ weekes, as when ſhee hath her diſeaſe: and ſhee ſhall continue in the blood of her purifying threecore and fixe dayes.

6 Now when the dayes of her purifying are out, (whether it be for a ſonne or for a daughter) ſhe ſhall bring to the Prieſt a lambe of one yeere olde for a burnt offering, and a yong pigeon or a turtle doue for a ſinne offering, vnto the doore of the ¶ Tabernacle of the Congregation,

7 Who ſhall offer it before the Lord, and make an atonement for her: ſo ſhe ſhalbe purged of the iſſue of her blood: this is the law for her that hath borne a male or a female,

F

S But

k So much of the water as toucheth it.

l He ſpeaketh of ſeede that is laid to ſleepe before it be ſown.

m He ſheweth by God did chuiſe them to be his people. 1 Pet. 1. 13.

a So that her husband for that time could not resort to her.

b For, flowers.

c Chap. 15. 19.

d 1 Pet. 2. 21.

e Deſile: the ſiſt ſeven dayes.

f As ſacrifice, or ſuch like

g That is, into the court gate, till after forty dayes.

h Twiſe ſo long as ſhe bare a manchild.

i Where the burnt offerings were wont to be offered.

† Ebr. if her hand
find out the words
of a leane.
* Luke 2. 24.

8 But if shee † be not able to bring a lambe, she shall bring two * turtles, or two young pigeons: the one for a burnt offering, and the other for a sinne offering: and the Priest shall make an atonement for her: so shee shall be cleane.

C H A P. XIII.

2 What consideration the Priest ought to observe in judging the leprosie, 29 the blacke spot, or scab, 47 and the leprosie of the garments.

Moreouer, the Lord spake vnto Moses and to Aaron, saying,

2 The man that shall haue in the skinn of his flesh a swelling or a scab, or a white spot, so that in the skinn of his flesh * it be like the plague of leprosie, then hee shall be brought vnto Aaron the Priest, or vnto one of his sonnes the Priests,

3 And the Priest shall looke on the fore in the skin of his flesh: if the haire in the sore be turned into white, and the fore seeme to be † lower then the skinn of his flesh. it is a plague of leprosie: therefore the Priest shall looke on him, and † pronounce him vnclane.

4 But if the white spot be in the skinn of his flesh, and seeme not to be lower then the skinn, nor the haire thereof be turned into white, then the Priest shall shut vp him that hath the plague, seven dayes.

5 After, the Priest shall looke vpon him the seventh day: and if the plague seeme † to him to abide still, and the plague growe not in the skin, the Priest shall shut him vp yet seven dayes more.

6 Then the Priest shall looke on him againe the seventh day, and if the plague † be darke, and the fore grow not in the skin, then the Priest shall † pronounce him cleane, for it is a scab: therefore hee shall wash his clothes, and be cleane.

7 But if the scab grow more in the skin, after that he is seene of the Priest yet againe.

8 Then the Priest shall consider, and if the scab † grow in the skin, then the Priest shall pronounce him † vnclane: for it is leprosie.

9 ¶ When the plague of leprosie is in a man, hee shall be brought vnto the Priest,

10 And the Priest shall see him: and if the swelling be white in the skin, and haue made the haire white, and there be raw flesh in the swelling,

11 It is an old leprosie in the skin of his flesh: and the Priest shall pronounce him vnclane, and shall not shut him vp, for he is vnclane.

12 Also if the leprosie † breake out in the skin, and the leprosie couer all the skin of his plague, from his head euen to his feete, wheresoeuer the Priest looketh,

13 Then the Priest shall consider: and if the leprosie couer all his flesh, hee shall pronounce the plague to be † cleane, because it is all turned into whitenesse: so hee shall be cleane.

14 But if there be raw flesh on him when he is seene, hee shall be vnclane.

15 For the Priest shall see the rawe flesh, and declare him to be vnclane: for the rawe flesh is vnclane, therefore it is the leprosie.

16 Or if the rawe flesh change and be turned into white, then hee shall come to the Priest,

17 And the Priest shall behold him: and if the fore be changed into white, then the Priest shall pronounce the plague cleane, for it is cleane.

18 ¶ The flesh also in whose skinn there is † a bile and is healed,

19 And in the place of the bile there be a white swelling, or a white spot somewhat reddish, it shall be seene of the Priest.

20 And when the Priest seeth it, if it appeare lower then the skinn, and the haire thereof be changed into white, the Priest then shall pronounce him † vnclane: for it is a plague of leprosie, broken out in the bile.

21 But if the Priest looke on it, and there be no white haire therein, and if it be not lower then the skin, but be darker, then the Priest shall shut him vp seven dayes.

22 And if it spread abroad in the flesh the Priest shall pronounce him vnclane: for it is a fore.

23 But if the spot continue in his place, and grow not, it is a burning bile: therefore the Priest shall declare him to be cleane.

24 ¶ If there be any flesh, in whose skin there is an hote burning, and the quicke flesh of the burning haue a † white spot, somewhat reddish or pale,

25 Then the Priest shall looke vpon it: and if the haire in that spot be changed into white, and it appeare lower then the skin, it is a leprosie broken out in the burning: therefore the Priest shall pronounce him vnclane: for it is the plague of leprosie.

26 But if the Priest looke on it, and there be no white haire in the spot, and be no lower then the other skin, but be darker, then the Priest shall shut him vp seven dayes.

27 After, the Priest shall looke on him the seventh day: if it be grown abroad in the skinn, then the Priest shall pronounce him vnclane: for it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skin, but is darke, it is a † rising of the burning: the Priest shall therefore declare him cleane: for it is the drying vp of the burning.

29 ¶ If also a man or a woman hath a sore on the head or in the beard,

30 Then the Priest shall see the sore: and if it appeare lower then the skin, and there be in it a small yellow haire, then the Priest shall pronounce him vnclane: for it is a blacke spot, and leprosie of the head or of the beard.

31 And if the Priest looke on the sore of the blacke spot, and if it seeme not lower then the skin, nor haue any black haire in it, then the Priest shall shut vp him that hath the sore of the blacke spot, seven dayes.

32 After, in the seventh day the Priest shall looke on the sore: and if the blacke spot growe not, and there be in it no yellow haire, and the blacke spot seeme not lower then the skin,

33 Then hee shall be shauen, but the place of the blacke spot shall hee not shauie: but the Priest shall shut vp him that hath the blacke spot, seven dayes more.

34 And the seventh day the Priest shall looke on the blacke spot: and if the blacke spot growe not in the skinn, nor seeme lower then the other skin, then the Priest shall cleanse him, and hee shall wash his clothes, and be cleane.

35 But if the blacke spot grow abroad in the flesh after his cleansing,

36 Then the Priest shall looke on it: and if the blacke spot grow in the skin, the Priest shall not † seeke for the yellow haire: for he is vnclane.

37 But if the black spot seeme to him to abide, and that blacke haire growe therein, the blacke spot

a That it may be
suspected to be
the leprosie.

b That is, humbled
in, and be lower
then the rest of
the skin.
† Ebr. shall pollute
him.

† Ebr. in his eye.

c As bawling the
skin drawn toge-
ther, or blackish.
† Ebr. shall cleane
him.

¶ Or, be spread
abroad.

d As touching his
bodily disafe: for
his disafe was not
injured to him
for sinne before
God, though it
were the punish-
ment of sinne.

¶ Or, had.

e For it is not the
contagious leprosie
that infecteth, but a
kinde of scurf,
which hath not
the flesh raw as
the leprosie.
f That is, de-
clare what the flesh
is not for: and but
in danger to be
leprous.

¶ Or, impossible.

g None were
so great, but the
Priest pronounced
him vnclane: for
as put out among
the people: as ap-
peared by Mary the
prophete, Luke 11.
1. and by Ioy
Vazquez, 2. Luke
22. 26.

h It be lower
white (for the
place where the
burning was, and
was after healed)

¶ Or, rising.

i W. H. w. w. w.
w. o. t. b. d. e.
o. e. l. f. i. m. a. t. e.
in any other part
of the body.

a Whether
growing, or
contracted.

y But he
is not
vnto 37.

q But he
is not
vnto 37.

r Or, he
be in any
place be-
side, or

k He shall
care whether
yellow haire
there or no

spot is healed, he is cleane, and the Priest shal declare him to be cleane.

38 ¶ Furthermore if there bee many white spots in the skinne of the flesh of man or woman,

39 Then the Priest shal consider: and if the spots in the skin of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skinne: therefore he is cleane.

40 And the man whose haire is fallen off his head, and is balde, is cleane.

41 And if his head lose the thaire on the forepart, and be balde before, he is cleane.

42 But if there be in his balde head, or in the balde forehead a white reddish sore it is a leprosie springing in his bald head, or in his bald forehead.

43 Therefore the Priest shal looke vpon it, & if the rising of the sore be white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skinne of the flesh,

44 He is a leper and vncleane: therefore the Priest shal pronounce him altogether vncleane: for the fores in his head.

45 The leper also in whom the plague is, shall haue his clothes rent, and his head bare and shal put a couering vpon his lips, and shal crie, I am vncleane, I am vncleane.

46 As long as the disease shall be vpon him, he shal be polluted, for he is vncleane: hee shal dwell alone, without the campe shall his habitation be.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a woollen garment or a linnen garment,

48 Whether it be in the warp or in the woofe of linnen or of wollen, either in a skin, or in any thing made of skinnue,

49 And if the sore be greene or somewhat reddish in the garment or in the skin, or in the warp, or in the woofe, or in any thing that is made of skin, it is a plague of leprosie and shall be shewed vnto the Priest.

50 Then the Priest shall see the plague, and shut vp it that hath the plague, seven daies,

51 And shal looke on the plague the seuenth day: if the plague grow in the garment or in the warp, or in the woofe, or in the skinnue, or in any thing that is made of skinnue, that plague is a fretting leprosie and vncleane.

52 And hee shall burne the garment, or the warpe, or the woofe, whether it be wollen or linnen, or any thing that is made of skin, wherein the plague is: for it is a fretting leprosie, therefore it shal be burnt in the fire.

53 If the Priest yet see that the plague grow not in the garment, or in the woofe, or in whatsoever thing of skinnue it be,

54 Then the Priest shal commaund them to wash the thing wherein the plague is, and he shal shut it vp seven daies more.

55 Again the Priest shal looke on the plague, after it is washed: and if the plague haue not changed his colour, though the plague spread no further, it is vncleane: thou shalt burne it in the fire, for it is a fret inward, whether the spot bee in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague bee darker, after that it is washed, hee shall cut it out of the garment, or out of the skinnue, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment or in the warpe, or in the woofe, or in any thing made of skin, it is a spreading leprosie: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou hast washed the garment, or the warpe, or the woofe, or whatsoever thing of skinnue it be, if the plague be departed therefrom, then shal it be washed the second time, and bee cleane.

59 This is the law of the plague of leprosie in a garment of wollen or linnen, or in the warpe, or in the woofe, or in any thing of skinnue, to make it cleane or vncleane.

CHAP. XIII.

3 The clensing of the leper, 34 And of the house that he is in. Nd the Lord spake vnto Moyses, saying,

2 * This is the law of the leper in the day of his clensing: that is, he shal be brought vnto the Priest,

3 And the Priest shal goe out of the campe, and the Priest shal consider him: and if the plague of leprosie be healed in the leper,

4 Then shal the Priest commaund to take for him that is clensed, two sparrows aliuie & b cleane, and cedar wood and a skarlet lace, and hyssope.

5 And the Priest shal commaund to kil one of the birdes ouer pure water in an earthen yessel.

6 After, hee shal take the liue sparrow with the cedar wood, and the skarlet lace, and the hyssope, and shal dip them and the liuing sparrows in the blood of the sparrow slaine, ouer the pure water.

7 And he shal sprinkle vpon him, that must be clensed of his leprosie, seven times, and clense him, and shal let goe the liue sparrows into the broad field.

8 Then he that shal be clensed, shal wash his clothes, and haue off all his haire, and wash himselfe in water, so he shal bee cleane: after that shal he come into the host, but shal tarie without his tent seven daies.

9 So in the seuenth day hee shal haue off all his haire both his head and his beard, and his eye browes: seven al his haire shal he haue, and shal wash his clothes and shal wash his flesh in water: so he shall be cleane.

10 Then in the eighth day he shal take two he lambs without blemish, and an ewe lambe of a yeere old without blemish, and three tenth deales of fine flowre for a meate offering, mingled with oyle, and a pinte of oyle.

11 And the Priest that maketh him cleane shal bring the man which is to bee made cleane, and those things, before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then the Priest shal take one lambe, and offer him for a trespass offering, and the pinte of oyle, and shal take them to and fro before the Lord.

13 And hee shal kil the lambe in the place where the sinne offering and the burnt offering are slaine, even in the holy place: for as the sinne offering is the Priests, so is the trespass offering: for it is most holy.

14 So the Priest shal take of the blood of the trespass offering, and put it vpon the lappe of the right eare of him that shall bee clensed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

15 The Priest shal also take of the pint of oyle, and

f To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

* Matth. 8. 1. mark 1. 40. Ioh. 5. 12. a Or the ceremonie which shall be vied in his purgation.

g Or, little birds. b Of birds, which were permitted to be eaten.

c Running water, or of the fountain.

d Signifying that he that was made cleane, was first at libertie, and restored to the company of others.

e Which hath no imperfection in any member.

f This measure in Hebrew is called Log, and cometh forth five eggs in measure.

g Exodus 29. 34.

h Chap. 7. 7.

† Ebr the finger of his right hand.

and powre it into the palme of his left hand.

16 And the Prieſt ſhal dip hiſ right finger in the oyle that is in his left hand, & ſprinkle of the oyle with his finger ſeuē times before the Lord.

17 And of the reſt of the oyle that is in his hand, ſhal the Prieſt put vpon the lap of the right eare of him that is to be clenſed, & vpon the thumbe of his right hand, and vpon the great toe of his right foote, † where the blood of the trefpaſſe was put.

18 But the remnant of the oyle that is in the Prieſts hand, he ſhal powre vpon the head of him that is to be clenſed: ſo the Prieſt ſhal make an atonement for him before the Lord.

19 And the Prieſt ſhal offer the ſinne offering, & make an atonement for him that is to be clenſed of his vnclenneſſe: then after ſhall he kill the burnt offering.

20 So the Prieſt ſhal offer the burnt offering and the meate offering vpon the altar: and the Prieſt ſhal make an atonement for him: ſo hee ſhal be cleane.

21 But if he be poore, and † not able, then he ſhall bring one lambe for a trefpaſſe offering to be ſhaken, for his reconciliation, and a 8 tenth deale of fine flowe mingled with oyle, for a meate offering, with a pinte of oyle.

22 Alſo two turtle doves, or two yong pigeons, as he is able, whereof the one ſhall be a ſinne offering, and the other a burnt offering.

23 And he ſhall bring them the eight day for his clenſing vnto the Prieſt at the doore of the Tabernacle of the Congregation before the Lord.

24 Then the Prieſt ſhall take the lambe of the trefpaſſe offering, and the pinte of oyle, and the Prieſt ſhall ſhake them to and fro before the Lord.

25 And he ſhall kill the lambe of the trefpaſſe offering, and the Prieſt ſhall take of the blood of the trefpaſſe offering, and put it vpon the lap of his right eare that is to be clenſed, & vpon the thumbe of his right hand, and vpon the great toe of his right foote.

26 Alſo the Prieſt ſhal powre of the oyle into the palme of his owne † left hand.

27 So the Prieſt ſhall with his right finger ſprinkle of the oyle that is in his left hand, ſeuē times before the Lord.

28 Then the Prieſt ſhal put of the oyle that is in his hand, vpon the lap of the right eare of him that is to be clenſed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote: vpon the place † of the blood of the trefpaſſe offering.

29 But the reſt of the oyle that is in the Prieſts hand, he ſhall put vpon the head of him that is to be clenſed, to make an atonement for him before the Lord.

30 Alſo he ſhal preſent one of the turtle doves, or one of the yong pigeons, † as he is able.

31 Such, I ſay, as he is able, the one for a ſinne offering, and the other for a burnt offering, † with the meate offering: ſo the Prieſt ſhal make an atonement for him that is to be clenſed before the Lord.

32 This is the ^k lawe of him which hath the plague of leproſie, who is not able in his clenſing to offer the whole.

33 ¶ The Lord alſo ſpake vnto Moſes and to Aaron, ſaying,

34 When ye bee come vnto the land of Cana-

an which I giue you in poſſeſſion, if I ſend the plague of leproſie in an houſe of the land of your poſſeſſion,

35 Then he that oweth the houſe, ſhall come and tell the Prieſt, ſaying, Me thinke there is like a plague of ^l leproſie in the houſe.

36 Then the Prieſt ſhall command them to emptie the houſe before the Prieſt goe into it to ſee the plague, that all that is in the houſe be not made vnclene, and then ſhall the Prieſt goe in to ſee the houſe,

37 And he ſhall marke the plague: and if the plague be in the walls of the houſe, and that there be † deepe ſpots, greeniſh or reddiſh, which ſeeme to be lower then the wall,

38 Then the Prieſt ſhall goe out of the houſe to the doore of the houſe, and ſhal cauſe to ſhute vp the houſe ſeuē daies.

39 So the Prieſt ſhall come againe the ſeuenth day: and if he ſee that the plague be increaſed in the wall of the houſe,

40 Then the Prieſt ſhal command them to take away the ſtones wherein the plague is, and they ſhal caſt them into a † ſoule place without the citie.

41 Alſo hee ſhall cauſe to ſcrape the houſe within round about, and powre the duſt, that they haue pared off, without the citie in a vnclene place.

42 And they ſhall take other ſtones, and put them in the places of thoſe ſtones, and ſhal take other morter, to plaſter the houſe with.

43 But if the plague come againe and breake out in the houſe, after that he hath taken away the ſtones, and after that hee hath ſcraped and plaſtered the houſe,

44 Then the Prieſt ſhall come and ſee: and if the plague grow in the houſe, it is a ſeeking leproſie in the houſe: it is therefore vnclene.

45 And hee ſhall breake downe the houſe, with the ſtones of it, and the timber thereof, and all the † morter of the houſe, and hee ſhal carie them out of the citie vnto an vnclene place.

46 Moreover hee that goeth into the houſe all the while that it is ſhut vp, hee ſhall bee vnclene vntill the euen.

47 He alſo that ſleepeth in the houſe ſhal waſh his clothes: hee likewiſe that eateth in the houſe, ſhal waſh his clothes.

48 But if the Prieſt ſhal come and ſee, that the plague hath ſpread no further in the houſe, after the houſe hath beene plaſtered, the Prieſt ſhal pronounce that houſe cleane, for the plague is healed.

49 Then ſhal he take to purifie the houſe, two ſparrowes, and cedar wood, and a ſkarlet lace, and hyſſope.

50 And he ſhal kill one ſparrowe ouer pure water in an earthen veſſell,

51 And ſhall take the cedar wood, and the hyſſope, and the ſkarlet lace with the liue Sparrow, & dip them in the blood of the flaine Sparrow, and in the pure water, and ſprinkle the houſe ſeuē times:

52 So ſhal he clenſe the houſe with the blood of the ſparrow, and with the pure water, and with the liue ſparrow, and with the cedar wood, and with the hyſſope, and with the ſkarlet lace.

53 Afterward he ſhall let goe the liue ſparrow out of the towne into the † broad fieldes: ſo ſhal hee make atonement for the houſe, and it ſhal be cleane.

1 ¶ This doth not playe nor playe cometh in ma wi hoſt Gods prouidentiaſ this day.

1 Or, blackiſh hollow ſpots.

1 Or, ſoule.

1 ¶ Where this were called a ſoule, that is people might be therein ſeſted.

1 On who vnclene ſp.

1 The wo ſp. ſh. whoe coo ſeſed.

1 ¶ This is to be commanded to be ſhuted downe.

1 Or, ſp.

1 Chap. 6.

1 ¶ This is to be ſhuted downe.

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1 ¶ This is to be ſhuted downe.

† Ebr. vpon the blood of the trefpaſſe offering.

† Ebr. his hand can not take it.

9 VVhich is an Omer, ſeade Exod. 16. 6.

h Or ſhall offer them as the offering, that is ſhaken to and fro.

† Ebr. into the palme of the prieſts left hand.

1 Or, where the blood of the trefpaſſe offering was put as verſe 17.

1 VVhether of them be can get.

1 Or, ſo ſhal the meate offering.

k This order is appointed for the poore man.

54 This is the law for euery plague of leprosie and * blacke spot,

55 And of the leprosie of the garment, and of the house,

56 And of the swelling, and of the skab, and of the white spot.

57 This is the law of the leprosie to teach f when a thing is vnclane, and when it is cleane.

CHAP. XV.

1. 19 The manner of purging the vnclane issues both of men and women. 21 The children of Israel must bee separate from all vnclane issue.

Moreouer the Lord spake vnto Moses, and to Aaron, saying,

2 Speake vnto the children of Israel, and say vnto them, Whofoeuer hath an issue from his flesh, is vnclane, because of his issue.

3 And this shalbe his vnclannesse in his issue: when his flesh auoydeth his issue, or if his flesh be stopped from his issue, this is his vnclannesse.

4 Euery bed whereon he lyeth that hath the issue, shalbe vnclane, and euery thing whereon he sitteth, shalbe vnclane.

5 Whofoeuer also toucheth his bed, shal wash his clothes, & wash himselfe in water, and shalbe vnclane vntill the euen.

6 And he that sitteth on any thing, whereon he face that hath the issue, shal wash his clothes, and wash himselfe in water, and shall be vnclane vntill the euen.

7 Also he that toucheth the flesh of him that hath the issue, shal wash his clothes, and wash himselfe in water, and shall be vnclane vntill the euen.

8 If he also, that hath the issue, spit vpon him that is cleane, he shal wash his clothes, and wash himselfe in water, and shall be vnclane vntill the euen.

9 And what f saddle foeuer he rideth vpon, that hath the issue, shalbe vnclane.

10 And whofoeuer toucheth any thing that was vnder him, shalbe vnclane vntill the euen: and he that beareth those things, shal wash his clothes, and wash himselfe in water, and shall be vnclane vntill the euen.

11 Likewise whomfoeuer hee toucheth that hath the issue (and hath not washed his hands in water) shal wash his clothes, and wash himselfe in water, and shalbe vnclane vntill the euen.

12 * And the vessel of earth that he toucheth, which hath the issue, shall be broken: and euery vessel of wood shalbe rinsed in water.

13 But if he that hath an issue, be clesned of his issue, then shall hee count him leuen dayes for his clesning, and wash his clothes, and wash his flesh in pure water: so shall be cleane.

14 Then the eight day he shall take vnto him two turtle doves, or two yong pigeons, and come before the Lorde at the doore of the Tabernacle of the Congregation, and shal giue them vnto the Priest.

15 And the Priest shal make of the one of them a sinne offering, & of the other a burnt offering: so the Priest shal make an atonement for him before the Lord, for his issue.

16 Also if any mans issue of feed depart from him, he shall wash all his flesh in water, and be vnclane vntill the euen.

17 And euery garment & euery skinne whereupon shall bee issue of feed, shall be euen washed with water, and be vnclane vnto the euen.

18 If he that hath an issue of feed, doe lie with a woman, they shall both wash themselves with water, and be vnclane vntill the euen.

19 ¶ Also when a woman shall haue an issue, and her issue in her flesh shalbe blood, she shalbe put apart seuen dayes: and whofoeuer toucheth her, shalbe vnclane vntill the euen.

20 And whatfoeuer she lieth vpon in her separation, shall be vnclane, and euery thing that she sitteth vpon, shalbe vnclane.

21 Whofoeuer also toucheth her bed, shal wash his clothes, and wash himselfe with water, & shal be vnclane vnto the euen.

22 And whofoeuer toucheth any thing that she fate vpon, shal wash his clothes, & wash himselfe in water, and shalbe vnclane vnto the euen.

23 So that whether he toucheth her bed, or any thing whereon she hath lied, he shalbe vnclane vnto the euen.

24 And if a man lie with her, and the floweres of her separation touch him, he shalbe vnclane seuen dayes, and all the whole bed whereon he lieth, shalbe vnclane.

25 Also when a womans issue of blood runneth long time besides ytime of her floures, or when she hath an issue, longer then her floures, all the dayes of the issue of her vnclannesse she shall be vnclane, as in the time of her floures.

26 Euery bed whereon shee lyeth (as long as her issue lasteth) shalbe to her as her bed of her separation: and whatfoeuer she sitteth vpon, shal be vnclane, as her vnclannesse when she is put apart.

27 And whofoeuer toucheth these things, shal be vnclane, & shal wash his clothes, & wash himselfe in water, and shalbe vnclane vnto the euen.

28 But if she be clesned of her issue, then shee shall count her seuen daies, and after, she shalbe cleane.

29 And in the eight day shee shall take vnto her two Turtles, or two yong pigeons, and bring them vnto the Priest at the doore of the Tabernacle of the Congregation.

30 And the Priest shal make of the one a sinne offering, and of the other a burnt offering, and the Priest shal make an atonement for her before the Lord, for the issue of her vnclannesse.

31 Thus shall ye separate the children of Israel from their vnclannesse, that they die not in their vnclannesse, if they defile my Tabernacle that is among them.

32 This is the law of him that hath an issue, and of him from whom goeth an issue of feede whereby he is defiled.

33 Also of her that is sicke of her floures, and of him that hath a running issue, whether it bee man or woman, and of him that lyeth with her which is vnclane.

CHAP. XVI.

2 The Priest might not at all times come into the most holy place. 8 The scape goat. 14 The purging of the Sanctuary. 17 The clesning of the Tabernacle. 21 The Priest clesneth the sinners of the people. 29 The feast of cleansing houses.

¶ Vnhermore the Lord spake vnto * Moses, after the death of the two sonnes of Aaron, when they came to off before the Lord, and dyed:

2 And the Lord said vnto Moses, Speake vnto Aaron thy brother, * that hee come not at all times into the Holy place within the vayle, before the Mercieseat, which is vpon the Arke, that he die not: for I will appeare in the cloude vpon the

1 Or secret parts.

2 That is, when shee hath her floures, whereby shee is separate fro her husband, from the vnclannesse, &c from touching of any holy thing.

3 If any of her vnclannesse did once touch him in the bed, for shee the man that con pained with such a woman should die, Chap. 24. 18. f 26 for separation.

4 Shalbe vnclane as the bed whereon she lay when she had her natural diseases.

5 After the time that she is recovered.

6 Seeing that God required of his priests and clergies, we cannot be his, except our flesh & sinnes be purged with the blood of Iesus Christ, and so we learne to detest all sinne.

* Chap. 19. 1. 2.

* Exod. 30. 18. beir. 9. 7. The Priest clesned into he Holiest or all but low as yete was in the month of September.

the Mercifate.

3 After this sort shall Aaron come into the Holy place: *euen* with a yong bullocke for a sinne offering, and a ramme for a burnt offering.

4 He shall put on the holy linnen coate, and shall haue linnen breeches vpon his flesh, & shall be girded with a linnen girdle, and shall couer his head with a linnen miter: these are the holy garments: therefore shall he wash his flesh in water, when he doth put them on.

5 And he shall take of the Congregation of the children of Israel, two hee goates for a sinne offering, and a ramme for a burnt offering.

6 Then Aaron shall offer the bullocke for his sinne offering, * and make an atonement for himselfe, and for his house.

7 And he shall take the two hee goates, and present them before the Lord at the doore of the Tabernacle of the Congregation

8 Then Aaron shall cast lots ouer the two hee goates: one lot for the Lord, and the other for the Scape goate.

9 And Aaron shall offer the goat, vpon which the Lord lot shall fall, & make him a sinne offering.

10 But the goate, on which the lot shall fall to be the Scape goate, shall be presented aliu before the Lord, to make reconciliation by him, and to let him goe (as a Scape goate) into the wilderness.

11 Thus Aaron shall offer the bullocke for his sinne offering, and make a reconciliation for himselfe, and for his house, and shall kill the bullocke for his sinne offering.

12 And he shall take a censer full of burning coles from off the altar before the Lord, and his handfull of sweete incense beaten finall, and bring it within the vaile,

13 And shall put the incense vpon the fire before the Lord, that the cloud of the incense may couer the Mercifate that is vpon the Testimonie: so he shall not die.

14 And hee shall * take of the blood of the bullocke, * and sprinkle it with his finger vpon the Mercifate Eastward: and before the Mercifate shall he sprinkle of the blood with his finger seuen times,

15 ¶ Then shall he kill the goate that is the peoples sinne offering, and bring his blood within the vaile and doe with that blood, as he did with the blood of the bullocke, and sprinkle it vpon the Mercifate, and before the Mercifate.

16 So he shall purge the Holy place from the vncleannes of the children of Israel, & from their trespasses of all their finnes: so shall hee doe also for the Tabernacle of the Congregation placed with them, in the middes of their vncleannes.

17 * And there shall be no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the Holy place, vntill he come out, and haue made an atonement for himselfe, and for his household, and for all the Congregation of Israel.

18 After he shall goe out vnto the altar that is before the Lord, & make a reconciliation vpon it, and shall take of the blood of the bullocke, and of the blood of the goate, and put it vpon the hornes of the Altar round about:

19 So shall he sprinkle of the blood vpon it with his finger seuen times, and cleanse it, & halow it from the vncleannes of the children of Israel,

20 ¶ When hee hath made an end of purging

the Holy place, and the Tabernacle of the Congregation, and the Altar: then he shall bring the lue goate:

21 And Aaron shall put both his hands vpon the head of the lue goate, and confesse ouer him all the iniquities of the children of Israel, and all their trespasses in all their finnes, putting them s vpon the head of the goate, and shall send him away (by the hand of a man appointed) into the wilderness.

22 So the goate shall beare vpon him all their iniquities into the land that is not inhabited, and he shall let the goate goe into the wilderness.

23 After, Aaron shall come into the Tabernacle of the Congregation, and put off the linnen clothes, which he put on when he went into the Holy place, and leaue them there.

24 He shall wash also his flesh with water in the holy place, and put on his owne raiment, and come out, and make his burnt offering and the burnt offering of the people, and make an atonement for himselfe, and for the people.

25 Also the fat of the sinne offering shall hee burne vpon the altar.

26 And he that caried forth the goate called the Scape goate, shall wash his clothes, and wash his flesh in water, and after that shall come into the hoste.

27 Also the bullocke for the sinne offering, and the goate for the sinne offering (whose blood was brought to make a reconciliation in the Holy place) shall one carry out without the hoste to be burnt in the fire, with their skinnies, & with their flesh, and with their dounge.

28 And hee that burneth them shall wash his clothes, and wash his flesh in water, & afterward come into the hoste.

29 ¶ So this shalbe an ordinance for euer vnto you: the tenth day of the seventh moneth, yee shall humble your soules, and doe no worke at all, whether it be one of the same countrey, or a stranger that sojourneth among you.

30 For that * day shall the Priest make an atonement for you to cleute you: ye shalbe cleane from all your finnes before the Lord.

31 This shalbe a Sabbath of rest vnto you, and you shall huble your soules by an ordinance for euer.

32 And the Priest whom he shall anoynt, & whom he shall consecrate (to minister in his fathers stead) shall make the atonement, and shall put on the linnen clothes and holy vestments,

33 And shall purge the holy Sanctuary & the Tabernacle of the Congregation, and shall cleanse the altar, and make an atonement for the Priests and for all the people of the Congregation.

34 And this shall be an euerslitting ordinance vnto you to make an atonements for the children of Israel for all their finnes * once a yeere: and as the Lord commanded Moses, hee did.

CHAP. XVII.

¶ All sacrifices must be brought to the doore of the Tabernacle. 7 To deuitis may they not offer. 10 They may not eat blood.

¶ And the Lord spake vnto Moses, saying, A Speake vnto Aaron, and to his sonnes, and to all the children of Israel, & say vnto them, This is the thing which the Lord hath commanded, saying,

3 Whosoever be of the house of Israel that killeth a bullocke, or lambe, or goate in the hoste, or that killeth it out of the hoste,

Or, piousities.

¶ Heb. 9. 7.

b In Thew it is called Azael, which some say, is a mountaine neere Sinai, whither this goate was sent, but rather it is called the scape goate, because he was not offered but sent into the d. fert. as verse 21.

c The Holies of all.

Or, the smoke.

Or, the Arke.

¶ Heb. 9. 13.

and 10. 4.

¶ Chap. 4. 6.

d That is, on the side which was toward the people: for the head of the Sanctuary stood Westward.

e Placed among them which are vncleane.

¶ Luke 11. 10.

¶ Whereupon the sweete incense and perfumes was offered.

¶ Herein this goate is a figure of Iesus Christ, who bore the sinnes of the people, and was sent into the land of separation.

¶ Heb. 9. 7.

¶ In the count where wasteth out the scape goate.

¶ For the scape goate is a figure of Iesus Christ, who bore the sinnes of the people, and was sent into the land of separation.

¶ Heb. 9. 13.

¶ Heb. 10. 4.

i Which was the name of the Serpent, and part of Odan.

k May be interpreted.

l May be interpreted.

m Whom the Priest shall anoint.

n By Gods appointment to stand in his fathers rounse.

¶ Heb. 9. 13.

¶ Heb. 10. 4.

¶ Heb. 9. 13.

¶ Heb. 10. 4.

¶ Heb. 9. 13.

4 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offering vnto the Lord before the Tabernacle of the Lord, blood shalbe imputed vnto that man: he hath shed blood, wherefore that man shall be cut off from among his people.

5 Therefore the children of Israel shall bring their offerings, which they would offer abroad in the field, and present them vnto the Lord at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace offerings vnto the Lord.

6 Then the Priest shall sprinkle the blood vpon the Altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a sweet saour vnto the Lord.

7 And they shall no more offer their offerings vnto deuils, after whom they haue gone: of whoming: this shalbe an ordinance for ever vnto them in their generations.

8 ¶ Also thou shalt say vnto them, Whosoever he be of the house of Israel, or of the strangers which sojourn among them, that offereth a burnt offering or sacrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lord, euen that man shall be cut off from his people.

10 ¶ Likewise, whosoever he be of the house of Israel, or of the strangers that sojourn among them, that eateth any blood, I will euen set my face against that person that eateth blood, and will cut him off from among his people:

11 For the life of the flesh is in the blood, and I haue giuen it vnto you to offer vpon the altar, to make an atonement for your soules: for this blood shall make an atonement for the soule.

12 Therefore I said vnto the children of Israel, None of you shall eat blood: neither the stranger

that sojourneth among you, shall eat blood.

13 Moreover, whosoever he be of the children of Israel, or of the strangers that sojourn among them, which by hunting taketh any beast or fowle that may be eaten, he shall poure out the blood thereof, and couer it with dust:

14 For the life of all flesh is his blood, it is *is-yned* with his life: therefore I sayd vnto the children of Israel, Ye shall eat the blood of no flesh: for the life of all flesh is the blood thereof: whosoever eateth it, shall be cut off.

15 And every person that eateth it which dieth alone, or that which is torne with beasts, whether it be one of the same countrey or a stranger, he shall both wash his clothes, and wash himselfe in water, and be vncleane vnto the euent: after he shall be cleane.

16 But if he wash them not, nor wash his flesh, then he shall beare his iniquitie.

CHAP. XVIII.

1 The Israelites ought not to follow the manners of the Egyptians and Canaanites. 2 The marriages that are lawfull.

And the Lord spake vnto Moses, saying, 2 Speake vnto the children of Israel, and say vnto them, I am the Lord your God.

3 After the doings of the lande of Egypt, wherein ye dwelt, shall ye not doe: and after the manner of the land of Canaan, whither I will bring you, shall ye not doe, neither walke in their ordinances,

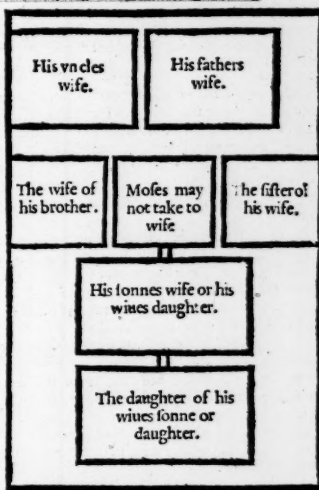
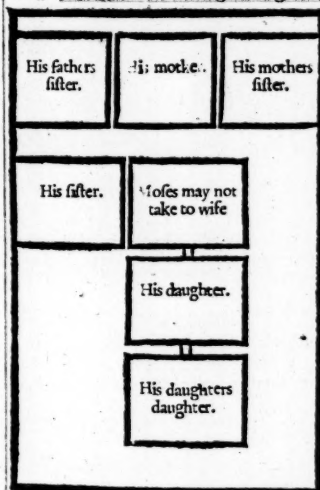
4 But doe after my iudgements, and keepe mine ordinances, to walke therein: I am the Lord your God.

5 Ye shall keepe therefore my statutes, and my iudgements, which if a man doe, he shall then liue in them: I am the Lord.

6 ¶ None shall come neere to any of his kindred of his flesh to vncouer her shame: I am the Lord.

¶ Affinitie hindring marriage.

¶ Consanguinitie hindring marriage.



As Moses cannot contract Matrimonie with the women that are soe of kinne to him as is above specified, so also cannot Mary his sister marie with the men that are, in like degree. Note also, that besides the persons here specified, there are also meant those that descend or ascend of the same line, be it of blood or kindred.

things, as of linnen and wollen come vpon thee.

20 ¶ Whoſoeuer alſo lieth and medleth with a woman that is a bond maide, affianced to a husband and not redeemed, nor freedome giuen her, ſhe ſhall be ſcourged, but they ſhall not die, becauſe there is not made free.

21 And he ſhall bring for his treſpaſſe offering vnto the Lorde, at the doore of the Tabernacle of the Congregation, a ramme for a treſpaſſe offering.

22 Then the Prielt ſhall make an atonement for him with the ramme of the treſpaſſe offering before the Lorde concerning his ſinne which hee hath done, and pardon ſhall be giuen him for his ſinne which he had committed.

23 ¶ Allo when yee ſhall come into the land, and haue planted euery tree for meate, yee ſhall count the fruite thereof as vncircumciſed: three yeere ſhall it be vncircumciſed vnto you: it ſhall not be eaten:

24 But in the fourth yeere all the fruite thereof ſhall be holy to the praife of the Lorde.

25 And in the fift yeere ſhal ye eate of the fruit of it, that it may be yelded to you the increaſe thereof: I am the Lord your God.

26 ¶ Ye ſhall not eat the fleſh with the blood: ye ſhall not vſe witherale, nor obſerue times.

27 ¶ Yee ſhall not cut round the corners of your heads, neither ſhall thou narre the tuſſes of thy beard.

28 ¶ Ye ſhall not cut your fleſh for the dead, nor make any print of a marke vpon you: I am the Lord.

29 ¶ Thou ſhalt not make thy daughter common, to cauſe her to bee a whore, leaſt the land alſo fall to whoredome, and the land be full of wickedneſſe.

30 ¶ Ye ſhall keepe my Sabbaths, and reuerence my Sanctuary: I am the Lord.

31 ¶ Yee ſhall not regard them that worke with ſpirits, neither ſoothſayers: yee ſhall not ſeake to them to be deſiled by them, I am the Lord your God.

32 ¶ Thou ſhalt riſe vp before the horehead, and honour the perſon of the olde man, and dread thy God: I am the Lord.

33 ¶ And if a ſtranger ſoiourne with thee in your land, ye ſhall not vex him.

34 ¶ But the ſtranger that dwelleth with you, ſhall be as one of your ſelues, and thou ſhalt loue him as thy ſelfe: for ye were ſtrangers in the land of Egypt: I am the Lord your God.

35 ¶ Yee ſhall not doe vniuſtly in iudgement, in line, in weight, or in meaſure.

36 ¶ You ſhall haue iuſt balaces, true weights, a true Ephah, and a true Hin, I am the Lord your God, which haue brought you out of the land of Egypt.

37 Therefore ſhall ye obſerue all mine ordinances, and all my iudgements, and doe them: I am the Lord.

CHAP. XX.

2 They that giue of their ſeele to Molech, muſt die. 4 They that haue recouſe to ſorcerers. 10 The man that committeth adultery. 15 Iuſtice ſor ſonnetment with the kiuſch or affirmity. 22 Iſrael a peculiar people to the Lord.

And the Lord ſpoke vnto Moſes, ſaying, Thou ſhalt ſay alſo to the children of Iſrael, ¶ Whoſoeuer he be of the childen of Iſrael, or of the ſtrangers that dwell in Iſrael, that

giueh his children vnto Molech, he ſhal die the death, the people of the land ſhall ſtone him to death.

3 And I will ſet my face againſt that man, and cut him off from among his people, becauſe he hath giuen his children vnto Molech, for to deſile my Sanctuary, and to pollute mine holy Name.

4 And if the people of the land hide their eyes, and winke at that man when hee giueh his children vnto Molech, and kill him not,

5 Then will I ſet my face againſt that man, and againſt his family, and will cut him off, and all that go a whoring after him to comit whoredome with Molech, from among their people.

6 ¶ If any turne after ſuch as walke with ſpirits, and after ſoothſayers to go a whoring after them, then will I ſet my face againſt that perſon, and will cut him off from among his people.

7 ¶ Sanctifie your ſelues therefore, and bee holy, for I am the Lord your God.

8 Keepe ye therefore mine ordinances, and do them: I am the Lord which doth ſanctifie you.

9 ¶ If there be any that curſeth his father or his mother, he ſhall die the death, ſeeing he hath curſed his father & his mother, his blood ſhal be vpon him.

10 ¶ And the man that committeth adultery with another mans wife, becauſe he hath committed adultery with his neighbours wife, the adulterer and the adultereſſe ſhall die the death.

11 And the man that lieth with his fathers wife, becauſe hee hath vncouered his fathers ſhame, they ſhall both die: their blood ſhal be vpon them.

12 Allo the man that lieth with his daughter in lawe, they both ſhall die the death, they haue wrought abomination, their blood ſhal be vpon them.

13 ¶ The man alſo that lieth with the male, as one lieth with a woman, they haue both committed abomination: they ſhall die the death, their blood ſhal be vpon them.

14 Likewise he that taketh a wife and her mother, committed wickedneſſe: they ſhall burne him and them with fire, that there be no wickedneſſe among you.

15 ¶ Allo the man that lieth with a beaſt, ſhal die the death, and ye ſhall flay the beaſt.

16 And if a woman come to any beaſt, and lie therewith, then thou ſhalt kil the woman and the beaſt: they ſhall die the death, their blood ſhal be vpon them.

17 Allo the man that taketh his ſiſter, his fathers daughter, or his mothers daughter, and ſeeh her ſhame, and ſhee ſeeh his ſhame, it is villanie: therefore they ſhall bee cut off in the ſight of their people, becauſe he hath vncouered his ſiſters ſhame, he ſhall beare his iniquitie.

18 ¶ The man alſo that lieth with a woman hauing her diſeaſe, and vncouereth her ſhame, and openeth her fountaine, and ſhe open the fountaine of her blood, they ſhall be euen both cut off from among their people.

19 Moreover, thou ſhalt not vncouer the ſhame of thy mothers ſiſter, nor of thy fathers ſiſter: becauſe he hath vncouered his kin, they ſhall beare their iniquitie.

20 Likewise the man that lieth with his fathers brothers wife, and vncouereth his vncles ſhame: they ſhall beare their iniquitie, and ſhall

a By Molech hee meaneth any kind of deile, Chap. 18. 2. b Reade Chap. 17. 10. and 18. 1.

c Though the people be negligent to doe it, it is dirty and deſeud Gods right, ye hee will not ſuffer wickedneſſe to goe vnuiniſhed.

d To ſeeme ſorcerers, or conſurers, is ſpiritually wickedneſſe, or idolatrie. e Chap. 18. 4. f 1. pet. 1. 16.

g Exod. 21. 17. 18. 20. 10. 14. 15. 4. e He is worthy to die. h Deut. 22. 22. iohn 8. 4. 5.

k Chap. 18. 8. 10. 11. 12. 13.

l Or, conſuſion.

m Chap. 18. 22.

n It is an execrable and detestable thing.

o Chap. 18. 23.

p ſeeh in the eyes of the children of their people.

q Chap. 18. 19. r Or, ſhame.

s Chap. 18. 12. 13. t 1. pet. 1. 16.

h It ſhall be counted as vncircumciſed.

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g They shall be cut off from their people, and their children shall be taken as bairns, and not counted among the tribes.
 h Reade Chap. 21. 10.
 i Chap. 18. 26.
 j Chap. 18. 25.
 k Dent. 9. 5.

i Full of abundance of all things

* Chap. 11. 23.
 dent. 14. 4.

k By eating them contrary to my commandment.

* Psal. 7.

* Dent. 18. 11.
 1 Sam. 28. 7.

a By touching the dead, touching, or being a dead burial.

b Not being washed, he seemed to be cut off from his family.
 c If he may be washed.
 d The Priest was permitted to mourn for his next kinsred only.
 e Chap. 19. 7.

d Whi b h b an eni name or defamed.

e Thou shalt count them holy and reuerence them.
 f The shew bread.

g He shall vnto such eate women as the mourners observed.

shall die & chiklesse.

21 So the man that taketh his brothers wife, committed filthinesse, because he had vncouered his brothers shame, they shall be childlesse.

22 ¶ Ye shall keepe therefore all mine ordinances and all my iudgements, and doe them, that the land whither I bring you to dwell therein, I spue you not out.

23 Wherefore ye shall not walke in the manners of this nation which I cast out before you: for they haue committed all these things, & therefore I abhorred them.

24 But I haue sayd vnto you, Ye shall inherite their land, and I will giue it vnto you to possesse it, *it* *is* a land that I floweth with milke and honie: I am the Lord your God, which haue separated you from other people.

25 * Therefore shall ye put difference betweene cleane beastes and vncleane, and betweene vncleane foules and cleane: neither shall ye defile your selues with beastes or foules, nor with any creeping thing, that the ground bringeth forth, which I haue separated from you as vncleane.

26 Therefore shall ye be holy vnto me: for I the Lord am holy, and I haue separated you from other people that ye should be mine.

27 ¶ And if a man or woman haue a spirit of diuination, or soothsaying in them, they shall die the death: they shall loose them to death, their blood shall be vpon them.

CHAP. XXI.

a For whom the Priests may lament. b Howpurt the Priests ought to be, both in themselves, and in their family.

And the Lorde sayde vnto Moses, Speake vnto the Priests the sonnes of Aaron, and say vnto them, Let none be defiled by the dead among his people,

2 But by his kinsman that is neere vnto him: to wit: by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,
 3 Or by his sister a maide, that is neere vnto him, which had not had an husband: for her he may lament.

4 He shall not lament for the Prince among his people, to pollute himselfe.

5 They shall not make bald parts vpon their head, nor shau off the lockes of their beard, nor make any cuttings in their flesh.

6 They shall be holy vnto their God, and not pollute the name of their God: for the sacrifices of the Lorde made by fire, and the bread of their God they doe offer: therefore they shall be holie.

7 They shall not take to wife an whore, or a doe polluted, neither shall they marry a woman diuorced from her husband: for such one is holy vnto his God.

8 Thou shalt sanctifie him therefore, for he offereth the bread of thy God: he shall be holy vnto thee: for I the Lord which sanctifie you, am holy.

9 ¶ If a Priests daughter fall to play & whore, shee pollureth her father: therefore shall shee be burnt with fire.

10 ¶ Also to the hie Priest among his brethren, (vpon whose head the anointing oyle was powdered, and hath consecrated his hand to put on the garments) shall not: vncouer his head, nor rent his clothes,

11 Neither shall hee goe to any dead body, nor make himselfe vnclean by his father or by his mother,

12 Neither shall he goe out of the Sanctuary, nor pollute the holy place of his God: for the icrowne of the anointing oyle of his God is vpon him: I am the Lord.

13 Also he shall take a maid vnto his wife:
 14 But a widow, or a diuorced woman, or a polluted, or an harlot, these shall he not marry, but shall take a maide of his owne people to wife:

15 Neither shall he defile his seede among his people: for I am the Lorde which sanctifie him.

16 ¶ And the Lord spake vnto Moses, saying,

17 Speake vnto Aaron and say, Whosoever of thy seede in their generations hath any blemishes, shall not preste to offer the bread of his God:

18 For whosoever hath any blemish, shall not come neere: as a man blinde or lame, or that hath a flat nose, or that hath any mistapen member,

19 Or, a man that hath a broken foote, or a broken hand,

20 Or, is crooke backed, or bleare eyed, or hath a blemish in his eye, or becuruy, or scabbed, or haue his stones broken.

21 None of the seede of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lord made by fire, hauing a blemish: hee shall not preste to offer the bread of his God.

22 The bread of his God, *even* of the most holy, and of the holy shall he eate:

23 But he shall not go in vnto the vaile, nor come neere the altar, because he hath a blemish, lest he pollute my Sanctuaries: for I am the Lord that sanctifie them.

24 Thus spake Moses vnto Aaron, and to his sonnes, and to all the children of israel.

CHAP. XXII.

a Who ought to abstaine from eating the things that were offered.
 b What oblation should be offered.

And the Lord spake vnto Moses, saying,
 2 Speake vnto Aaron, and to his sonnes, that they be separated from the holy things of the children of israel, and that they pollute not mine holy name in those things, which they hallow vnto me: I am the Lord.

3 Say vnto them, Whosoever hee bee of all your feed among your generations after you, that toucheth the holy things which the children of israel hallow vnto the Lord hauing his vncleanness vpon him, euen that person shall be cut off from my sight. I am the Lord.

4 ¶ Whosoever also of the seede of Aaron is a leuer, or hath a running issue, he shall not eate of the holy things vntill he be cleane: and who so toucheth any that is vncleane by reason of the dead, or a man whose issue of seed runneth from him,

5 Or a man that toucheth any creeping thing, whereby hee may be made vncleane, or a man by whom hee may take vncleanness, whatsoever vncleanness he hath,

6 The person that hath touched such, shall therefore be vncleane vntill the euen, and shall not eate of the holy things, except he haue washed his

10. 20. is the legge of the dead.

b To goe to the dead.

i For by touching any thing preferred to the other Priests, and therefore would no lawer the dead, least he should haue polluted his holy clothing.
 k Not onely of his tribe, but of all israel.
 l By touching any vncleane or vnclean women.

m Which is the forme of a hand, as an ot of the preposition, or the thing in number, or the name of the thing.

n Or that hath a vncleane, or a leuer.

p As the shew bread, and the offering of the Priests for their sinne.
 q As of the Priests and their sinne.

a Meaning, that the Priests should abstaine from eating, or touching any thing that was polluted.

b To eate thereof.

* Chap. 15. 2.

c By touching any dead thing, or by touching any thing that was polluted.

d Euen, according to all his vncleanness.

l Or, vntill.

his flesh with water.

7 But when the Sunne is downe, he shall bee cleane, and thal afterward eate of the holy things: for it is his foode.

8 * Of a beaft that dieth, or is rent *with beaſt*, whereby he may be defiled, he ſhal not eate: I am the Lord.

9 Let them keepe therefore mine ordinance, left they beate *their* ſinne for it, and die for it, if they deſile it: I the Lord ſanctifie them.

10 There ſhall no *ſtranger* alſo eate of the holy thing, neither *the* gheſt of the Prieſt, neither ſhall an hired ſervant eate of the holy thing:

11 But if the Prieſt buy any with money, he ſhall eate of it, alſo he that is borne in his houſe: they ſhall eate of his meate.

12 If the Prieſts daughter alſo be married vnto a ſtranger, ſhe may not eate of the holy offerings.

13 Notwithſtanding if the Prieſtes daughter be a widow or diuorced, and haue no childre, but is returned vnto her fathers houſe, ſhe ſhal eate of her fathers bread, as ſhe did in her *youth*: but there ſhall no ſtranger eate thereof.

14 ¶ If a man eat of the holy thing vnwittingly, he ſhal put the *ſ* gift part thereunto, and giue it vnto the Prieſt with the halowed thing.

15 So they ſhall not deſile the holy things of the children of Iſrael, which they offer vnto the Lord.

16 Neither cauſe the *people* to beare the iniquitie of *their* *h* treſpaſſe, while they eate their holy thing: for I the Lord doe halow them.

17 ¶ And the Lord ſpake vnto Moſes, ſaying,

18 Speake vnto Aaron, and to his ſonnes, and to all the children of Iſrael, and ſay vnto them, Whoſeuer *he be* of the houſe of Iſrael, or of the ſtrangers in Iſrael, that will offer his ſacrifice for all their vowes, and for all their free offerings, which they vſe to offer vnto the Lord for a burnt offering,

19 *See ſhall offer* of your free minde a male without blemiſh of the beemes, of the ſheepe, or of the goates.

20 Ye ſhal not offer any thing that hath a blemiſh: for that ſhall not be acceptable for you.

21 * And whoſoeuer bringeth a peace offering vnto the Lord to accompliſh his vow, or for a free offering of the beemes, or of the ſheepe, his free offering ſhal be perfect, no blemiſh ſhal be in it.

22 Blinde, or broken, or maimed, or hauing a *wenne*, or ſkiriue, or ſcabbed: theſe ſhal ye not offer vnto the Lord, nor make an offering by fire of theſe vpon the Altar of the Lord.

23 Yet a bullocke, or a ſheepe that hath any *member* ſuperfluous, or lacking, ſuch mayſt thou preſent for a free offering, but for a vow it ſhall not be accepted.

24 Ye ſhal not offer vnto the Lord that which is bruised or cruſhed, or broken, or cut away, neither ſhal ye make an offering thereof in your land,

25 Neither of the hand of a ſtranger ſhall ye offer the bread of your God of any of theſe, becauſe their corruption *is* in them, there is a blemiſh in them: *therefore* ſhal they not be accepted for you.

26 ¶ And the Lord ſpake vnto Moſes, ſaying,

27 When a bullocke, or a ſheepe, or a goate ſhal be brought forth, it ſhal be euen ſeven dayes vnder his damme: and from the eight day forth it ſhal be accepted for a ſacrifice made by fire vnto the Lord.

28 As for the cow or the ewe, ye ſhal not *kill* her, and her yong *both* in one day.

29 So when ye wil offer a thanke offering vnto the Lord, ye ſhall offer willingly.

30 The ſame day ſhal it be eaten, ye ſhall leaue *none* of it vntill the morow: I am the Lord.

31 Therefore ſhall ye keepe my Commandements and doe them: *for* I am the Lord.

32 Neither ſhal ye *pollute* mine holy Name, but I will be hallowed among the children of Iſrael. I the Lord ſanctifie you,

33 Which haue brought you out of the lande of Egypt, to be your God: I am the Lord.

CHAP XXIII.

1 The feaſt of the Loide. 2 The Sabbath. 3 The Paſſouer. 4 The feaſt of unleaued bread. 5 The feaſt of firſt fruites. 6 Whiſtante. 7 The feaſt of blowing of trumpets. 8 The feaſt of Tabernacles.

And the Lord ſpake vnto Moſes, ſaying, 2 Speake vnto the children of Iſrael and ſay vnto them, The feaſts of the Lord which ye ſhall call the holy *aſſemblies*, *eu*en theſe are my feaſtes.

3 * Sixe dayes *ſ* ſhal worke be done, but in the ſeuenth day *ſhal be* the Sabbath of reſt, an holy *conuocation*: ye ſhal doe no worke therein, it is the Sabbath of the Lord, in all your dwellings.

4 ¶ Theſe are the feaſts of the Lord, and holy conuocations, which ye ſhal proclaime in their *a* ſeaſons.

5 In the firſt moneth *and* in the fourteenth day of the moneth at euening *ſhal be* the Paſſouer of the Lord.

6 And on the fifteenth day of this moneth *ſhal be* the feaſt *a* of unleaued bread vnto the Lord: ſeven dayes ye ſhall eate unleaued bread.

7 In the firſt day ye ſhall haue an holy conuocation: ye ſhall doe no *ſeruil* worke therein.

8 * Alſo ye ſhall offer ſacrifice made by fire vnto the Lord ſeven dayes, *and* in the *ſ* ſeuenth day *ſhal be* an holy conuocation: ye ſhal doe no ſeruil worke therein.

9 ¶ And the Lord ſpake vnto Moſes, ſaying,

10 Speake vnto the children of Iſrael, and ſay vnto them, When ye be come into the land which I giue vnto you, and reape the harueſt thereof, then ye ſhall bring *a* ſeaſe of the firſt fruites of your harueſt vnto the Prieſt,

11 And hee ſhal ſhake the ſeaſe before the Lord, that it may be acceptable for you: the morow after the *a* Sabbath, the Prieſt ſhal ſhake it.

12 And that day when ye ſhake the ſeaſe, ſhal ye prepare a lambe without blemiſh of a yeere olde, for a burnt offering vnto the Lord:

13 And the meate offering thereof *ſhal be* two *a* tenth deales of fine flour mingled with oyle, for a ſacrifice made by fire vnto the Lord of ſweet ſauour: and the drinke offering thereof the fourth part *a* of a Hin of wine.

14 And ye ſhal eate neither bread nor parched corne, nor *ſ* greene eere: vntill the ſelfe ſame day that ye haue brought an offering vnto your God: *this ſhal be* a Law for euer in your generations and in all your dwellings.

15 ¶ Ye ſhall count alſo to you from the morow after the *a* Sabbath, *eu*en from the day that ye ſhall bring the ſeaſe of the ſake offering, ſeu en *a* Sabbath, they ſhal be complete.

16 Vnto the morow after the ſeuenth Sabbath, ſhal ye number ſixe dayes: then ye ſhall bring

* Deut. 22. 6.

* Chap. 7. 19.

k For whoſoeuer deeth otherwiſe then God commaundeth, he polluteh his bloude.

l Or conuocations.

* Exod. 20. 9, 10. (Or ſerua) worke.

l Or aſſembly.

a For the Sabbath was kept euery weke, and theſe other were kept but once euery yeere.

* Exod. 12. 15. number 28. 19.

b Or bodily labour, ſee about that which cometh after Exod. 12. 16.

c The firſt day of the feaſt and the ſeuenth were kept holy: in the reſt they might worke except any leaſt were intruded: as the ſeaſe of unleaued bread, the fifteenth day, and the feaſt of theſe: as the ſixteenth day.

l Or, an offer: reade Deut. 24. 15. reade alſo.

l Or, 129. 7.

d That is, the ſecond Sabbath of the Paſſouer.

e Which is the ſil h part of an Ephah, or two offer: reade Exod. 16. 16.

f Reade Exod. 12. 32.

l Or, ſix ſeaſons.

g That is, the ſame day after the firſt Sabbath of the Paſſouer, Or, week day.

brought him vnto Moſes (his mothers name alſo was ſheloniſh, the daughter of Dibri of the tribe of Dan)

12 And they * put him in ward, till hee tolde them the minde of the Lord.

13 Then the Lord ſpake vnto Moſes, ſaying,

14 Bring the blaphemer without the holie, and let all that heard him, * put their handes vpon his head, and let all the Congregation ſtone him.

15 And thou ſhalt ſpeake vnto the children of Iſrael, ſaying, Whoſoeuer curſeth his God, ſhall ſeare his ſinne.

16 And he that blaphemeth the Name of the Lord, ſhall be put to death: all the Congregation ſhall ſtone him to death: aſwel the ſtranger, as he that is borne in the lande: when he blaphemeth the Name of the Lord, let him be ſlaine.

17 ¶ He alſo that killeth any man, he ſhall be put to death.

18 And he that killeth a beaſt, he ſhall reſtore it, & beaſt for beaſt.

19 Alſo if a man cauſe any blemiſh in his neighbour: as he hath done, ſo ſhall it bee done to him:

20 Breach for breach, eye for eye, tooth for tooth: ſuch a blemiſh as hee hath made in any, ſuch ſhall be repayed to him.

21 And he that killeth a beaſt, ſhall reſtore it: but he that killeth a man, ſhall be ſlaine.

22 Ye ſhall haue one * law: it ſhall be aſwell for the ſtranger as for one borne in the country, for I am the Lord your God.

23 ¶ Then Moſes tolde the children of Iſrael, and they brought the blaphemer out of the holie, and ſtoned him with ſtones: ſo the children of Iſrael did as the Lord had commaunded Moſes,

CHAP. XXV.

2 The Sabbath of the ſeuenth yeere. 8 The Iubile in the fifth ſiſh yeere. 14 Not to oppreſſe their bretheren. 23 The ſale and redemption of lands, houſes and perſons.

And the Lord ſpake vnto Moſes in mount Sinai, ſaying,

2 Speake vnto the children of Iſrael, and ſay vnto them, When yee ſhall come into the lande which I giue you, the * land ſhall k keepe Sabbath vnto the Lord.

3 Six yeeres thou ſhalt ſowe thy field, and ſix yeeres thou ſhalt cut thy vineyard, and gather the fruit thereof.

4 But the ſeuenth yeere ſhall be a Sabbath of reſt vnto the land: it ſhall be the Lords Sabbath: thou ſhalt neither ſow thy field nor cut thy vineyard.

5 That which groweth of it * owne accord of thy harueſt, thou ſhalt not reape, neither gather the grapes that thou haſt left vnlaboured: for it ſhall be a yeere of reſt vnto the land.

6 And the reſt of the land ſhall be meate for you, men for thee and for thy ſeruant, and for thy mayd, and for thy hired ſeruant, and for the ſtranger that ſoiourneth with thee:

7 And for thy cattell, and for the beaſts that are in thy land, ſhall all the increaſe thereof bee meate.

8 ¶ Alſo thou ſhalt number ſeuē Sabbathes of yeeres vnto thee, *euē* ſeuē times ſeuē yeere: and the ſpace of the ſeuē Sabbathes of yeeres will be vnto thee nine and fourty yeere.

9 ¶ Then thou ſhalt cauſe to blow the trumpet of the Iubile in the tenth day of the ſeuenth moneth: euen in the day of the reconciliation ſhall ye make the trumpet blowe throughout all your land.

10 And yee ſhall halow that yeere, *euē* the fiftieth yeere, and proclaime libertie in the land to all the inhabitants thereof: it ſhall be the Iubile vnto you, and ye ſhall returne euery man vnto his poſſeſſion, and euery man ſhall returne vnto his family.

11 This fiftieth yeere ſhall be a yeere of Iabile vnto you: yee ſhall not ſowe, neither reape that which groweth of it ſelfe, neither gather the grapes thereof that are left vnlaboured.

12 For it is the Iubile, it ſhall bee holy vnto you: yee ſhall eate of the increaſe thereof out of the field.

13 In the yeere of this Iubile, ye ſhall returne euery man vnto his poſſeſſion.

14 And when thou ſelleſt ought to thy neighbour, or buyeſt at thy neighbours hand, yee ſhall not oppreſſe one another:

15 But according to the number of yeeres after the Iubile, thou ſhalt buy of thy neighbour: alſo according to the number of the yeeres of the reuenues, he ſhall ſell vnto thee.

16 According to the multitude of yeeres, thou ſhalt increaſe the price thereof, and according to the fewneſſe of yeeres thou ſhalt abate the price of it: for the number of fruits doth he ſell vnto thee.

17 Oppreſſe not yee therefore any man his neighbour, but thou ſhalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore yee ſhall obey mine ordinances, and keepe my lawes, and do them, and ye ſhall dwell in the land in ſafety.

19 And the land ſhall giue her fruit, and yee ſhall eate your fill, and dwell therein in ſafety.

20 And if ye ſhall ſay, What ſhall we eate the ſeuenth yeere, for wee ſhall not ſowe, nor gather in our increaſe?

21 I will ſend my bleſſing vpon you in the ſixt yeere, and it ſhall bring forth fruit for three yeeres.

22 And ye ſhall ſowe the eight yeere, and eate of the old fruit vntill the ninth yeere: vntill the fruit thereof come, ye ſhall eat the old.

23 ¶ Alſo the land ſhal not be ſold to be cut off from the family: for the land is mine, and yee be but ſtrangers and ſoiourners with me,

24 Therefore in all the land of your poſſeſſion ye ſhall grant a redemption for the land.

25 ¶ If thy brother be impoueriſhed, and ſell his poſſeſſion, then his redeemer ſhall come, *either* his neere kinfman, and buy out that which his brother ſold.

26 And if hee haue no redeemer, but thou haſt gotten and found to buy it out.

27 Then ſhal he count the yerres of his ſale, and reſtore the overplus to the man, to whom he ſold it: ſo ſhall he returne to his poſſeſſion.

28 But if hee cannot get ſufficient to reſtore to him, then that which is ſolde, ſhall remaine in the hande of him that hath bought it, vntill the yeere of the Iubile: and in the Iubile it ſhall come out, and hee ſhall returne vnto his poſſeſſion.

29 Likewise if a man ſell a dwelling houſe in a walled citie, he may buy it out againe within a whole

e In the beginning of the 50 yeere was the Iubile, ſo called becauſe it a ſoyall tidings of libertie was publickly proclaimed by the ſound of a trumpet.

f Which were in bondage.

g Becauſe the tribes ſhould neither haue their poſſeſſions or families diminiſhed nor conſiſtuted.

h By dectit or otherwiſe.

i If the Iubile to come be neere, thou ſhalt ſell better cheape: if it be ſure off, deare.

k And not the full poſſeſſion of the land.

l For ſold by without ſure.

m For I will command.

n It could not be ſold for ever, but muſt returne to the familie in the Iubile.

o In ye ſhall ſell it on condition that it may be redeemed.

p For kinfmen.

q For ſo hee had bought gotten.

r Abating the money of the yeeres paſt, and paying for the reſt of the yeeres to come.

s From his hands that bought it.

¶ Lev. 24. 10.

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whole yeere after it is sold : within a yere may he buy it out.

30 But if it be not bought out within the space of a full yere, then the house that is in the walled city, shall be established, Pas cut off from the familie, to him that bought it, throughout his generations: it shall not go out in the Iubile.

31 But the houses of villages which haue no walles round about them, shall be esteemed as the field of the cuntry: they may be bought out againe, and shall go out in the Iubile.

32 Notwithstanding, the cities of the Leuites, and the houses of the cities of their possession, may the Leuites redeeme † at all seasons.

33 And if a man purchase of the Leuites, the house that was sold, and the cite of their possession shall goe out in the Iubile: for the houses of the cities of the Leuites are their possession among the children of Israel.

34 But the fields of the 9 suburbs of their cities shall not be sold: for it is their perpetual possession.

35 ¶ Moreover, if thy brother bee impouershed, and fallen in decay with thee, thou shalt relieue him, and as a stranger and sojourner, so shall he liue with thee.

36 * Thou shalt take no vsury of him, nor vantage, but thou shalt feare thy God, that thy brother may liue with thee.

37 Thou shalt not giue him thy money to vsury, nor lend him thy vitayles for increase.

38 I am the Lord your God, which haue brought you out of the land of Egypt, to giue you the land of Canaan, and to be your God.

39 ¶ * If thy brother also that dwelleth by thee bee impouershed, and bee sold vnto thee, thou shalt not compell him to serue as a bond seruant.

40 But as an hired seruant, and as a sojourner he shall be with thee: he shall serue thee vnto the yeere of Iubile.

41 Then shall he depart from thee, both he and his children with him, and shall returne vnto his familie, and vnto the possession of his fathers shall he returne:

42 For they are my seruants, whom I brought out of the land of Egypt: they shall not be sold as bondmen are sold.

43 * Thou shalt not rule over him cruelly, but shalt feare thy God.

44 Thy bondseruant also, and thy bondmaid, which thou shalt haue, shall be of the heathen that are round about you: of them shall ye buy seruants and maids.

45 And moreover of the children of the strangers that are sojourners among you, of them shall ye buy, and of their families that are with you, which they begate in your land: these shall be your possession.

46 So yee shall take them as inheritance for your children after you to possesse them by inheritance, ye shall vse their labours for euer: but ouer your brethren the children of Israel yee shall not rule one ouer another with cruelty.

47 ¶ If a sojourner or a stranger dwelling by thee get riches, and thy brother by him bee impouershed, and sell himselfe vnto the stranger or sojourner dwelling by him, or to the stocke of the strangers familie,

48 After that he is sold, he may be bought out: one of his brethren may buy him out,

49 Or his vnkle, or his vncles sonne may buy him out, or any of the kindred of his flesh among his familie, may redeeme him: either if hee can get so much, he may buy himselfe out.

50 Then he shall reckon with his buyer from the yeere that he was sold to him, vnto the yeere of Iubile: and the money of his sale shall be according to the number of yeeres, according to the time of an hired seruant shall he be with him.

51 If there be many yeeres behind, according to them shall he giue againe for his deliuerance, of the money that he was bought for.

52 If there remaine but fewe yeeres vnto the yeere of Iubile, then he shall count with him, and according to his yeeres giue againe for his redemption.

53 He shall bee with him yeere by yeere as an hired seruant: hee shall not rule cruelly ouer him in thy sight.

54 And if hee be not redeemed thus, hee shall goe out in the yeere of Iubile, he, and his children with him.

55 For vnto me the children of Israel are seruants: they are my seruants whom I haue brought out of the land of Egypt: I am the Lord your God

C H A P. XXVI.

1 Idolatry forbidden. 2 A blessing to them that keepe the commandments. 3 The curse to those that breake them. 42 God punnishes to remember his covenant.

YEE shall make you none idoles nor grauen image, neither reare you vp any pillar, neither shall ye set any image of stone in your land to bow down to it: for I am the Lord your God.

2 Ye shall keepe my Sabbaths, and reverence my Sanctuary: I am the Lord.

3 ¶ * If yee walke in mine ordinances, and keepe my commandments, and do them,

4 I will then send you raine in due season, and the land shall yeeld her increase, and the trees of the field shall giue their fruit.

5 And your threshing shall reach vnto the vintage, and the vintage shall reach vnto sowing time, and you shall eat your bread in plenteousnes, and dwell in your land safely.

6 And I will send peace in the land, and yee shall sleepe, and none shall make you afraid: also I will rid euil beasts out of the lande, and the sword shall not go thorow your land.

7 Also yee shall chase your enemies, and they shall fall before you vpon the sword.

8 * And fine of you shall chase an hundred, and an hundred of you shall put ten thousand to flight, and your enemies shall fall before you vpon the sword.

9 For I will haue respect vnto you, and make you increase, and multiply you, and establish my covenant with you.

10 Ye shall eat also old store, and cary out old because of the new.

11 * And I will set my Tabernacle among you, and my soule shall not lothe you.

12 Also I will walke among you, and I will be your God, and ye shall be my people.

13 I am y Lord your God which haue brought you out of the land of Egypt, that ye should not be their bondmen, and I haue broken the bonds of your yoke, and made you free vpright.

14 ¶ * But if ye will not obey me, nor doe all these commandements,

15 And if ye shall despise mine ordinances, either

p That is, for euer: I reade velle 23

¶ Or returne.

¶ Elir, for euer.

a Where the Leuites kept their cattle.

a In Hebrew it is, if his hand shake; meaning, if he stretch forth his hand for helpe as one in miserie.
* Exod. 22. 5. deut. 23. 19. prou 28. 8. eccl. 18. 8. & 22. 13

* Exod. 21. 2. deut. 15. 12. ierem. 34. 14.

¶ Vnto perpetual seruitude.

* Exod. 6. 9. velle 4. 10

1 For they shall not be bought out at the Iubile.

¶ Elir, his hand take hold.

a ¶ I shall be able.

x ¶ Whicke man yette the Iubile.

y ¶ Thou shalt suffer him to retribute him righteously: thou know it.

* Exod. 24. deut. 8. p. 16. 27. 7.

¶ I will be as my image.
* Chap. 19. 34. * Deut. 28. 1.

a By promising abundance of earthly things, he stirreth the people to consider the rich treasures of the spiritual life.

* Job. 1. 19. ¶ Elir, I will cast the euil leaf in thee.

b Ye shall be as warre.

* Job. 23. 19.

¶ Elir, I will care vnto you.

c ¶ Persecute that which I haue promised.

* Exod. 34. 2. cor. 4. 16.

d I will be thy precious with you.

e I haue set you full liberty, when as ye were as bondmen in hands.

* Deut. 28. 15. ierem. 2. 17. malac. 2. 2.

¶ I will be as my image.

¶ I will be as my image.

¶ I will be as my image.

¶ I will be as my image.

ther if your soule abhorre my lawes, so that yee will not doe all my Commandements, but breake my ^e Couenant,

16 Then will I also doe this vnto you, I will appoint ouer you || fearefulnesse, a consumption, and the burning ague to consume the eyes, and make the heart heauie, and you shall low your seede in vaine: for your enemies shall eate it:

17 And I will set ^g my face against you, and ye shall fall before your enemies, and they that hate you, shall reigne ouer you,* and ye shall flee when none pursueth you.

18 And if yee will not for these things obey me, then will I punish you ^b seuen times more, according to your sinnes,

19 And I wil breake the pride of your power, and I will make your heauen as ⁱ yron, and your earth as brass:

20 And your || strength shalbe spent in vaine: neither shall your land giue her increase, neither shall the tices of the land giue their fruit.

21 ¶ And if yee walke ^k stubbornly against me, and will not obey me, I will then bring seuen times more plagues vpon you, according to your sinnes.

22 I will also send wilde beastes vpon you, which shall ⁱ spoile you, and destroy your cattell, and make you fewe in number: so your high wayes shalbe desolate.

23 Yet if by these yee will not be reformed by me, but walke stubbornly against me,

24 Then will I also walke ^{*} stubbornly against you, and I will smite you yet seuen times for your sinnes:

25 And I will send a sword vpon you, that shall aueuge the quarell of my Couenant: and when ye are gathered in your cities, I will send the pestilence among you, and ye shall be deliuered into the hand of the enemy.

26 When I shall breake the ^{*} staffe of your bread, then ten women shall bake your bread in one ^o oven, & they shal deliuer your bread againe by weight, and ye shall eate, but not be satisfied.

27 Yet if yee will not for this obey mee, but walke against me stubbornly,

28 Then will I walke stubbornly in mine anger against you, and I wil also chastise you seuen times more according to your sinnes.

29 ^{*} And yee shall eate the flesh of your sonnes, and the flesh of your daughters shall yee deuoure.

30 I will also destroy your hie places, and ^{*} cut away your images, and cast your carikes vpon the bodies of your idoles, and my soule shal abhorre you.

31 And I will make your cities desolate, and bring your Sanctuary vnto naught, and ^p wil not smel the saour of your sweete odours.

32 I will also bring the land vnto a wilderness, and your enemies which dwell therein, shal be astonished thereat.

33 Also I will scatter you among the heathen, and ^q will draw out a sword after you, and your land shalbe waste, and your cities shalbe desolate.

34 Then shal the land enioy her ^{*} Sabbaths, as long as it lie h void, and ye shall bee in your enemies land: then shal the land rest, and enioy her Sabbaths.

35 All the daies that it lieth void, it shal rest, because it did not rest in your ^{*} sabbaths, when ye dwelt vpon it.

36 And vpon them that are left of you, I will send euen a || faintnesse into their hearts in the land of their enemies, and the sounde of a lease shaken shal chase them, and they shall flee as fleeing from a sword, and they shall fall, no man pursuing them.

37 They shal fall also one vpon another, as before a sword, though none pursue them, and ye shal not be able to stand before your enemies:

38 And ye shal perish among the heathen, and the land of your enemies shal eate you vp.

39 And they that are left of you, shal pine away for their iniquity, in your enemies lands, and for the iniquities of their fathers shal they pine away with ^r them also.

40 Then they shal confesse their iniquitie, and the wickednes of their fathers for their trespass, which they haue trespassed against me, & also because they haue walked burnburnly against me.

41 Therefore I wil walke burnburnly against them, and bring them into the land of their enemies: so then their vncircumcised hearts shall be humbled, and then they shal || willingly beare the punishment of their iniquitie.

42 Then I will remember my Couenant with Iakob, and my Couenant also with Izhak, and also my Couenant with Abraham will I remember, and will remember the land.

43 ¶ The land also in the meane season shal be left of them, and shall enioy her Sabbaths while she lieth waste without them, but they shall willingly suffer the punishment of their iniquitie, because they despised my Lawes, and because their soule abhorred mine ordinances.

44 Yet notwithstanding this, when they shal bee in the lande of the enemies, ^{*} I will not cast them away, neither wil I abhorre them, to destroy them vterly, nor to breake my Couenant with them: for I am the Lord their God:

45 But I will remember for them the ^{*} Couenant of old, when I brought them out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord.

46 These are the Ordinances, and the Iudgements, and the Lawes, which the Lorde made betwene him, and the children of Israel, in mount ^y Sinai by the hand of Moses.

CHAP. XXVII.

2 Of sinners power, and the redemption of the same. 28 A thing separate from the use of man, cannot be sold nor redeemed, but remaineth to the Lord.

Moreouer, the Lord spake vnto Moses, saying, 2 Speake vnto the children of Israel, and say vnto them, If any man shall make a vow of a person vnto the Lord, by ^b thy estimation,

3 Then thy estimation shall bee thus: a male from twenty yeere old vnto sixtie yeere old shall be by thy estimation euen fittie ^c shekels of silver, after the shekel of the Sanctuary.

4 But if it be a female, then thy valuation shal be thirty shekels.

5 And from five yeere olde to twentie yeere olde, thy valuation shall be for the male twentie shekels, and for the female ten shekels.

6 But from a 4 moneth olde vnto five yeere old, thy price of the male shall be five shekels of silver, and thy price of the female, three shekels of silver.

7 And from sixtie yeere olde and above, if he be a male, then thy price shall be fifteene shekels, and for the female ten shekels.

8 But

1 Or toward us.

2 As if their enemies did chase them.

3 Forasmuch as they are culpable of their fathers sinnes, they shalbe punished as well as the fathers.

4 Or pray for their sinnes.

5 Whiles they are captives, and without repentance.

6 Deut. 32. rom. 11. 26.

7 Made to their forefathers.

8 Fifty dayes after they came out of Egypt.

9 As of his sonne or his daughter. 10 Which is the Priest. 11 Reade the value of the shekel, Exod. 30. 12.

12 He speaketh of those vowes whereby the fathers dedicated their children to God, which were out of such force, that they might be redeemed from them.

1 Which I made vnto you is that ye should not be my people, for ye be not my people.

2 See Chap. 17. 14.

3 Prov. 28. 1.

4 This is more exactly.

5 Ye shall have thought and have made Agge. 2. 11. 12. 13.

6 Or ye shall make them to be your plagues to chance and fortune.

7 Of your children. 17. 25. 8 Because a one day after hereby the face of beastes.

9 Amos. 3. 27. 14. 16.

10 That is, the strength whereby ye shall be able to fight. 11 And 14. 1. 6. and 14. 1. 6. 12 One oven shall be sufficient for ten families.

13 Deut. 8. 35.

14 Gen. 31. 7.

15 Or priests.

16 I will not accept your sacrifices.

17 Signifying that we are not to be counted as God's land.

18 Chap. 35. 1. 19 Which commanded you to keep.

e If he be not able to pay after thy valuation.

g Which is cleane, Chap. 11. 2.

h That it, consecrate to the Lord,

i Ebr. so shall it stand.

k Valuing the price thereof according to the seeds that is sown or by the seeds that it doeth yield.

l Homer is a measure containing ten Ephahs: read of Ephah, Exod. 26. 16. 36.

m For their owne nece sitie or godly vie.

n That is, which is dedicate to the Lord with a curse go him that doeth turne it to his priuate vie, Num. 31. 2. deut. 13. 15. ioh. 6. 17.

* So called because of the diuersitie and multitude of numbers which are here chiefly conteined, both of mens names and places.

8 But if hee be poorer * then thou hast esteemed him then shall he present himselfe before the Priest, and the Priest shall value him, according to the abilitie of him that vowed, so shall the Priest value him.

9 And if it be a beast, whereof men bring an offering vnto the Lord, all that one giueth of such vnto the Lord, shall be holy.

10 He shall not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beast for beast, then both this and that, which was changed for it, shall be holy.

11 And if it be any vncleane beast, of which men doe not offer a sacrifice vnto the Lord, hee shall then present the beast before the Priest.

12 And the Priest shall value it, whether it be good or bad: and as thou valuest it, which art the Priest, so shall it be.

13 But if he will buy it againe, then hee shall giue the fifth part of it more, about thy valuation.

14 ¶ Also when a man shall dedicate his house to be holy vnto the Lord, then the Priest shall value it, whether it be good or bad, and as the Priest shall price it, so shall the value be.

15 But if he that sanctified it, will redeeme his house, then hee shall giue thereto the fifth part of money more then thy estimation, & it shall be his.

16 If also a man dedicate to the Lorde any ground of his inheritance, then shalt thou esteeme it according to the seede thereof: an Homer of barley seed shall be at fiftie shekels of siluer.

17 If he dedicate his field immediately from the yeere of Iubile, it shall be worth as thou doest esteeme it.

18 But if he dedicate his field after the Iubile, then the Priest shall reckon him the money according to the yeeres that remaine vnto the yeere of Iubile, and it shall be abated by thy estimation.

19 And if hee that dedicateth it, will redeeme the field, then he shall put the fifth part of the price, that thou esteemest it at, thereunto, and it shall remaine his.

20 And if hee will not redeeme the field, but the Priest shall sell the field to another man, it shall be redeemed no more.

21 But the field shall be holy to the Lord, when it goeth out in the Iubile, as a field I separate

from common vses: the possession thereof shall be to the Priests.

22 If a man also dedicate vnto the Lord a field which hee hath bought, which is not of the ground of his inheritance,

23 Then the Priest shall set the price to him, as thou esteemest it, vnto the yeere of Iubile, and he shall giue me thy price the same day, as a thing holy vnto the Lord.

24 But in the yeere of Iubile, the field shall returne vnto him, of whom it was bought: to him I say, whose inheritance the land was.

25 And all thy valuation shall be according to the shekel of the Sanctuarie: a shekel conteth twentie gerahs.

¶ Notwithstanding the first borne of the beasts because it is the Lords first borne, none shall dedicate such, be it bullocke, or sheepe: for it is the Lords.

27 But if it be an vncleane beast, then he shall redeeme it by thy valuation, and giue the fifth part more thereto: and if it be not redeemed, then it shall be sold, according to thy estimation.

28 * Notwithstanding, nothing separate from the common vse that a man doth separate vnto the Lord of all that he hath (whether it be man or beast, or land of his inheritance) may be sold nor redeemed: for every thing separate from the common vse is most holy vnto the Lord.

29 Nothing separate from the common vse, which shall be separate from man, shall be redeemed but die the death.

30 Also all the tithes of the land both of the seed of the ground, and of the fruites of the trees is the Lords: it is holy to the Lord.

31 But if a man will redeeme any of his tithes, he shall add the fifth part thereto.

32 And every tithes of bullocke, and of sheepe, and of all that goeth vnder the yoke, the tenth shall be holy vnto the Lord.

33 Hee shall not looke if it be good or bad, neither shall he change it: if he change it, both it, and that it was changed withall, shall be holy, and it shall not be redeemed.

34 These are the Commandements which the Lord commanded by Moses vnto the children of Israel in Mount Sinai.

THE FOURTH BOOKE of Moses, called * Numbers.

THE ARGUMENT.

¶ *Orasmuch as God hath appointed that his Church in this world shall be vnder the crosse, both because they should learne not to put their trust in worldly things, and also for his comfort, when all other helpe faileth: hee did not straightway bring his people, after their departure out of Egypt, into the land which hee had promised them: but ledde them to and fro for the space of foure yeeres, and kept them in continuall exercises before they enjoyed it, to trie their faith, and to teach them to forget the world, and to depend on him. Which triall did greatly profite, to discern the wicked and the hypocrites, from the faithfull and true seruants of God, who serued him with pure heart, whereas the other, preferring their carnall affections to Gods glory, and making Religion to serue their purpose, murmured when they lacked to content their lustes, and despised them whom God had appointed rulers ouer them. By reason whereof they provoked Gods verriable iudgements against them, and are set forth as a most notable example for all ages, to beware how they abuse Gods word, to perforce their owne lustes to his will, or despise his ministers. Notwithstanding, God is euermore true in his promise, and governeth his by his holy Spirit, that either they fall not to such inconueniences, or else returne to him quickly by true repentance: and therefore hee continueth his graces toward them, hee giueth them ordinances and instructions, as well for Religion, as outward policie:*

he preferueth them against all craft and conspiracie, and giueth them manifold victories against their enemies. And to auoid all controversies that might arise, hee taketh away the occasions, by assuaging among all the tribes, both the land which they had wonne, and that also which hee had promised, as seemed best to his godly wisdom.

C H A P. I.

1 Moses and Aaron with the twelve princes of the tribes are commanded of the Lord to number them that are able to go to warre.
2 The Levites are exempted for the service of the Lord.

THe Lorde spake againe vnto Moses in the wilderness of Sinai, in the Tabernacle of the Congregation, in the first day of the second moneth, in the second yeere after they were come out of the land of Egypt, saying,

2 * Take ye the summe of all the Congregation of the children of Israel, after their families and households of their fathers, with the number of their names: to wit, all the males, t man by man:

3 From twentie yeere old and aboue, all that goe forth to the warre in Israel, thou and Aaron shall number them through their armies.

4 And with you shalbe e men of euery tribe, such as are the heads of the house of their fathers.

5 And these are the names of the men that shall stand with you, of the tribe of Reuben, Elizur, the sonne of Sheeuer:

6 Of Simeon, Shelumiel the sonne of Zurishaddai:

7 Of Iudah, Nahshon the sonne of Amminadab:

8 Of Issachar, Nathaneel the sonne of Zuar:

9 Of Zebulun, Eliab the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, Elisama the sonne of Ammihud: of Manasseh, Gamliel the sonne of Pedahzur:

11 Of Benjamin, Abidan the sonne of Gideoni:

12 Of Dan, Ahiezer, the sonne of Ammishaddai:

13 Of Asher, Pagiel, the sonne of Ocran:

14 Of Gad, Elialaph the sonne of Deuel:

15 Of Naphtali, Ahira the sonne of Enan.

16 These were famous in the Congregation, e princes of the tribes of their fathers, and heads ouer thousands in Israel.

17 ¶ Then Moses and Aaron tooke these men which are expressed by their names.

18 And they called all the Congregation together in the first day of the second moneth, who declared f their kinreds by their families, and by the houses of their fathers according to the number of their names, from twentie yeere old and aboue, man by man.

19 As the Lord had commanded Moses, so hee numbred them in the wilderness of Sinai.

20 So were the sonnes of I Reuben Israels eldest sonne by their generations, by their families, and by the houses of their fathers according to the number of their names. man by man, euery male from twentie yeere old and aboue, as many as went forth to warre:

21 The number of them, I say, of the tribe of Reuben, was fixe and fourty thousand, and fise hundredth.

22 Of the sonnes of I Simeon by their generations, by their families, and by the houses of their fathers, the summe thereof by the number of their

names, man by man, euery male from twentie yeere old and aboue, all that went forth to warre:

23 The summe of them, I say, of the tribe of Simeon was nine and fiftie thousand, and three hundredth.

24 ¶ Of the sonnes of I Gad by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went forth to warre:

25 The number of them, I say, of the tribe of Gad was fise and fourtie thousand, and fixe hundredth and fiftie.

26 ¶ Of the sonnes of I Iudah by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went forth to warre:

27 The number of them, I say, of the tribe of Iudah, was threescore and fourteene thousand, and fixe hundredth.

28 ¶ Of the sonnes of I Issachar by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went forth to warre:

29 The number of them also of the tribe of Issachar was foute and fiftie thousand and foure hundredth.

30 ¶ Of the sonnes of I Zebulun by their generations, by their families and by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went forth to warre:

31 The number of them also of the tribe of Zebulun, was seuen and fiftie thousand and foure hundredth.

32 ¶ Of the sonnes of Ioseph, namely of the sonnes of I Ephraim by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went forth to warre:

33 The number of them also of the tribe of Ephraim was forty thousand and fise hundredth.

34 ¶ Of the sonnes of I Manasseh by their generations, by their families and by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went forth to warre:

35 The number of them also of the tribe of Manasseh was two and thirtie thousand and two hundredth.

36 Of the sonnes of I Benjamin by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went forth to warre:

37 The number of them also of the tribe of Benjamin was fise and thirtie thousand and foure hundredth.

38 Of the sonnes of I Dan by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went forth to warre:

4 Ruben and Simeon are the first of the tribes of Israel and Gad is the second of the tribes of Israel.

the hoste ^d of Reuben according to their armies: and the captaine ouer the sonnes of Reuben *shall* be Eliazur the sonne of Shedeur.

11 And his hoste, and the number thereof fixe and fourtie thousand and fise hundred.

12 And by him shall the tribe of Simeon pitch, and the captaine ouer the sonnes of Simeon *shall* be Shelumiel the sonne of Zurishaddai:

13 And his hoste, and the number of them nine and fiftie thousand and three hundred.

14 And the tribe of Gad, and the captaine ouer the sonnes of Gad *shall* be Eliafaph the sonne of Deuel.

15 And his host and the number of them were fise and fourtie thousand, fixe hundred and fiftie.

16 All the number of the campe of Ruben were an hundred and one and fiftie thousand, and four hundred and fiftie according to their armies, and they shall set forth in the second place.

17 ¶ Then the Tabernacle of the Congregation shall goe *with* the hoste of the Levites, in the mids of the campe as they haue pitched, so shall they goe forward, euery man in his order, according to their standers.

18 ¶ If the stander of the campe of Ephraim *shall* be toward the West according to their armies: and the captaine ouer the sonnes of Ephraim *shall* be Elishama the sonne of Ammihud:

19 And his hoste and the number of them were fourtie thousand and fise hundred.

20 And by him *shall* be the tribe of Manasseh, and the captaine ouer the sonnes of Manasseh, *shall* be Gamliel the sonne of Padahzur:

21 And his host and the number of them were two and thirtie thousand and two hundred.

22 And the tribe of Benjamin, and the captaine ouer the sonnes of Benjamin *shall* be Abidan the sonne of Gideon:

23 And his hoste, and the number of them were fise and thirtie thousand and four hundred.

24 All the number of the campe of Ephraim were an hundred and eight thousand and one hundred according to their armies, and they shall goe in the third place.

25 ¶ The stander of the host of Dan *shall* be toward the North according to their armies: and the captaine ouer the children of Dan *shall* be Ahiozer the sonne of Ammishaddai:

26 And his host and the number of them were two and threescore thousand and seven hundred.

27 And by him shall the tribe of Aser pitch, and the captaine ouer the sonnes of Aser *shall* be Pagiel the sonne of Ocran.

28 And his host and the number of them were one and fountie thousand and fise hundred.

29 ¶ Then the tribe of Nephtali and the captaine ouer the children of Nephtali *shall* be Ahira the sonne of Enan:

30 And his host and the number of them were three and fiftie thousand and four hundred.

31 All the number of the host of Dan was an hundred and seven and fiftie thousand and fixe hundred: they shall goe hindmost with their standers.

32 ¶ These are the ^b summes of the children of Israel by the houses of their fathers, all the number of the hoste, according to their armies, fixe hundred and three thousand, fise hundred and fiftie,

33 But the Levites were not numbred among the children of Israel, as the Lord had commanded Moses.

34 And the children of Israel did according to all that the Lord ^{had} commanded Moses: so they pitched according to their standers, and so they journeyed euery one with his families, according to the houses of their fathers.

CHAP. III.

6 The charge and office of the Levites. 12. 35 Why the Lord prepared the Levites for himselfe. 16 Their numbers, families, and captaines. 20 The first borne of Israel is redeemed by the Levites. 27 The overplus is redeemed by money.

These also were the ^a generations of Aaron & Moses, in the day that the Lord spake with Moses in mount Sinai.

2 So these are the names of the sonnes of Aaron, ^a Nadab the first borne, and Abihu, Eleazar, and Ichamar.

3 These are the names of the sonnes of Aaron the anoynted Priests whom ^a Moses did ^a consecrate to minister in the Priests office.

4 ^a And Nadab and Abihu died ^b before the Lord, when they offered ^a strange fire before the Lord in the wilderness of Sinai, and had no children: but Eleazar & Ichamar serued in the Priests office in the ^c sight of Aaron their father.

5 Then the Lord spake vnto Moses, saying,

6 Bring the tribe of Leui, and ^d set them before Aaron the Priest that they may serue him,

7 And take the charge with him, even the charge of the whole Congregation ^e before the Tabernacle of the Congregation to doe the seruice of the Tabernacle.

8 They shall also keepe all the instruments of the Tabernacle of the Congregation, & haue the charge of the children of Israel to doe the seruice of the Tabernacle.

9 And thou shalt giue the Levites vnto Aaron and to his ^f sonnes: for they are giuen him freely from among the children of Israel.

10 And thou shalt appoint Aaron & his sons to execute their Priests office: and the ^g stranger that commeth neere, shall be slaine.

11 ¶ Also the Lord spake vnto Moses, saying,

12 Behold, I haue euen taken the Levites from among the children of Israel: for al the first borne that openeth the matrice among the children of Israel, and the Levites, shall be mine,

13 Because all the first borne are mine: for the same day, that I smote all the first borne in the land of Egypt, ^a I sanctified vnto mee all the first borne in Israel, both man and beast: mine shall they be: I am the Lord.

14 ¶ Moreover, the Lord spake vnto Moses in the wilderness of Sinai, saying,

15 Number the children of Leui after the houses of their fathers, in their families: euerie male from a moneth olde and aboue shalt thou number.

16 Then Moses numbred them according to the word of the Lord, as he was commanded.

17 And these were the sonnes of Leui by their names, ^a Gershon, and Kohath, and Merari.

18 Also these are the names of the sonnes of Gershon by their families: Libni and Shimei.

19 The sonnes also of Kohath by their families: Amram and Izehar, Hebron, and Vzziel.

20 And the sonnes of Merari by their families: Mahli and Mushi. These are the families of

ⁱ For vnder euery one of the house principal standers were diuers figures to keepe euery bond an order.

^a Or, families and kindreds.

^b Exod. 6. 13.

^c Exod. 8. 3.

^d Leuit. 10. 1, 2. chap. 26. 6. 1. chro. 24. 2.

^e Or, before the Altar.

^f Leuit. 10. 1, 2.

^g Whiles their father liued.

^h Or, they were vnto Aaron for the seruice of the Tabernacle.

ⁱ Which appertained to the executing of the high Priests commandment of the oversight of the people, and to the seruice of the Tabernacle.

^j Aarons sonnes the Priests serued in the Sanctuary in praying for the people and offering sacrifice: the Levites serued for the inferior vices of the same.

^k Any that would minister not being a Leuite.

^a Exod. 12. 1. and 34. 19. leuit. 27. 26. chap. 8. 16. 1. chro. 2. 2.

^b Gen. 46. 1. Exod. 6. 16. chap. 36. 57. 1. chro. 6. 1. and 23. 6.

Leui, according to the houses of their fathers.

21 Of Gershon came the family of the Levites, and the familie of the Shimeites: these are the families of the Gershonites.

22 The summe whereof after the number of all the males from a moneth olde and above was counted seven thousand and five hundred.

23 ¶ The families of the Gershonites shall pitch behinde the Tabernacle Westward.

24 The captaine and ancient of the house of the Gershonites shall be Eliafaph the sonne of Lael.

25 And the charge of the sonnes of Gershon in the Tabernacle of the Congregation shall be the Tabernacle, and the pavilion, the covering thereof, and the vaile of the doore of the Tabernacle of the Congregation.

26 And the hanging of the court, and the vaile of the doore of the court, which is neere the Tabernacle, and neere the Altar round about, and the cordes of it for all the service thereof.

27 ¶ And of Kohath came the familie of the Amramites, and the familie of the Izecharites, and the familie of the Hebryonites, and the familie of the Vzzielites: these are the families of the Kohathites.

28 The number of all the males from a moneth olde and above was eight thousand and six hundred, hauing the charge of the Sanctuary.

29 The families of the sonnes of Kohath shall pitch on the South side of the Tabernacle.

30 The captaine and ancient of the house and families of the Kohathites shall be Elizaphan the sonne of Vzziel.

31 And their charge shall be the Ark, and the Table, and the Candlestick, and the altars, and the instruments of the Sanctuary that they minister with, and the vaile, and all that serueth thereto.

32 And Eleazar the sonne of Aaron the Priest shall be chief captaine of the Levites, hauing the oversight of them that haue the charge of the Sanctuary.

33 ¶ Of Merari came the familie of the Mahites, and the familie of the Mashtites: these are the families of Merari.

34 And the summe of them, according to the number of all the males, from a moneth olde and above was six thousand and two hundred.

35 The captaine and ancient of the house of the families of Merari shall be Zurriel the sonne of Abihail: they shall pitch on the Northside of the Tabernacle.

36 And in the charge and custodie of the sonnes of Merari shall be the boards of the Tabernacle, and the barres thereof, and his pillars, and his sockets, and all the instrument thereof, & all that serueth thereto.

37 With the pillars of the court round about, with their sockets, and their pins & their cords.

38 ¶ Also on the forefront of the Tabernacle toward the East, before the Tabernacle, shall the Congregation Eastward shall Moses and Aaron and his sonnes pitch, hauing the charge of the Sanctuary, and the charge of the children of Israel: but the stranger that commeth neere, shall be slaine.

39 The whole summe of the Levites, which Moses & Aaron numbered at the commandement of the Lord throughout their families, when all the males from a moneth old and above, was two and twentie thousand.

40 ¶ And the Lord said vnto Moses, Number all the first borne that are males among the children of Israel from a moneth olde and above, and take the number of their names.

41 And thou shalt take the Levites to mee for all the first borne of the children of Israel (I am the Lord) and the cattell of the Levites for all the first borne of the cattell of the children of Israel.

42 And Moses numbered, as the Lord commanded him, all the first borne of the children of Israel.

43 And all the first borne males rehearsed by name (from a moneth olde and above) according to their number were two and twentie thousand, two hundred seuentie and three.

44 ¶ And the Lord spake vnto Moses, saying, Take the Levites for all the first borne of the children of Israel, and the cattell of the Levites for their cattell, and the Levites shall be mine, (I am the Lord)

45 And for the redeeming of the two hundred seuentie and three, (which are more then the Levites) of the first borne of the children of Israel,

47 Thou shalt also take five shekels for every person: after the weight of the Sanctuary shalt thou take it: the shekel containeth twenty gerahs.

48 And thou shalt giue the money, wherewith the odde number of them is redeemed, vnto Aaron and to his sonnes.

49 Thus Moses tooke the redemption of them that were redeemed, being more then the Levites:

50 Of the first borne of the children of Israel tooke he the money: euen a thousand three hundred threecore and five shekels, after the shekel of the Sanctuary.

51 And Moses gaue the money of them that were redeemed, vnto Aaron and to his sonnes according to the word of the Lord, as the Lord had commanded Moses.

CHAP. IIII.

The offices of the Levites, where the hoste remooueth, & the number of the three families of Kohath, Gershon, and Merari.

And the Lord spake vnto Moses, & to Aaron, saying,

2 Take the summe of the sonnes of Kohath from among the sonnes of Leui, after their families, and houses of their fathers,

3 From a thirtie yeere olde and above, euen vntill fiftie yeere olde: all that enter into the assemblie to do the worke in the Tabernacle of the Congregation.

4 This shall be the office of the sonnes of Kohath in the Tabernacle of the Congregation: about the holiest of all.

5 ¶ When the hoste remooueth, then Aaron and his sonnes shall come and take downe the covering vaile, and shall couer the Ark of the Testimonie therewith.

6 And they shall put thereon a covering of badgers skinned, and shall spread vpon it a cloth also together of blew silke, and put to the barres thereof:

7 And vpon the table of shew bread, they shall spread a cloth of blew silke, and put thereon the dishes, and the incense cups and goblets, and coverings to couer it with, and the bread shall be thereon continually:

8 And they shall spread vpon them a covering of

b Onely summing the male children.

Or fathers.

i Their charge was to care the coverings and hangings of the Tabernacle.

k Doing euerie one his dutie in the Sanctuary.

l The chief things within the Sanctuary were committed to the Kohathites.

m prince of priests.

n The wood worke and the rest of the instruments were committed to their charge.

o That none should enter into the Tabernacle contrary to Gods appointment.

p So that the first borne of the children of Israel were more by 273.25 ver 43.

p So that more by 273.25 ver 43. the first borne of Israel were more by 273.25 ver 43. the first borne of Israel were more by 273.25 ver 43.

* Exod. 30.13. 166.17. 17.18. 18.16. 19.16.

q Of the two hundred threecore and five shekels.

r Which was the money of the redemption.

a The Levites numbered were three thousand and two hundred.

b Which was the money of the redemption.

c Which was the money of the redemption.

d Which was the money of the redemption.

e Which was the money of the redemption.

f Which was the money of the redemption.

of skarlet, and couer the same with a couering of badgers skinned, and put to the barres thereof.

9 Then they shall take a cloth of blew filke, and couer the * candlestick of light with his lampes and his snuffers,* and his snuffedishes, and all the oyle vessels thereof, which they occupie about it.

10 So they shall put it, and all the instruments thereof in a couering of badgers skinned, and put it vpon the barres.

11 Also vpon the golden altar they shall spread a cloth of blew filke, and couer it with a couering of badgers skins, and put to the barres thereof.

12 And they shall take all the instruments of the ministry wherwith they minister in the Sanctuary, and put them in a cloth of blew filke, and couer them with a couering of badgers skinned, and put them on the barres.

13 Also they shall take away the ashes from the altar, and spread a purple cloth vpon it,

14 And shall put vpon it all the instruments thereof, which they occupie about it: the censers, the fleshhooks and the belomes, and the basins, *even* all the instruments of the altar: and they shall spread vpon it a couering of badgers skins, and put to the barres of it.

15 And when Aaron and his sonnes haue made an ende of couering the ^b Sanctuary, and all the instruments of the Sanctuary, at the removing of the hoste, afterward the sonnes of Kohath shall come to beare it, but they shall not touch *any* holy thing, lest they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

16 ¶ And to the office of Eleazar the sonne of Aaron the Priest *pertaineth* the oyle for the light, and the * sweete incense and the ^b dayly meate offering, and the ^a anointing oyle, *with* the oversight of all the Tabernacle, and of all that therein is, *both* in the Sanctuary, and in all the instruments thereof.

17 ¶ And the Lord spake vnto Moses and to Aaron, saying,

18 Ye shall not cut off the tribe of the families of the Kohathites from among the Leuites:

19 But thus doe vnto them that they may liue and not die, when they come neere to the most holy things: let Aaron and his sonnes come and appoint ^m them, euery one to his office, and to his charge.

20 But let them not goe in, to see when the Sanctuary is folden vp, lest they die.

21 ¶ And the Lord spake vnto Moses, saying,

22 Take also the summe of the sonnes of Gershon, euery one by the houses of their fathers, throughout all their families:

23 From thirtie yeere old and above, vntil fiftie yeere olde shalt thou number them, all that enter into the assembly for to doe seruice in the Tabernacle of the Congregation.

24 This shall be the seruice of the families of the Gershonites, to serue and to beare.

25 They shall beare the curtaines of the Tabernacle, and the Tabernacle of the Congregation, his couering, and the couering of badgers skinned, that is on high vpon it, and the vaile of the doore of the Tabernacle of the Congregation.

26 The curtaines also of the court, & the vaile of the entering in of the gate of the court, which

is neere the Tabernacle and neere the altar round about, with their coardes, and all the instruments for their seruice, and all that is made for them: so shall they serue.

27 At the commandement of Aaron and his sonnes shall all the seruice of the sonnes of the Gershonites bee done, in all their charges and in all their seruice, and ye shall appoint them to keep all their charges.

28 This is the seruice of the families of the sonnes of the Gershonites in the Tabernacle of the Congregation, and their watch *shall be* vnder the hande of Ithamar the sonne of Aaron the Priest.

29 ¶ Thou shalt number the sonnes of Merari by their families, and by the houses of their fathers.

30 From thirtie yeere old and above, *even* vnto fiftie yeere old shalt thou number them, all that enter into the assembly, to doe the seruice of the Tabernacle of the Congregation.

31 And this is their office and charge according to all their seruice in the Tabernacle of the Congregation: the * boards of the Tabernacle with the barres thereof, and his pillars, and his sockets,

32 And the pillars round about the court, with their sockets & their pinnes, & their cords with all their instruments, *even* for all their seruice: and by name ye shall reckon the instruments of their office and charge.

33 This is the seruice of the families of the sonnes of Merari, according to all their seruice in the Tabernacle of the Congregation vnder the hande of Ithamar the sonne of Aaron the Priest.

34 ¶ Then Moses and Aaron and the princes of the Congregation numbred the sonnes of the Kohathites, by their families and by the houses of their fathers,

35 From thirtie yeere olde and above, *even* vnto fiftie yeere old, all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

36 So the numbers of them throughout their families were two thousand, seven hundred and fiftie.

37 These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moses and Aaron did number according to the commandement of the Lord by the hand of Moses.

38 Also the numbers of the sonnes of Gershon throughout their families & houses of their fathers,

39 From thirtie yeere old and vpward, *even* vnto fiftie yeere old, all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, and by the houses of their fathers were two thousand six hundred and thirtie.

41 These are the numbers of the families of the sonnes of Gershon: of all that ^a did seruice in the Tabernacle of the Congregation, which Moses and Aaron did number according to the commandement of the Lord.

42 ¶ The numbers also of the families of the sonnes of Merari by their families, and by the houses of their fathers,

43 From thirtie yeere olde and vpward, *even*

¶ Exod. 25.1.
¶ Exod. 25.38.

¶ The three
were figures
an instrument
made of two
boards of barres.
¶ Which was to
be on the inside,
which Exod. 25.10.

¶ Otherwise
saying.

¶ This is fol-
lowing the things
of the Tabernacle,
as the Ark, &c.
i. Before it be
couered.

¶ Exod. 25.34, 35.
¶ Which was of
gold and silver
and precious
stones, &c.
¶ Exod. 25.33, 35.

¶ Committing by
your negligence
that the holy
things be not well
wrapped, and so
they by touching
thereof perish.
¶ Showing what
past tory man
shall beare.

¶ Which were re-
ferred into the
company of them
that ministered in
the Tabernacle of
the Congregation.
¶ Which were
brought between
the Sanctuary and
the court.
¶ Which court
compassed both
the Tabernacle of
the Congregation,
and the altar of
burnt offering.

¶ Under the
charge and over-
sight.

¶ Exod. 26.15.

¶ Ye shall make
an inventory of
all the things,
which ye commit
to their charge.

¶ Exod. the numbers
of them.

¶ God appointing
Moses to be the
minister and exe-
cutor thereof.

¶ Which were of
comerly age to
serue therein: that
is betweene 30.
and 50.

into fiftie yeere olde: **¶** all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

44 So the numbers of them by their families were three thousand, and two hundred.

45 These are the **summes** of the families of the sonnes of Merari, whom **Moses** and **Aaron** numbered according to the commaundement of the Lord, by the hand of **Moses**.

46 So all the numbers of the **Leuites**, which **Moses**, and **Aaron**, and the princes of **Israel** numbered by their families and by the houses of their fathers.

47 From thirtie yeere olde and vpward, euen to fiftie yeere old, euery one that came to do his duetie, office, seruice and charge in the Tabernacle of the Congregation.

48 So the numbers of them were eight thousand, five hundred and foure score.

49 According to the **†** commaundement of the Lord by the hand of **Moses** did **Aaron** number them, euery one according to his seruice, and according to his charge. **Thus were** they of that tribe numbered, as the Lord commaunded *** Moses**.

CHAP. V.

2 The Leprous, and the polluted shall be cast forth. **6** The purging of sinne. **15** The trial of the suspected wife.

And the Lord spake vnto **Moses**, saying,
1 **†** Command the children of **Israel** that they *** put** out of the hoste euery leper, and euery one that hath *** an** issue, and whosoever is defiled by *** the** dead.

3 Both male and female shal ye put out: || out of the hoste shal ye put them, that they defile not their *** tents** among whom I dwell.

4 And the children of **Israel** did so, and put them out of the hoste, euen as the Lord had commaunded **Moses**, so did the children of **Israel**.

5 **¶** And the Lord spake vnto **Moses**, saying,
6 Speake vnto the children of **Israel**, *** When** a man or woman shall commit any sinne **b** that men commit, and transgresse against the Lord, when that person shall trespass,

7 Then they shall confesse their sinne which they haue done, and shal restore the damage thereof *** with** his principall, and put the sixth part of it more thereto, and shal giue it vnto him, against whom he hath trespassed.

8 But if the *** man** haue no kinsman, to whom he should restore the damage, the damage shalbe restored to the Lord for the Priestes vse, besides the ramme of the atonement, whereby hee shall make atonement for him.

9 And euery offering of all the **4** holy things of the children of **Israel**, which they bring vnto the Priest, shalbe *** his**.

10 And euery mans hallowed things shall bee his: **that is**, whatsoever any man giueth the Priest, it shalbe his.

11 **¶** And the Lord spake vnto **Moses**, saying,

12 Speake vnto the children of **Israel**, and say vnto them, If any mans *** wife** turne to euill, and commit a trespass against him,

13 So that another man lie with her fleshly, and it be hid from the eyes of her husband, and kept close, and yet she be defiled, and there be no witness against her, neither she taken with the manner,

14 **†** If hee be mouued with a ielous minde, so that he is ielous ouer his wife, which is defiled, or

if he haue a ielous minde, so that he is ielous ouer his wife, which is not defiled,

15 Then shall the man bring his wife to the Priest, and bring her offering with her, the tenth part of an Ephah of barley meale, **but** he shall not powre **†** oyle vpon it, nor put incense thereon: for it is an offering of ielousie, an offering for a remembrance, calling the sinne to **†** mind.

16 And the Priest shall bring her, and set her before the Lord.

17 Then the Priest shall take **†** the holy water in an earthen vessell, and of the dust that is in the floore of the Tabernacle, **euen** the Priest shal take it and put it into the water.

18 After, the Priest shal fet the woman before the Lord, and vncouer the womans head, and put the offering of the memoriall in her hands: it is the ielousie offering, and the Priest shal haue bitter and **†** cursed water in his hand,

19 And the Priest shal charge her by an othe, and say vnto the woman, If no man haue lien with thee, neither thou hast turned to vncleanness from thine husband, be free from this bitter and cursed water.

20 But if thou hast turned from thine husband, and so art defiled, and some man hath lien with thee besides thine husband,

21 (Then the Priest shal charge the woman with an oth of cursing, & the Priest shal say vnto the woman) The Lord make thee to be **†** accursed, and detestable for the othe among the people, and the Lord cause thy thigh to **†** rot, and thy belly to swell:

22 And that this cursed water may go into thy bowels, to cause thy belly to swell, and thy thigh to rot. Then the woman shal answer, I Amen, Amen.

23 After, the Priest shal write these curses in a booke, and shall **†** blot them out with the bitter water,

24 And shall cause the woman to drinke the bitter and cursed water, and the cursed water turned into bitterness, shal enter into her.

25 Then the Priest shal take the ielousie offering out of the womans hand, and shal shake the offering before the Lord, and offer it vpon the altar.

26 And the Priest shal take **an** handfull of the offering for a memoriall thereof, and burne it vpon the **†** altar, and afterward make the woman drinke the water.

27 When he hath made her drinke the water, if shee bee defiled and haue trespassed against her husband, then shall the cursed water, turned into bitterness, enter into her, and her belly shal swell, and her thigh shal rot, and the woman shal be accursed among her people.

28 But if the woman bee not defiled, but bee **†** cleane, she shal be free, and shall conceive and beare.

29 This is the law of ielousie, when a wife turneth from her husband and is defiled,

30 Or, when a man is mouued with a ielous minde being ielous ouer his wife, then shall hee bring the woman before the Lord, and the Priest shal doe to her according to all this law,

31 And the man shalbe **†** free from fiane, but this woman shal beare her iniquitie.

CHAP. VI.

2 The law of the consecration of the Nazarites. **24** The manner to blispe the people.

And

¶ Whosoever of the Leuites, had any manner of charge in the Tabernacle.

† Ebr, according to the mouth, or word.
x So tha. Moses neither aded, nor diminished from that which the Lord commaunded him.

*** Leuit. 13. 3.**

*** Leuit. 13. 3.**

*** Leuit. 13. 3.**

¶ Or in a place out of the hoste.

a There were three manner of sinners of the Lord, of the Levites, of the Levites.

*** Leuit. 6. 3.**
b Commit any fault willingly.

*** Leuit. 6. 5.**

a If he be dead to whom the wrong is done, and also haue no kinsman.

d Offerings offered to the Lord, as first fruits, &c.

*** Leuit. 10. 12.**

a By breaking the bond of marriage, and displaying the husband.

† Ebr. If the spirit of ielousie come upon him.

And the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and
say vnto them, When a man or a woman doth se-
parate themselves to vow a vow of a Nazarite,
to separate himselfe vnto the Lord,

3 Hee shall abtaine from wine and strong
drinke, and shall drinke no fowre wine nor fowre
drinke, nor shall drinke any licour of grapes, nei-
ther shall eat fresh grapes nor dried.

4 As long as his abstinence endureth, shall he
eat nothing that is made of the wine of the vine,
neither the kernels, nor the huske.

5 While he is separate by his vow: the * razor
shall not come vpon his head, vntill the dayes be
out, in the which he separateth himselfe vnto the
Lord, he shall be holy, and shall let the locks of
the haire of his head grow.

6 During the time that he separateth him-
selfe vnto the Lord, he shall come at no dead
body:

7 He shall not make himselfe vncleane at the
death of his father or mother, brother, or sister:
for the consecration of his God is vpon * his
head.

8 All the dayes of his separation hee shall be
holy to the Lord.

9 And if any die suddenly by him, or he be-
ware, then the * head of his consecration shall be
defiled, and he shall shau his head in the day of
his cleansing: in the seventh day he shall shau it.

10 And in the eighth day hee shall bring two
turtles, or two young pigeons to the Priest, at
the doore of the tabernacle of the Congregation.

11 Then the Priest shall prepare the one for a
sinne offering, and the other for a burnt offering,
and shall make an atonement for him, because he
finned by * the dead: so shall he hallow his head
the same day.

12 And hee shall * consecrate vnto the Lord the
dayes of his separation, and shall bring a lambe
of a yeere olde for a trespass offering, and the
first dayes shall be void: for his consecration was
defiled.

13 ¶ This then is the lawe of the Nazarite:
When the time of his consecration is out, he shall
come to the doore of the tabernacle of the Con-
gregation.

14 And hee shall bring his offering vnto the
Lord, an hee lambe of a yeere old without blem-
ish, for a burnt offering, and a ffee lambe of a
yeere old without blemish, for a sinne offering,
and a ram without blemish, for peace offerings,

15 And a basket of vneleavened bread, of
* cakes of fine floure, mingled with oile, and wa-
fers of vneleavened bread anointed with oile, with
their meate offering, and their drinke offerings:

16 The which the Priest shall bring before
the Lord, and make his sin offering and his burnt
offering.

17 Hee shall prepare also the ram for a peace
offering vnto the Lord, with the basket of vnele-
avened bread, and the Priest shall make his meate
offering, and his drinke offering.

18 And * the Nazarite shall shau his head
of his consecration at the doore of the Taber-
nacle of the Congregation, & shall take the haire
of the head of his consecration, and * put it in the
fire which is vnder the peace offering.

19 Then the Priest shall take the foddren shoul-
der of the ramme, and an vneleavened cake out of
the basket, and a wafer vneleavened, and put them

vpon the hands of the Nazarite, after hee hath
shauen his consecration.

20 And the Priest shall * shake them to and
fro before the Lord, this is an holy thing for the
Priest: beside the * shauen breast, and besides the
heaue shoulder: so afterward the Nazarite may
drinke wine.

21 This is the lawe of the Nazarite, which he
hath vowed, and of his offering vnto the Lord for
his consecration, * besides that that he is able to
bring: according to the vow which he vowed, so
shall he do after the law of his consecration.

22 ¶ And the Lord spake vnto Moses, saying,
23 Speake vnto Aaron and to his sonnes, say-
ing, Thus shall ye * besse the children of Israel,
and say vnto them,

24 The Lord besse thee, and keepe thee,
25 The Lord make his face shine vpon thee,
and be mercifull vnto thee,

26 The Lord lift vp his countenance vpon
thee, and giue thee peace.

27 So they shall put my * Name vpon the
children of Israel, and I will besse them.

CHAP. VII.

2 The heads or princes of Israel offer as the setting up of the Ta-
bernacle, 10 And at the dedication of the Altar. 39 God
speakes to Moses from the Merits of the

NOW when Moses had finished the setting vp
of the Tabernacle, and * anointed it and fan-
cified it, and all the instruments thereof, and the
altar with all the * instruments thereof, and had
anointed them, and fancified them,

2 And the * princes of Israel heads ouer the
houses of their fathers, (they were the princes of
the tribes, who were ouer them that were num-
bered) offered,

3 And brought their offering before the Lord,
six: * couered charrets, and twelve oxen: one cha-
ret for two princes, and for euery one an ox, and
they offered them before the Tabernacle.

4 And the Lord spake vnto Moses, saying,
5 Take these of them, that they may be to do
the * seruice of the Tabernacle of the Congrega-
tion, and thou shalt giue them vnto the Leuites, to
euery man according vnto his office.

6 So Moses tooke the charrets and the oxen,
and gaue them vnto the Leuites:

7 Two charrets and foure oxen he gaue to the
sonnes of Gershon according vnto their * of-
fice.

8 And foure charrets and eight oxen he gaue
to the sonnes of Merari, according vnto their of-
fice, vnder the hand of Ithamar the sonne of Aa-
ron the Priest.

9 But to the sonnes of Kohath he gaue none,
because the charge of the Sanctuary belonged
to them, which they did beare vpon their shoul-
ders.

10 ¶ The princes also offered in the * dedica-
tion for the altar in the day that it was anointed:
then the princes offered their offering before the
altar.

11 And the Lord said vnto Moses, One prince
one day, and another prince another day, shall
offer their offering, for the dedication of the al-
tar.

12 ¶ So then on the first day did * Nahshon
the sonne of Aminadab of the tribe of Iudah
offer his offering.

13 And his offering was a siluer charger of an
hundredth and thirty shekels weight, a siluer bowle
of

* Exod. 29. 27.

[Or, with the breast]

k At the least he
shall do this, he
be able to offer
no more.

l That is, pray for
them, Eccles. 36. 17

m They shall pray
in my Name for
them.

* Exod. 40. 18

Or, vessels.

Or, captiues

a Like hee, lit-
ters, to keepe the
things that were
caried in them,
from the weather.

b That is, carry
things & stuffe in.

c For their vic-
tims with.

d The holy things
of the Sanctuary
must be caried vpon
their shoulders,
and not drauen
with oxen, Chap.
4. 15.

e That is, when
the first sacrifice
was offered, ded-
icated by Aaron,
Leuit. 9. 1.

[The offering of
Nahshon,

* *Zanith.*

of leuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meat offering,

14 An incense cup of golde of ten shekels, full of incense,

15 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

16 An hee goat for a sinne offering,

17 And for peace offerings, two bullocks, five rammes, five hee goats, and five lambes of a yeere old: this was the offering of Nahshon the sonne of Amminadab.

¶ The offering of
Nethaneel,

18 ¶ The second day ¶ Nethaneel, the sonne of Zuar, prince of the tribe of Issachar did offer:

19 Who offered for his offering a siluer charger of an hundredth and thirtie shekels weight, a siluer bowle of leuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meat offering,

20 An incense cup of golde of ten shekels, full of incense,

21 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

22 An hee goat for a sinne offering,

23 And for peace offerings, two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Nethaneel the sonne of Zuar.

¶ The offering of
Eliab;

24 ¶ The third day ¶ Eliab the sonne of Helon prince of the children of Zebulun offered.

25 His offering was a siluer charger of an hundredth and thirtie shekels weight, a siluer bowle of leuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meat offering,

26 A golden incense cup of ten shekels, full of incense,

27 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

28 An hee goat for a sinne offering,

29 And for peace offerings, two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Eliab the sonne of Helon.

¶ The offering of
Elizur.

30 ¶ The fourth day ¶ Elizur the sonne of Shedeur prince of the children of Reuben offered.

31 His offering was a siluer charger of an hundredth and thirtie shekels weight, a siluer bowle of leuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meat offering,

32 A golden incense cup of ten shekels, full of incense,

33 A yong bullocke, a ram, a lambe of a yeere old, for a burnt offering,

34 An hee goat for a sinne offering,

35 And for a peace offering, two bullocks, five rammes, five hee goats, and five lambes of a yeere old: this was the offering of Elizur the sonne of Shedeur.

¶ The offering of
Shelumiel.

36 ¶ The fifth day ¶ Shelumiel the sonne of Zurishaddai, prince of the children of Simeon offered.

37 His offering was a siluer charger of an hundredth and thirtie shekels weight, a siluer bowle of leuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meat offering,

38 A golden incense cup of ten shekels, full of incense,

39 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

40 An hee goat for a sinne offering,

41 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Shelumiel the sonne of Zurishaddai.

42 ¶ The sixth day ¶ Eliaph the sonne of Deuel prince of the children of Gad offered.

¶ The offering of
Eliaph.

43 His offering was a siluer charger of an hundredth and thirtie shekels weight, a siluer bowle of leuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meat offering,

44 A golden incense cup of ten shekels, full of incense,

45 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

46 An hee goat for a sinne offering,

47 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Eliaph the sonne of Deuel.

48 ¶ The seventh day ¶ Elifhama the sonne of Ammiud prince of the children of Ephraim offered.

¶ The offering of
Elifhama.

49 His offering was a siluer charger of an hundredth and thirtie shekels weight, a siluer bowle of leuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meat offering,

50 A golden incense cup of ten shekels, full of incense,

51 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

52 An hee goat for a sinne offering,

53 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Elifhama the sonne of Ammiud.

54 ¶ The eighth day offered ¶ Gamliel the son of Pedazur, prince of the children of Manasseh.

¶ The offering of
Gamliel.

55 His offering was a siluer charger of an hundredth and thirtie shekels weight, a siluer bowle of leuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meat offering,

56 A golden incense cup of ten shekels, full of incense,

57 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

58 An hee goat for a sinne offering,

59 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Gamliel the sonne of Pedazur.

60 ¶ The ninth day ¶ Abidan the sonne of Gideon prince of the children of Benjamin offered.

¶ The offering of
Abidan.

61 His offering was a siluer charger of an hundredth and thirtie shekels weight, a siluer bowle of leuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meat offering,

62 A golden incense cup of ten shekels, full of incense,

63 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

64 An hee goat for a sinne offering,

65 And for a peace offering, two bullocks, five rammes,

rammes, five hee goates, five lambs of a yeere olde: this was the offering of Abidan the sonne of Gideon.

The offering of
Ammihaddai.

66 ¶ The tenth day ¶ Ahiezer the sonne of Ammihaddai, prince of the children of Dan offered.

67 His offering was a silver charger of an hundredth and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.

68 A golden incense cup of ten shekels, full of incense,

69 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

70 An hee goat for a sinne offering,
71 And for a peace offering, two bullocks, five rammes, five hee goates, five lambs of a yeere olde: this was the offering of Ahiezer the sonne of Ammihaddai.

The offering of
Ocran.

72 ¶ The eleventh day ¶ Pagiel the sonne of Ocran, prince of the children of Aser offered.

73 His offering was a silver charger of an hundredth and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

74 A golden incense cup of ten shekels, full of incense,

75 A yong bullocke, a ram, a lambe of yeere olde for a burnt offering,

76 An hee goat for a sinne offering,

77 And for a peace offering, two bullocks, five rams, five hee goates, five lambs of a yeere olde: this was the offering of Pagiel the sonne of Ocran.

The offering of
Ahira.

78 ¶ The twelfth day ¶ Ahira the sonne of Eran, prince of the children of Naphtali offered.

79 His offering was a silver charger of an hundredth and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

80 A golden incense cup of ten shekels, full of incense,

81 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

82 An hee goat for a sinne offering,

83 And for peace offerings, two bullocks, five rammes, five hee goates, five lambs of a yeere olde: this was the offering of Ahira the sonne of Eran.

This was the
offering of the
princes, when
Aaron did dede
the Altar.

84 This was the dedication of the Altar by the princes of Israel, when it was anointed: twelve chargers of silver, twelve silver bowles, twelve incense cups of golde,

85 Every charger containing an hundredth and thirty shekels of silver, & every boule seventy: all the silver wellet contained two thousand and foure hundredth shekels, after the shekel of the Sanctuary:

86 Twelve incense cups of gold full of incense, containing ten shekels every cup, after the shekel of the Sanctuary: all the gold of the incense cups was an hundredth and twentie shekels.

87 All the bullockes for the burnt offering were twelve bullocks, the rams twelve the lambs of a yeere old twelve, with their meate offerings, and twelve hee goates for a sinne offering.

88 And all the bullockes for the peace offerings were foure and twentie bullockes, the rammes

sixtie, the hee goates sixtie, the lambs of a yeere olde sixtie: this was the dedication of the Altar, after that it was anointed.

89 And when Moses went into the Tabernacle of the Congregation, to speake with God, hee heard the voice of one speaking vnto him from the Mercisate, that was vpon the Arke of the Testimony: betweene the two Cherubims, and he spake vnto him.

CHAP. VIII.

2 The order of the lamps. 6 The purifying and offering of the Levites. 22 The age of the Levites when they are received to service, and when they are dismissed.

And the Lord spake vnto Moses, saying,
2 Speake vnto Aaron, and say vnto him, When thou lightest the lamps, the seven lamps shall giue light toward the forefront of the Candlestick.

3 And Aaron did so, lighting the lampes thereof toward the forefront of the Candlestick, as the Lord had commanded Moses.

4 And this was the worke of the Candlestick, euen of gold beaten out with the hammer, both the shaft, and the flower thereof: was beaten out with the hammer: according to the paterne which the Lord had shewed Moses, so made he the Candlestick.

5 ¶ And the Lord spake vnto Moses, saying,

6 Take the Levites from among the children of Israel, and purifie them,

7 And thus shalt thou doe vnto them, when thou purifiest them, Sprinkle water of purification vpon them, & let them shauel all their flesh, and wash their clothes: so they shall be cleane.

8 Then they shall take a yong bullocke with his meate offering of fine flour, mingled with oyle, and another yong bullocke shalt thou take for a sinne offering.

9 Then thou shalt bring the Levites before the Tabernacle of the Congregation, and assemble all the Congregation of the children of Israel.

10 Thou shalt bring the Levites also before the Lord, and the children of Israel shall put their hands vpon the Levites,

11 And Aaron shall offer the Levites before the Lord, as a shake offering of the children of Israel, that they may execute the seruice of the Lord.

12 And the Levites shall put their hands vpon the heads of the bullocks, and make thou the one a sinne offering, and the other a burnt offering vnto the Lord, that thou mayest make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron and before his sonnes, and offer them as a shake offering to the Lord.

14 Thus thou shalt separate the Levites from among the children of Israel, and the Levites shall be mine.

15 And afterward shall the Levites go in, to serue in the Tabernacle of the Congregation, and thou shalt purifie them & offer them, as a shake offering.

16 For they are freely given vnto me from among the children of Israel, for such as open any wombe: for all the first borne of the children of Israel haue I taken them vnto me.

17 ¶ For all the first borne of the children of Israel are mine, both of man and of beast: since the day that I smote every first borne in the land of Egypt, I sanctified them for my selfe.

g By Aaron.
h That is, the Sanctuary.

i According as he had promised, Exod. 15. 22.

a To that part which is over against the Candlestick, Exod. 25. 37.

* Exod. 25. 18.
b And not to gather of diuers pieces.

c In Hebrew, it is called the water of sinne, because it is made to purge sinne, as Chap. 19. 9.

d That thou mayest doe this in presence of them all.

e Meaning, certayne of them in the name of the whole.

* Chap. 3. 45.

* Chap. 3. 9.
f That is, they that are the first borne.

* Exod. 13. 2.
like 2. 3.

18 And

18 And I haue taken the Leuites for all the first borne of the children of Israel,

19 And haue giuen the Leuites as a gift vnto Aaron, and to his ſonnes from among the children of Israel: to doe the ſeruiſe of the ſ children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there be no plague among the children of Israel, when the children of Israel come neere vnto the Sanctuary.

20 ¶ Then Moſes and Aaron and all the Congregation of the children of Israel did with the Leuites, according vnto all that the Lorde had commanded Moſes concerning the Leuites: ſo did the children of Israel vnto them.

21 So the Leuites were purified, and waſhed their clothes, and Aaron offered them as a ſhake offering before the Lorde, and Aaron made an atonement for them, to purifie them.

22 And after that, went the Leuites in to doe their ſeruiſe in the Tabernacle of the Congregation, before Aaron and before his ſonnes: as the Lorde had commanded Moſes concerning the Leuites, ſo they did vnto them.

23 ¶ And the Lorde ſpake vnto Moſes, ſaying,

24 This alſo beſongeth to the Leuites: from ſue and twentie yeere old and vpward, they ſhall goe in, to execute their office in the ſeruiſe of the Tabernacle of the Congregation.

25 And after the age of ſiftie yeere, they ſhall ceate from executing the office, and ſhall ſerue no more.

26 But they ſhall miniſter with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they ſhall doe no ſeruiſe: thus ſhalt thou doe vnto the Leuites touching their charges.

CHAP. IX.

The Paſſeouer is commanded againe. 13 The puniſhment of them that ſtrayge out the Paſſeouer. 15 The cloud conſidereth the Iſraelites through the wilderness.

And the Lorde ſpake vnto Moſes in the wilderness of Sinai, in the ſiſt moneth of the ſecond yeere, after they were come out of the land of Egypt, ſaying,

2 The children of Israel ſhall alſo celebrate the Paſſeouer at the time appointed thereunto.

3 In the fourteenth day of this moneth at euen, ye ſhall keepe it in his due ſeaſon: according to all the ordinances of it, and according to all the ceremonies thereof ſhall ye keepe it.

4 Then Moſes ſpake vnto the children of Israel, to celebrate the Paſſeouer.

5 And they kept the Paſſeouer in the fourteenth day of the ſiſt moneth at euen in the wilderness of Sinai: according to all that the Lorde had commanded Moſes, ſo did the children of Israel.

6 ¶ And certaine men were deſiled by a dead man, that they might not keepe the Paſſeouer the ſame day: and they came before Moſes and before Aaron the ſame day.

7 And thoſe men ſaid vnto him, We are deſiled by a dead man: wherefore are we kept backe that we may not offer an offering vnto the Lorde in the time thereunto appointed among the children of Israel?

8 Then Moſes ſaid vnto them, Stand ſtill, and I will heare what the Lorde will command concerning you.

9 ¶ And the Lorde ſpake vnto Moſes, ſaying, 10 Speake vnto the children of Israel, and ſay, If any among you, or of your poſteritie ſhall be vnclene by the reaſon of a corpe, or be in a long iourney, he ſhall keepe the Paſſeouer vnto the Lorde.

11 In the fourteenth day of the ſecond moneth at euen they ſhall keepe it: with vnclenened bread, and towre herbes ſhall they eate it.

12 They ſhall leaue none of it vnto the morning, nor breake any bone of it: according to all the ordinance of the Paſſeouer ſhall they keepe it.

13 But the man that is cleane and is not in a iourney, & is negligent to keepe the Paſſeouer, the ſame perſon ſhall be cut off from his people: becauſe he brought not the offering of the Lorde in his due ſeaſon, that man ſhall beare his ſinne.

14 And if a ſtranger dwell among you, & will keepe the Paſſeouer vnto the Lorde, as the ordinance of the Paſſeouer, and as the manner thereof, ſo ſhall he doe: ye ſhall haue one law both for the ſtranger, and for him that was borne in the ſame land.

15 ¶ And when the Tabernacle was reared vp, a cloud covered the Tabernacle, namely, the Tabernacle of the Teſtimonie: and at euen there was vpon the Tabernacle, as the appearance of fire vntill morning.

16 So it was alway: the cloud couered it by day, and the appearance of fire by night.

17 And when the cloud was taken vp from the Tabernacle, then afterward the children of Israel iourneyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 And at the commandement of the Lorde the children of Israel iourneyed, and at the commandement of the Lorde they pitched: as long as the cloud abode vpon the Tabernacle, they ſlay ſtill.

19 And when the cloud taried ſtill vpon the Tabernacle a long time, the children of Israel kept the watch of the Lorde, and iourneyed not.

20 So when the cloud abode a few dayes vpon the Tabernacle, they abode in their tents according to the commandement of the Lorde: for they iourneyed at the commandement of the Lorde.

21 And though the cloud abode vpon the Tabernacle from euen vnto the morning, yet if the cloud was taken vp in the morning, then they iourneyed: whether by day or by night the cloud was taken vp, then they iourneyed.

22 Or if the cloud taried two dayes, or a moneth, or a yeere vpon the Tabernacle abiding thereon, the children of Israel abode ſtill, and iourneyed not: but when it was taken vp, they iourneyed.

23 At the commandement of the Lorde they pitched, and at the commandement of the Lorde they iourneyed, keeping the watch of the Lorde at the commandement of the Lorde by the hand of Moſes.

CHAP. X.

The uſe of the ſiluer Trumpets. 11 The Iſraelites depart from Sinai. 14 The captiues of the haſte are numbered. 30 Hobab reſuſeth to goe with Moſes by ſome in law.

And the Lorde ſpake vnto Moſes ſaying, 2 Make thee two trumpets of ſiluer: of an whole piece ſhalt thou make them, that thou mayeſt vſe them for the aſſembly of the Congregation, and for the departure of the campe.

3 And

2 Which ſeruiſe the Iſraelites ſhould els doe,

16 Becauſe the Leuites goe into the Sanctuary in their name,

1 In their preſence ſerue, to be true therein,

16 Such offices was paſſeoullas to beate our ſinnes and ſuch like. 1 To ſing Pſalms, and ſinging, conſoling and keeping the things in order.

¶ Exod. 12. 1. Leuit. 2. 3. 5 chap. 28. 16. dent. 16. 2.

¶ Exod. 12. 6. dent. 16. 2.

2 Euen in all points a. the Lorde had inflicted it.

b By teaching a corpe, or being at the buriall.

c Or, celebrate the Paſſeouer the ſecond day of the ſiſt moneth.

d And come come where the Tabernacle is, when others keep it.

e So that there cleane, and they that are not cleane, haue a moneth longer guarded vnto them.

¶ Exod. 12. 46. dent. 19. 3. 5.

f Where the Paſſeouer is a ſeruiſe.

¶ Exod. 12. 46. dent. 19. 3. 5.

g Like a pillar, reade Exod. 13. 21.

¶ Exod. 12. 46. dent. 19. 3. 5.

¶ Exod. 12. 46. dent. 19. 3. 5.

¶ Exod. 12. 46. dent. 19. 3. 5.

¶ Exod. 12. 46. dent. 19. 3. 5.

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¶ Exod. 12. 46. dent. 19. 3. 5.

¶ Exod. 12. 46. dent. 19. 3. 5.

¶ Exod. 12. 46. dent. 19. 3. 5.

3 And when they shal blow with them,all the Congregation shall assemble to thee before the doore of the Tabernacle of the Congregation.

4 But if they blow with one, then the Princes, or heads ouer the thousands of Israel shall come vnto thee.

5 But if yee blow an alarme, then the campe of them that pitch on the East part,shal go forward.

6 If yee blow an alarme the second time,then the hofte of them that lie on the Southside, shall march: for they shall blowe an alarme when they remoue.

7 But in the assembling the Congregation,ye shall blow without an alarme.

8 And the sonnes of Aaron the Priest shall blow the trumpets, and yee shall haue them as a law for euer in your generations.

9 And when yee goe to warre in your land against the enemye that vexeth you,ye shall blow an alarme with the trumpets, and ye shall be remembered before the Lord your God, and shalbe saued from your enemies.

10 Also in the day of your gladnesse,and in your feast dayes,& in the beginning of your monthes,ye shall also blow the trumpets || ouer your burnt sacrifices, and ouer your peace offerings, that they may be a remembrance for you before your God: I am the Lord your God.

11 ¶ And in the second yee, in the second month, and in the twentieth day of the moneth the cloude was taken vp from the Tabernacle of the Testimonie.

12 And the children of Israel departed on their || journeyes out of the desert of Sinai, and the cloude rested in the wilderness of Paran.

13 So they first tooke their journey at the commandement of the Lord, by the hand of Moses.

14 ¶ In the first place went the standerd of the hofte of the children of Iudah according to their armies: and * Nahshon the sonne of Amminadab was ouer his band.

15 And ouer the band of the tribe of the children of Issachar was Nethanel the sonne of Zuar.

16 And ouer the band of the tribe of the children of Zebulun was Eliab the sonne of Helon.

17 When the Tabernacle was taken downe, then the sonnes of Gerſhen and the sons of Merari went forward bearing the Tabernacle.

18 ¶ After,departed the standerd of the hofte of Reuben, according to their armies, and ouer his band was Elizur the sonne of Shedeur.

19 And ouer the band of the tribe of the children of Simeon was Shelumiel the sonne of Zurishaddai.

20 And ouer the band of the tribe of the children of Gad was Eliasaph the sonne of Deuel.

21 The Kohathites also went forward and bare the Sanctuary, and the former did set vp the Tabernacle against they came.

22 ¶ Then the standerd of the hofte of the children of Ephraim went forward according to their armies, and ouer his band was Elishama the sonne of Ammuid.

23 And ouer the band of the tribe of the sons of Manasse was Gamliel the sonne of Pedazur.

24 And ouer the band of the tribe of the sons of Benjamin was Abidan the sonne of Gideon.

25 ¶ Last, the standerd of the hofte of the children of Dan marched, gathering all the

hostes according to their armies: and ouer his band was Ahiezer the sonne of Ammishaddai.

26 And ouer the band of the tribe of the children of Asher was Pagiel the sonne of Ocran.

27 And ouer the band of the tribe of the children of Naphtali was Ahira the sonne of Enan.

28 ¶ These were the remouings of the children of Israel according to their armies, when they marched.

29 ¶ After, Moses sayde vnto Hobab the sonne of Reuel the Midianite, the father in law of Moses. We goe into the place, of which the Lord said, I will giue it you. Come thou with vs, and we will doe thee good: for the Lord hath promised good vnto Israel.

30 And he answered him, I wil not goe: but I will depart to mine owne cuntry, and to my kindred.

31 Then he said, I pray thee, leaue vs not: for thou knowest our camping places in the wilderness: therefore thou mayest be t our guide.

32 And if thou goe with vs, what goodnesse the Lorde shall shew vnto vs, the same will wee shew vnto thee.

33 ¶ So they departed from the Mount of the Lord, three dayes journey: and the Arke of the covenant of the Lord went before them in the three dayes journey, to search out a resting place for them.

34 And the cloude of the Lord was vpon them by day,when they went out of the campe.

35 And when the Arke went forward, Moses said, * Rise vp,Lord,& let thine enemies be scattered, and let them that hate thee, flee before thee.

36 And when hee rested, he sayd, Returne, O Lord, to the thousandth of Israel.

CHAP. XI.

1 The people murmured, and punished with fire. 2 The people luteſh after Bala. 3 They loath Manna. 4 The weake faith of Moses. 5 The Lord diſturbeth the burden of Moses to Ieremias the Aſſyrian. 6 The Lord ſendeth quail. 7 Their luſt unſatisfied.

WHEN the people became murmurers, it displeased the Lord: and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and consumed the utmost part of the hofte.

2 Then the people cryed vnto Moses: and when Moses prayed vnto the Lord, the fire was quenched.

3 And he called the name of that place || Taberah, because the fire of the Lord burnt among them.

4 ¶ And a number of people that was among them, fell a lusting, and turned away, and the children of Israel also wept and sayd, Who shall giue vs flesh to eate?

5 We remember the fish which we did eate in Egypt for nought the cucumbers, & the peons, and the leekes, and the onions, and the garlicke.

6 But now our soules are dried away, we can see nothing but this Manna.

7 (The Manna also was as coriander feede, and his colour like the colour of bedellum.

8 The people went about and gathered, and ground it in milles, or beat it in morters, and baked it in a cauldron, and made cakes of it, and the taste of it was like vnto the taste of fresh oyle.

9 And when the dewe fell downe vpon the hofte in the night, the Manna fell with it.)

10 ¶ Then Moses heard the people weepe throughout their families, every man in the doore of his tent, and the wrath of the Lord was grievously

1 This was the order of their hofte when they remoued.

2 Some thinke that Reuel, Iethro, Hobab, and Beel were all one: King faith, that Reu. I was Iethros father: to Hobab was Moſes ſatiſſer in law, looke Exo. 18. and 18. 1 and Iudg. 4. 1.

† Ebr. 121 vnto th.

n Mount Sinai, or Horeb.

* Pſal. 88. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

† Ebr. a twiſſe complaint. † Ebr. it was tuiſe in the cares of the Lord. * Pſal. 78. 21.

|| Or, burning.

a Which were of theſe ſtrangers that came out of Egypt with them. b From God. c For a ſmall price or good change. d For the greater liſt of Bala. * Exo. 16. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

b This is the order of their hofte when they remoued.

d So the order of the hofte must be the same as the order of the hofte.

e When the hofte was in the wilderness, they were in the wilderness.

f In keeping this order in their journey.

g Chap. 12.

h Chap. 12.

i With all the appointed order.

k Upon their shoulders. * Chap. 4. 4. i The Levites and G. Ithamar.

l Having none of the former that failed in the way.

grieuouſly kindled: alſo Moſes was grieued.

11 And Moſes ſaid vnto the Lord, Wherefore haſt thou vexed thy ſeruant? and why haue I not found favour in thy ſight, ſeeing thou haſt put the charge of all this people vpon me?

12 Haue I conceived all this people? or haue I begotten them, that thou ſhouldeſt ſay vnto me, Carry them in thy boſome (as a nurſe beareth the ſucking child) vnto the land, for the which thou ſwareſt vnto their fathers?

13 Where ſhould I haue fleſh to giue vnto all this people? for they weepe vnto me, ſaying, Giue vs fleſh that we may eate.

14 I am not able to beare all this people alone, for it is too heauie for me.

15 Therefore if thou deale thus with mee, I pray thee, if I haue found favour in thy ſight, kill me, that I behold not my miſery.

16 ¶ Then the Lord ſaid vnto Moſes, Gather vnto mee ſeuentie men of the Elders of Iſrael, whom thou knoweſt, that they are the elders of the people, and gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, and let them ſtand there with thee.

17 And I will come downe, and talke with thee there, and take of the Spirit, which is vpon thee, and put vpon them, and they ſhall beare the burthen of the people with thee: ſo thou ſhalt not beare it alone.

18 Furthermore thou ſhalt ſay vnto the people, ¶ Be ſanctified againſt to morrow, and ye ſhall eate fleſh: for you haue wept in the eares of the Lord, ſaying, Who ſhall giue vs fleſh to eate? for we were better in Egypt: therefore the Lord will giue you fleſh, and ye ſhall eate.

19 Ye ſhall not eat one day nor two dayes, nor ſixe dayes, neither ten dayes, nor twenty dayes,

20 But a whole moneth, vntill it come out at your noſtrils, and be loſtome vnto you, becauſe ye haue contemned the Lord, which is among you, and haue wept before him, ſaying, Why came we hither out of Egypt?

21 And Moſes ſaid, Sixe hundred thouſand footmen are there of the people, among whom I am: and thou ſayeſt, I will giue them fleſh, that they may eate a moneth long.

22 Shall the ſheepe and the beecues bee ſlaue for them to finde them? either ſhall all the fiſh of the ſea bee gathered together for them to ſuffice them?

23 And the Lord ſayde vnto Moſes, Is the Lords hand ſhortened? thou ſhalt ſee now whether my worde ſhall come to paſſe vnto thee, or no.

24 ¶ So Moſes went out, and told the people the words of the Lord, and gathered ſeuentie men of the Elders of the people, and let them ſtand about the Tabernacle.

25 Then the Lord came downe in a cloud, and ſpake vnto him, and tooke of the Spirit that was vpon him, and put it vpon the ſeuentie Ancient men: and when the Spirit reſted vpon them, then they prophesied, and did not ceaſe.

26 But there remained two of the men in the hoſte: the name of the one was Eldad, and the name of the other Medad, and the Spirit reſted vpon them, (for they were of them that were written, and went not out vnto the Tabernacle) and they prophesied in the hoſte.

27 Then there ranne a yong man, and tolde Moſes, and ſayd, Eldad and Medad doe prophesie

in the hoſte.

28 And Iſoſua the ſonne of Nun the ſeruant of Moſes one of his yong men answered & ſaid, My lord Moſes, forbid them.

29 But Moſes ſayde vnto him, Enueiſt thou for my ſake? yea, would God that all the Lords people were Prophets, and that the Lord would put his Spirit vpon them.

30 And Moſes returned into the hoſte, he and the Elders of Iſrael.

31 Then there went forth a winde from the Lord, and brought quales from the Sea, and let them fall vpon the campe, a dayes iourney on this ſide, and a dayes iourney on the other ſide, round about the hoſte, and they were about two cubites aboue the earth.

32 Then the people aroſe, all that day, and all the night, and all the next day, and gathered the quales: he that gathered the leaſt, gathered ten Homers full, and they ſpread them abroad for their vſe round about the hoſte.

33 While the fleſh was yet betweene their teeth, before it was chewed, euen the wrath of the Lord was kindled againſt the people, and the Lord ſmote the people with an exceeding great plague.

34 So the name of the place was called, ¶ Kibroth-hattaauah: for there they buried the people that fell a luſting.

35 From Kibroth-hattaauah the people tooke their iourney to Hazeroth, and abode at Hazeroth.

CHAP. XII.

1 Aaron and Miriam grudge againſt Moſes. 20 Miriam is ſtricken with leproſie, and healeth as the prayer of Moſes.

AFTERWARD Miriam and Aaron ſpoke againſt Moſes, becauſe of the woman of Ethiopia whom he had married (for he had married a woman of Ethiopia)

2 And they ſaid, What? hath the Lord ſpoken but only by Moſes? hath he not ſpoken alſo by vs? and the Lord heard *theu*.

3 (But Moſes was a very meeke man aboue all the men that were vpon the earth)

4 And by and by the Lord ſaid vnto Moſes, and vnto Aaron, and vnto Miriam, Come out ye three vnto the Tabernacle of the Congregation: and they three came forth.

5 Then the Lord came downe in the pillar of the cloud, and ſtood in the doore of the Tabernacle, and called Aaron and Miriam, and they both came forth.

6 And hee ſayd, Heare now my wordes, If there be a Prophet of the Lord among you, I will be knowne to him by a viſion, and will ſpeake vnto him by dreame.

7 My ſeruant Moſes is not ſo, who is faithfull in all mine houſe.

8 Vnto him will I ſpeake my mouth to mouth, and by viſion, and not in darke words, but hee ſhall ſee the ſimilitude of the Lord. Wherefore then were ye not afraid to ſpeake againſt my ſeruant, euen againſt Moſes?

9 Then the Lord was very angry with them, and departed.

10 Alſo the cloud departed from the Tabernacle: and behold, Miriam was leprouſe like ſnow: and Aaron looked vpon Miriam, and behold, ſhe was leprouſe.

11 Then Aaron ſayd vnto Moſes, Alas, my lord, I beſeech thee, lay not the ſinne vpon vs, which

Or, call inuited.
f Or, wherein haue I displeased thee?
g Am their father, that none may have the charge of them, but I?
h Of Canaan promised by an oath to our fathers.

I had rather die than to see my grieuance: misery thus daily increaſe by their rebellion.

k I will distribute my Spirit among them, as I have done to thee.

l Prepare your felices that ye be not vicine.

m Or, call him off, because ye refused Manna, which he appointed as wont meete for you.
n Who leade him and gouerneth you.
o Of whom I haue the charge.

* Iſa. 50. 2. ſaid 59. 13.

¶ Or, ſeparated, as verſe 17.

p From that day the Spirit of prophesie did not faile them.

Or, yong men whom he had ſent from his houſe. f. Soth him, ſeele was in the Apollon, 38. 18. p. 43.

* Exod. 12. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

f Of Homers full. 1. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* 2. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Or, great of the

Or, manna.

a 2. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

c These were two ordinarie men.

d In all that which was his Church.

e So first was man was able to comprehend, which he called his base part.

f From the door of the Tabernacle.

Exod. 12. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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which we haue foolishly committed, and wherein we haue sinned.

12 Lether not, I pray thee, be as one s dead, of whom the flesh is halfe consumed, when he commeth out of his mothers wombe.

13 Then Moses cryed vnto the Lord, saying, O God, I beseech thee, heale her now.

14 ¶ And the Lord said vnto Moses, If her father had ^h spit in her face, should shee not haue bene ashamed seuen dayes? Let her be ^e shut out of the hoste seuen dayes, and after she shall be receiued.

15 So Miriam was shut out of the hoste seuen dayes, and the people remoued not, till Miriam was brought in againe.

CHAP. XIII.

¶ Certaine men were sent to search the lande of Canaan. 24 They bring of the fruit of the lande. 31 Calb comforteth the people against the discouraging of the other spies.

Then afterwarde the people remoued from Hazeroth, and pitched in the wilderness of Paran.

2 ¶ And the Lord spake vnto Moses, saying, 3 Send thou men out to search the lande of Canaan which I giue vnto the children of Israel: of euery tribe of their fathers shal ye send a man, such as are all rulers among them.

4 Then Moses sent them out of the wilderness of Paran at the commandement of the Lord: all those men were heads of the children of Israel.

5 Also their names are these: of the tribe of Reuben, Shammua the sonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the sonne of Hori:

7 Of the tribe of Iudah, Caleb the sonne of Iephunneh:

8 Of the tribe of Issachar, Igal the sonne of Ioseph:

9 Of the tribe of Ephraim, ¶ Oshea the sonne of Nun:

10 Of the tribe of Benjamin, Palti the sonne of Raphai:

11 Of the tribe of Zebulun, Gaddiel the sonne of Sodi:

12 Of the tribe of Ioseph, to wit, of the tribe of Manasseh, Gaddi the sonne of Sufi:

13 Of the tribe of Dan, Ammiel the sonne of Gemalli:

14 Of the tribe of Asher, Sethur the sonne of Michael:

15 Of the tribe of Naphtali, Nahbi the sonne of Vophsi:

16 Of the tribe of Gad, Geuel the sonne of Machi.

17 These are the names of the men, which Moses sent to spie out the lande: and Moses called the name of Oshea the sonne of Nun, Iehoshua.

18 So Moses sent them to spie out the lande of Canaan, and said to them, Go vp this way toward the South, and go vp into the mountains,

19 And consider the lande what it is, and the people that dwell therein, whether they be strong or weake, either few or many.

20 Also what the lande is that they dwell in, whether it be good or bad: and what cities they be, that they dwell in, whether they dwell in tents, or in walled townes:

21 And what the land is: whether it be fat or leane, whether there bee trees therein, or not,

And be of good courage, and bring of the fruit of the land (for then was the time of the first ripe grapes.)

22 ¶ So they went vp. and searched out the lande, from the wilde nesse of Zin vnto Rehob, to go to Hamath,

23 And they ascended toward the South, and came vnto Hebron, where were Ahiman, Shephai, and Talmai, the sonnes of Anak. And g Hebron was built seuen yeere before Zoan in Egypt.

24 ¶ Then they came to the riuer of Eschol, and cut downe thence a branch with one cluster of grapes, and they bare it vpon a barre betweene two, and brought of the pomegranates and of the figges.

25 That place was called the ¶ riuer Eschol, because of the cluster of grapes, which the children of Israel cut downe thence.

26 Then after fourtie dayes, they turned again from searching of the land.

27 And they went and came to Moses and to Aaron, and vnto all the Congregation of the children of Israel, in the wilderness of Paran, to Kadesh, and brought to them, and to all the Congregation tidings, and shewed them the fruit of the land.

28 And they told him, and said, We came vnto the land whither thou hast sent vs, and surely it floweth with milke and hony: and here is of the fruit of it.

29 Neuertheless the people bee strong that dwell in the land, and the cities are walled and exceeding great: and moreover, wee sawe the sonnes of Anak there.

30 The Amalekites dwell in the South country, and the Hittites, and the Jebusites, and the Amorites dwell in the mountains, and the Canaanites dwell by the sea, and by the coasts of Iorden.

31 Then Calb stilled the people before Moses, and said, Let vs goe vp at once, and possesse it: for vndoubtedly we shall ouercome it.

32 But the men that went vp with him, sayd, We bee not able to go vp against the people: for they are stronger then we.

33 So they brought vp an euill report of the land which they had searched for the children of Israel, saying, The land which we haue gon thorow to search it out, is a land that eateth vp the inhabitants thereof: for all the people that wee saw in it, are men of great stature.

34 For there we saw giants, the sonnes of Anak, which come of the giants, so that we seemed in our sight like grasshoppers: and so wee were in their sight.

CHAP. XIII.

¶ The people murmure against Moses. 10 They would haue stoned Caleb and Iehoshua. 15 Moses pacifieth God by his prayer. 45 The people that would enter into the land contrary to Gods will, are slaine.

Then all the Congregation lifted vp their voyce, and cryed: and the people wept that night.

2 And all the children of Israel murmured against Moses and Aaron: and the whole assembly sayd vnto them, Would God we had died in the land of Egypt, or in this wilderness: would God we were dead.

3 Wherefore now hath the Lord brought vs into this land to fall vpon the sword? our wives, and our children shalbe taken: were it not better for vs to returne into Egypt?

e Which was in the wilderness of Paran.

f Which were a kind of gyants. g Declining the antiquity thereof also Abraham, Sara, Ishak, and Isaac were buried there.

* Deut. 1. 24. For the valley of Eschol is in the valley of grapes.

h Called also Kadesh-barnea.

i That is, Moses.

* Exod. 33. 3.

h Ahiman, Shephai, and Talmai, whom Calb slew afterward, Iosh. 11. 21, 22.

¶ Or, murmuring against Moses.

i The giants were so cruel, that they spoiled and killed out another and those that came to them.

a Such as were afraid at the report of the ten spies.

b To our enemies the Canaanites.

The prayer of Moses for the people.

Numbers.

Their infidelitie threatned

o Lamenting the people, and praying for them.

*Ezechiel 9. 9.
3. mach. 2. 16.

d For sorrow bearing their blame.

e We shall easily overcome them.
f Thine the condition of them that would persevere in Gods cause, o be perfected of the multitude.

*Exod. 32. 12.

*Exod. 17. 10. to 17.

*Exod. 17. 11.

g So that none shall escape.

*Deut. 9. 18.

*Exod. 32. 6.
p. 1. to 18.
*Psal. 105. 3.
*Exod. 10. 5.
and 34. 7.

h In that he destroyed no. them utterly but left their posteritie and certaine to enter.

i That is sundry times and often.

*Job. 42. 6.

4 And they sayd one to another, Let vs make a captain and returne into Egypt.

5 Then Moses and Aaron fell on their faces before all the assembly of the Congregation of the children of Israel.

6 *And Ioshua the sonne of Nun, and Caleb the sonne of Iephunneh two of them that searched the land, 4 rent their clothes,

7 And spake vnto al the assembly of the children of Israel, saying, The land which we walked thorow to search it, is a very good land.

8 If the Lord loue vs, hee will bring vs into this land, and giue it vs, which is a land that floweth with milke and hony.

9 But rebell not yee against the Lord, neither feare yee the people of the land: for they are *but* bread for vs: their shield is departed from them, and the Lord is with vs, feare them not.

10 And all the multitude sayd, f Stone them with stones: but the glory of the Lord appeared in the Tabernacle of the Congregation before all the children of Israel.

11 And the Lord sayd vnto Moses, How long will this people prouoke me, and how long will it be yer they beleue me, for all the signes which I haue shewed among them?

12 I will smite them with the pestilence and destroy them, and wil make thee a greater nation and mightier then they.

13 But Moses sayd vnto the Lord, *When the Egyptians shall heare it, (for thou broughtest this people by thy power from among them)

14 Then they shall say to the inhabitants of the land, (for they haue heard, that thou Lorde, art among this people, and that thou, Lorde, art seene face to face, and that thy cloude standeth ouer them, and that thou * goest before them, by day time in a pillar of a cloude, and in a pillar of fire by night)

15 That thou wilt kill this people as one man: so the heathen which haue heard the fame of thee, shall thus say,

16 Because the Lord was not able * to bring this people into the lande which hee swaue vnto them, therefore hath he slaine them in the wilderness.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The Lord is * slow to anger, and of great mercy, and forgiving iniquity and sinne, but not making the wicked innocent, & * visiting the wickednesse of the fathers vpon the children, in the third and fourth generation:

19 Be mercifull, I beseech thee, vnto the iniquitie of this people, according to thy great mercie, and as thou hast forgiven this people from Egypt, euen vntill now.

20 And the Lord said, I haue forgiven h it, according to thy request.

21 Notwithstanding, as I liue, al the earth shall be filled with the glory of the Lord.

22 For all those men which haue seen my glory, and my miracles which I did in Egypt, and in the wilderness, and haue tempted me this 1 tenne times, and haue not obeyed my voyce.

23 Certainly they shall not see the land, whereof I swaue vnto their fathers: neither shall any that prouoke me, see it.

24 But my seruant * Caleb, because he had

another ^h spirit, and hath followed me still, euen him will I bring into the land, whether he went, and his seed shall inherit it.

25 Nowe the Amalekites and the Canaanites I remaine in the valley: *wherefore* turne backe to morow, and get you into the ^m wilderness, by the way of the red sea.

26 ¶ After, the Lord spake vnto Moses and to Aaron, saying,

27 *How long shall I suffer this wicked multitude to murmure against me? I haue heard the murmurings of the children of Israel, which they murmure against me.

28 Tell them, As * I liue (saith the Lord) I will surely do vnto you, euen as yee haue spoken in mine eares.

29 Your carkeises shall fall in this wilderness, and all you that were * counted through all your numbers, from twenty yeere old and aboue, which haue murmured against me,

30 Ye shall not doubtlesse come into the land, for the which I * lifted vp mine hande, to make you dwell therein, saue Caleb the son of Iephunneh, and Ioshua the sonne of Nun.

31 But your children, (which ye sayd should be a pray) them will I bring in, & they shall know the land which ye haue refused:

32 But euen your carkeises shall fall in this wilderness.

33 And your children shall ⁿ wander in the wilderness fourtie yeeres, and shall beare your ^o whoredomes, vntill your carkeises be wasted in the wilderness.

34 After the number of the dayes in the which ye searched out the land, *euen* fourty dayes, * eue ry day for a yeere, shall you beare your iniquities, for * fourtie yeeres, and ye p shall feele my breach of promise.

35 I the Lord haue said, Certainly I will do so to all this wicked company, that are gathered together against me: *for* in this wilderness they shall be consumed and there they shall die.

36 And the men which Moses had sent to search the land (which when they came againe, made all the people to murmure against him, and brought vp a slander vpon the land)

37 Euen those men that did bring vp that vile slander vpon the land, * shall die by a plague before the Lord.

38 But Ioshua the sonne of Nun, and Caleb the sonne of Iephunneh, of those men that went to search the land, shall liue:

39 ¶ Then Moses tolde these sayings vnto all the children of Israel, and the people sorrowed greatly.

40 * And they rose vp early in the morning, and gate them vp into the top of the mountaine, saying, Lo, wee be ready to go vp to the place which the Lord hath promised: for we haue sinned.

41 But Moses said, Wherefore transgresse yee thus the commandment of the Lord? it will not so come well to passe.

42 Goe not vp, (for the Lord is not among you) lest yee be ouerthrowen before your enemies.

43 For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: for in as much as yee are turned away from the Lord, the Lord also will not be with you.

44 Yet they presumed: oblatinately to goe vp to

k A mercel oblation here and satisfaction

l And he is for you. m For willie desire 100.

n P. 1. 144.

o Cl. 1. 144. and 32. 12.

p Gen. 1. 13.

q The 1. 144.

r The 1. 144.

s The 1. 144.

t The 1. 144.

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ah The 1. 144.

ai The 1. 144.

aj The 1. 144.

ak The 1. 144.

al The 1. 144.

am The 1. 144.

to the top of the mountaine: but the Arke of the covenant of the Lorde, and Moses departed not out of the campe.

45 Then the Amalekites and the Canaanites, which dwelt in that mountaine, came downe and smote them,* and confumed them vnto Hormah.

CHAP. XV.

1 The offerings which the Israelites should offer when they come into the land of Canaan. 31 The punishment of him that brake the Sabbath.

And the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and say vnto them,* When ye be come into the land of your habitations, which I giue vnto you,

3 And will make an offering by fire vnto the Lord, a burnt offering or a sacrifice *|| to fulfill a vow, or a free offering, or in your feasts to make a sweete sauour vnto the Lord, of the herd or of the flocke,

4 Then * let him that offereth his offering vnto the Lord, bring a meate offering of a tenth deale of fine flower, mingled with the fourth part of an Hin of oyle.

5 Altho thou shalt prepare the fourth part of an Hin of wine to be powred on a lambe appointed for the burnt offering or any offering.

6 And for a ramme, thou shalt for a meate offering, prepare two tenth deales of fine flower, mingled with the third part of an Hin of oyle.

7 And for a drinke offering thou shalt offer the third part of an Hin of wine, for a sweete sauour vnto the Lord.

8 And when thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfill a vow or a peace offering to the Lord,

9 Then let him offer with the bullocke a meate offering of|| three tenth deales of fine flower, mingled with halfe an Hin of oyle.

10 And thou shalt bring for a drinke offering halfe an Hin of wine: for an offering made by fire of a sweete sauour vnto the Lord.

11 Thus shall it be done for a bullocke, or for a ramme, or for a lambe, or for a kid.

12 According to the number * that ye prepare to offer, so shall ye doe to euery one according to their number.

13 All that are borne of the countrey, shall do these things thus, to offer an offering made by fire of sweete sauour vnto the Lord.

14 And if a stranger sojourne with you, or whoeuer bee among you in your generations, & will make an offering by fire of a sweete sauour vnto the Lord, as ye doe, so he shall doe.

15 * One ordinance shall be both for you of the Congregation, & also for the stranger that dwelleth with you, * euen an ordinance for ever in your generations: as you are, so shall the stranger bee before the Lord.

16 One law and one manner shall serue both for you and for the stranger that sojourneth with you.

17 ¶ And the Lord spake vnto Moses, saying,
18 Speake vnto the children of Israel, and say vnto them, When ye be come into the land, to the which I bring you,

19 And when ye shall eate of the bread of the land, ye shall offer an heauie offering vnto the Lord.

20 Ye shall offer vp a cake of the first of your dough for an heauie offering: * as the heauie offering of the barne, so ye shall lift vp.

21 Of the first of your dough ye shall giue vnto the Lord and haue offering in your generations.

22 And if ye haue erred, and not offered all these commandements, which the Lord hath spoken vnto Moses,

23 Euen all that: he Lord hath commanded you by the hand of Moses, from the first day that the Lord commanded Moses, and hence forward among your generations:

24 And if so bee that ought be committed ignorantly of the Congregation, then all the Congregation shall giue a bullocke for a burnt offering, for a sweete sauour vnto the Lord, with the meate offering and drinke offering thereto, according to the manner, and an hee goat for a sinne offering.

25 And the Priest shall make an atonement for all the Congregation of the children of Israel, & it shall be forgiven them: for it is ignorance: and they shall bring their offering for an offering made by fire vnto the Lord, and their sinne offering before the Lord for their ignorance.

26 Then it shall be forgiven all the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people were in ignorance.

27 ¶ But if any one person sinne through ignorance, then he shall bring a shee goat of a yere old for a sinne offering.

28 And the Priest shall make an atonement for the ignorant person, when he sinneth by ignorance before the Lord, to make reconciliation for him: and it shall be forgiven him.

29 He that is borne among the children of Israel, and the stranger that dwelleth among them, shall haue both one lawe, who so doeth sinne by ignorance.

30 ¶ But the person that doeth ought presumptuously, whether he be borne in the land, or a stranger, the same blasphemeth the Lord: therefore that person shall be cut off from among his people,

31 Because he hath despised the worde of the Lord, and hath broken his commandement: that person shall be vterly cut off: his iniquitie shall be vpon him.

32 ¶ And while the children of Israel were in the wilderness they found a man that gathered stickes vpon the Sabbath day.

33 And they that found him gathering stickes, brought him vnto Moses and to Aaron, and vnto all the Congregation.

34 And they put him in ward: for it was not declared what should be done vnto him.

35 Then the Lord sayd vnto Moses, This man shall die the death: and let all the multitude stone him with stones without the hofe.

36 And all the Congregation brought him without the hofe, and stoned him with stones, and he dyed, as the Lord commanded Moses.

37 ¶ And the Lord spake vnto Moses, saying,

38 Speake vnto the children of Israel, and bid them that they make them fringes vpon the borders of their garments throughout their generations, and put vpon the fringes of the borders a ribband of blue filke.

39 And ye shall haue the fringes that when ye looke vpon them, ye may remember all the commandements of the Lord, and do them: and that ye seeke not after your owne heart, nor after your owne eyes, after the which ye goe a whoring:

40 That

f As by oversight of ignorance made Levit. 4. 13.

g Some read, from the eyes of the Congregation, that is, which is hid from the Congregation. Levit. 4. 1.

* Levit. 4. 27.

† Levit. 24. 15. he shall haue the punishment of God.

h He shall sustain the punishment of his sinne.

* Levit. 24. 22.

* Deut. 22. 11. vail, 23. 5.

† By leaning Gods commandments and following your owne fantasies.

* Levit. 24. 15. Aug 9. 14.

* Which is made of the first come yeggers. Levit. 23. 14.

40 That yee may remember and doe all my commandements, and be holy vnto your God.

41 I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.

C H A P. XVI.

1 The rebellion of Korah, Dathan and Abiram. 31 Korah and his company perished. 41 The people the next day murmured, 49 14700. were slaine for murmuring.

NOW * Korah the sonne of Izhar, the sonne of Kohath, the sonne of Léui || went apart with Dathan, and Abiram the sonnes of Eliab, and On the sonne of Peleth, the sonnes of Reuben :

2 And they rose vp || against Moses, with certaine of the children of Israel, two hundredth and fiftie captaynes of the assembly, * famous in the Congregation, and men of renoume,

3 Who gathered themselves together against Moses, and against Aaron, and said vnto them, *a* Take too much vpon you, seeing all the Congregation is holy, *b* euery one of them, and the Lord is among them : wherefore then lift ye your selues aboute the Congregation of the Lord ?

4 But when Moses heard it, hee fell vpon his face,

5 And spake to Korah and vnto all his company, saying, To morrow the Lord will shew who is his, & who is holy, and who ought to approach neere vnto him : and whom he hath * choien, he will cause to come neere to him.

6 This doo therefore, Take you censers, both Korah, and all his company,

7 And put fire therein, and put incense in them before the Lorde to morrow : and the man whome the Lord doeth chuse, the same shall bee holy : *d* ye take too much vpon you, ye sonnes of Léui.

8 Againe Moses said vnto Korah, Heare, I pray you, ye sonnes of Léui.

9 Seemeth it a small thing vnto you, that the God of Israel hath separated you from the multitude of Israel, to take you neere to himselfe, to do the seruice of the Tabernacle of the Lord, and to stand before the Congregation, and to minister vnto them ?

10 Hee hath also taken thee to *e* him, and all thy brethren, the sonnes of Léui with thee, and seeke yee the office of the Priest also?

11 For which cause, thou, and al thy companie are gathered together against the Lord: and what is Aaron, that ye murmure against him?

12 ¶ And Moses sent to call Dathan, and Abiram the sonnes of Eliab: who answered, Wee will not come vp.

13 Is it a small thing that thou hast brought vs out of a land that floweth with milke and hony, to kil vs in the wilderness. except thou make thy selfe lord and ruler ouer vs also?

14 Also thou hast not brought vs vnto a land that floweth with milke and hony, neither giuen vs inheritance of fieldes and vineyardes: wilt thou *f* put out the eyes of these men? we will not come vp.

15 Then Moses waxed very angry, and said vnto the Lord, * Look not vnto their offering : I haue not taken so much as an asse from them, neither haue I hurt any of them.

16 And Moses said vnto Korah, Bee thou and all thy companie *h* before the Lord : both thou, they, and Aaron to morrow:

17 And take euery man his censer, and put in-

cense in them, and bring yee euery man his censer before the Lord, two hundredth and fiftie censers: thou also and Aaron, euery one his censer.

18 So they tooke euery man his censer, and put fire in them, and laid incense thereon, and stood in the doore of the Tabernacle of the Congregation with Moses and Aaron.

19 And Korah gathered all the multitude against them vnto the doore of the Tabernacle of the Congregation: then the glory of the Lord appeared vnto all the Congregation.

20 And the Lord spake vnto Moses and to Aaron, saying,

21 Separate your selues from among this Congregation, that I may consume them at once.

22 And they fell vpon their faces and said, O God the God of the spirits || of all flesh, hath not one man *only* sinned, and wilt thou bee wroth with all the Congregation?

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Congregation, and say, Get you away from about the Tabernacle of Korah, Dathan, and Abiram.

25 Then Moses rose vp, and went vnto Dathan and Abiram, and the Elders of Israel followed him.

26 And he spake vnto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye perish *k* in all their finnes.

27 So they gat them away from the Tabernacle of Korah, Dathan, and Abiram on euery side : and Dathan and Abiram came out and stood in the doore of their tents, with their wiues, and their sonnes, and their little children.

28 And Moses sayd, Hereby shall yee knowe that the Lord hath sent me to do all these works: for *l* haue not done them of mine owne *l* mind.

29 If these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.

30 But if the Lord make *m* a new thing, and the earth open her mouth, and swallowe them vp with all that they haue, & they go down quick into || *n* the pit : then ye shall vnderstand that these men haue prouoked the Lord.

31 ¶ And as soone as he had made an ende of speaking al these words, euen the ground claued asunder that was vnder them,

32 And the earth * opened her mouth, and swallowed them vp with their families, and all the men that were with Korah, and all their goods.

33 So they and all that they had, went downe alive into the pit, and the earth couered them: so they perished from among the Congregation.

34 And all Israel that were about them, fled at the crye of them: for they sayd, *Let vs flee*, lest the earth swallow vs vp.

35 But there came out a fire from the Lord, and consumed the two hundredth and fiftie men that offered the incense.

36 ¶ And the Lord spake vnto Moses, saying, 37 Speake vnto Eleazar the sonne of Aaron the Priest, that hee take vp the censers out of the burning, and scatter the fire beyond the altar: for they are hallowed.

38 The censers, *I say*, of these sinners, that destroyed *o* themselves: and let them make of them broad plates for a covering of the Altar: for they offered them before the Lorde, therefore they shall be

* Chap. 27. 3. ecclim. 45. 18. iude 14.

|| Or, tooke order with him.

* Chap. 26. 9.

a Or let it suffice you: mean ing. to haue abused them thus long.
b All are alike holy: therefore none ought to be preferred above others: thus the wicked reason against Gods ordinance.
c To be the Priest and to offer.

d He sayeth the sinne to the charge itselfe, wherewith they wrongfully charged him.

e To ferre in the Congregation, as in the verbe before.

f Thus they spake contemptuously, pteering Egypt to Canaas.

g Wit thou make them that searched the land, beleue that they saw not what they saw?

* Gen. 44. 5.

h At the doore of the Tabernacle.

i All that were their lachse.

|| Or, a many rare.

k With thereby linc consumed for many sinne.

l I haue not done them of mine owne brain.

m Or, there is strange light.

|| Or, hell. *n* Or, deepe and darke places of the earth.

* Chap. 27. 3. iude 14. 6. p. sal. 106. 17.

o While he is in the doore of the Tabernacle.

* Gen. 2. 1. To beel. Psal.

p Which were the occasion of their sinne.

9 Of Gods iudgements against rebels
shalbe holy, and they shall be a signe vnto the children of Israel.

39 Then Eleazar the Priest tooke the brasen censers, which they that were burnt had offered, and made broad plates of them for a cowering of the Altar.

10 To profane the altar by reason
40 For it is a remembrance vnto the children of Israel, that no stranger which is not of the seed of Aaron, come neere to offer incense before the Lord, that hee be not like Korah and his company, as the Lord sayd to him by the hand of Moses.

41 ¶ But on the morrow all the multitude of the children of Israel murmured against Moses and against Aaron, saying, Yee haue killed the people of the Lord.

11 To wit, against Aaron
42 And when the Congregation was gathered against Moses and against Aaron, then they turned their faces toward the tabernacle of the Congregation: and behold, the cloud couered it, and the glory of the Lord appeared.

43 Then Moses and Aaron were come before the Tabernacle of the Congregation.

44 ¶ And the Lord spake vnto Moses, saying,

45 Get you vp from among this Congregation: for I will consume them quickly: then they fell vpon their faces.

12 For hee was not afraid to take any other law, but of the altar of burnt offering Leviticus 10. 11.
46 And Moses sayd vnto Aaron, Take the censer and put fire therein of the Altar, and put therein incense, and goe quickly vnto the Congregation, and make an atonement for them: for there is wrath gone out from the Lorde: the plague is begun.

13 For hee began to punish the people
47 Then Aaron tooke as Moses commanded him, and ranne into the middes of the Congregation, and behold, the plague was begun among the people, and hee put in incense, and made an atonement for the people.

14 For hee drew back his hand and ceased to punish them
48 And when hee stood betwene the dead, and them that were aliue, the plague was stayed.

49 So they died of this plague foueteen thousand and seuen hundreth, beside them that died in the conspiracy of Korah.

50 And Aaron went againe vnto Moses before the doore of the Tabernacle of the Congregation, and the plague was stayed.

CHAP. XVII.

1 The twelve rodde of the twelve princes of the tribes of Israel. 2 Aarons rod buddeth and beareth blossoms. 3 For a testimony against the rebellious people.

4 While he was in the doore of the Tabernacle
And the Lord spake vnto Moses, saying,

1 Speake vnto the children of Israel, and take of every one of them a rod, after the house of their fathers, of all their princes according to the family of their fathers, *even* twelue rodde: and thou shalt write every mans name vpon his rodde.

2 And write Aarons name vpon the rod of Leui: for every rodde shall be for the head of the house of their fathers.

5 And hee was in the doore of the Tabernacle
3 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the Testimony, where I will declare my selfe to you.

6 And hee was in the doore of the Tabernacle
4 And the mans rod, whom I b chuse, shall blossom: and I will make cease from mee the grudgings of the children of Israel, which grudge against you.

5 ¶ Then Moses spake vnto the children of Israel, and all their princes gaue him a rodde, one rodde for every prince, according to the houses of their fathers, *even* twelue rods, and the rodde

of Aaron was among their rods.

7 And Moses layd the rods before the Lord in the Tabernacle of the Testimonie.

8 And when Moses on the morow went into the Tabernacle of the Testimonie, behold, the rod of Aaron for the house of Leui was budded, and brought forth buds, and brought forth blossomes, and bare ripe almonds.

9 Then Moses brought out all the rods from before the Lorde vnto all the children of Israel: and they looked vpon them, and tooke every man his rod.

10 After, the Lord said vnto Moses, Bring Aarons rod againe before the Testimonie to bee kept for a token to the rebellious children, and thou shalt cause their murmurings to cease from me, that they die not.

11 So Moses did as the Lord had commanded him: so did he.

12 ¶ And the children of Israel spake vnto Moses, saying, Behold, we are dead, we perish, we are all lost:

13 Whosoever commeth neere, or approacheth to the Tabernacle of the Lord, shall die: shall we be consumed and die?

CHAP. XVIII.

1. 7. The office of Aaron and his sonnes. 2 With the Levites. 8 The priests part of the offerings. 20 Gods iudgements vpon the Levites that were their rulers, and after the manner thereof to the Lord.

And the Lord said vnto Aaron, Thou, and thy sonnes and thy fathers house with thee, shall beare the iniquitie of the Sanctuary: both thou and thy sonnes with thee shall beare the iniquitie of your Priests office.

2 And bring also with thee thy brethren of the tribe of Leui of the family of thy father which shall be ioynd with thee, and minister vnto thee: but thou, and thy sonnes with thee shall minister before the Tabernacle of the Testimonie:

3 And they shall keepe thy charge, *even* the charge of all the Tabernacle: but they shall not come neere the instruments of the Sanctuary, nor to the altar, lest they die, both they and you.

4 And they shall be ioynd with thee, & keepe the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: and no stranger shall come neere vnto you:

5 Therefore shall ye keepe the charge of the Sanctuary, and the charge of the Altar: so there shall fall no more wrath vpon the children of Israel.

6 For loe, I haue taken your brethren the Levites from among the children of Israel, which as a gift of yours, are giuen vnto the Lord, to doe the seruice of the Tabernacle of the Congregation.

7 But thou, and thy sonnes with thee shall keepe your Priests office for all things of the Altar, and within the vail: therefore shall ye serue: for I haue made your Priests office an office of seruice: therefore the stranger that commeth neere shall be slaine.

8 ¶ Again the Lord spake vnto Aaron, Behold, I haue giuen thee the keeping of mine offerings, of all the hallowed things of the children of Israel: vnto thee I haue giuen them for the anoyntings sake, and to thy wiues, for a perpetuall ordinance.

9 This shall be thine of the most holy things, reserved from the fire: all their offering of all their

Though Josephs tribe was divided into two in the distribution of the land, yet here it is but one, and Leui make a tribe. To declare that God did chuse the house of Leui to serue him in the Tabernacle.

Heb. 9. 4.

Grading that Aaron should be his Priest.

The Calie reueleth their murmurings. We die by the sword, die with the pestilence, or by the sword, death continueth.

If you are guilty in any thing concerning the commandment of the Sanctuary, or your office, you shall be punished.

That is the things which are committed to them, which thou dost enioyne them.

Which was not of the tribe of Leui.

Chap. 3. 45.

Or, gift.

As the first fruit, first borne, and the tenth.

That which was not burned should be the Priests.

f That is, in the Sanctuary, between the court and the Holiest of all.

g Reade Levit. 16. 14.

h That is, the chief, or the best.

* Levit. 27. 28.

* Exod. 13. 2. and 22. 29. Levit. 27. 26. chap. 3. 13.

* Exod. 30. 13. Levit. 27. 25. chap. 3. 47. cxi. 45. 12.

i Because they are appointed for sacrifice.

* Exod. 29. 26. Levit. 7. 30.

k That is, sure stable, and vncorruptible.

l Of Canaan. * Deut. 10. 9. and 18. 1. Josh. 13. 14. 33. cxi. 44. 28.

m To these there in: for the Levites are put in their place.

n If they faile in their office, they shall be punished.

their meate offering, and of all their fenne offering, and of all their trespass offering, which they bring vnto me, that shall be most holy vnto thee, and to thy sonnes.

10 In the most holy place shalt thou eate it: every male shall eate of it: it is holy vnto thee.

11 This also shalbe thine: the heave offering of their gift, with all the shake offerings of the children of Israel, I haue giuen them vnto thee and to thy sonnes and to thy 8 daughters with thee, to be a duty for euer: all the cleane in thine house shall eate of it.

12 All the best of the oyle, and all the fat of the wine, and of the wheat, which they shall offer vnto the Lord for their first fruites, I haue giuen them vnto thee.

13 And the first ripe of all that is in their land, which they shall bring vnto the Lord shall be thine: all the cleane in thine house shall eate of it.

14 * Every thing separate from the common use in Israel, shalbe thine.

15 All that first openeth the * matrice of any flesh, which they shall offer vnto the Lord of man or beast, shalbe thine: but the first borne of man shalt thou redeeme, and the first borne of the vncleane beast shalt thou redeeme.

16 And those that are to be redeemed, shalt thou redeeme from the age of a moneth, according to thy estimation, for the money of fivie shekels, after the shekel of the Sanctuary, * which is twentie gerahs.

17 But the first borne of a kowe, or the first borne of a sheepe, or the first borne of a goate shalt thou not redeeme: for they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne their fat: it is a sacrifice made by fire for a sweete savour vnto the Lord.

18 And the fenn of them shall be thine, * as the shake bread, and as the right shoulder shall be thine.

19 All the heave offerings of the holy things which the children of Israel shall offer vnto the Lord, haue I giuen thee, and thy sonnes, and thy daughters with thee, to be a duty for euer: it is a perpetuall covenant of offat before the Lord, to thee, and to thy seed with thee.

20 ¶ And the Lord said vnto Aaron, Thou shalt haue none inheritance in their land: neither shalt thou haue any part among them: * I am thy part and thine inheritance among the children of Israel.

21 For behold, I haue giuen the children of Levi all the tenth in Israel for an inheritance, for their seruice which they seruise in the Tabernacle of the Congregation.

22 Neither shall the children of Israel any more come neere the Tabernacle of the Congregation, lest they sustaine sinne, and die.

23 But the Levites shall doe the seruise in the Tabernacle of the Congregation, and they shall beare * their finne: it is a law for euer in thy generations, that among the children of Israel they possesse none inheritance.

24 For the rythes of the children of Israel, which they shal offer as an offering vnto the Lord, I haue giuen the Levites for an inheritance, therefore I haue said vnto them, Among the children of Israel ye shall possesse none inheritance.

25 ¶ And the Lord spake vnto Moses, saying,

26 Speake also vnto the Levites, and say vnto

them, When ye shall take of the children of Israel the tithes, which I haue giuen you of them for your inheritance, then shall ye take an heave offering of that same for the Lord, euen the tenth part of the tithes.

27 And your heave offering shall be reckened vnto you, as the corne of the barne, or as the abundance of the winepresse.

28 So ye shall also offer an heave offering vnto the Lord of all your tithes, which yee shall receive of the children of Israel, and yee shall giue thereof the Lordes heave offering to Aaron the Priest.

29 Ye shal offer of all your gifts all the Lords heave offerings: of all the part of the same shall ye offer the holy things thereof.

30 Therefore thou shalt say vnto them, When ye haue offered the fat thereof, then it shalbe counted vnto the Levites, as the encrease of the corne floore, or as the encrease of the wine presse.

31 And ye shal eate it in all places, yee, and your households: for it is your wages for your seruise in the Tabernacle of the Congregation.

32 And ye shall beare no sinne by the reason of it, when yee haue offered the fat of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

CHAP. XIX.

3 The sacrifice of the red kow. 9 The sprinkling water. 11 Hee that toucheth the dead. 14 The man that dieth in a tent.

And the Lord spake to Moses, and to Aaron, saying,

2 * This is the ordinance of the Law, which the Lord hath commanded, saying, Speake vnto the children of Israel that they bring thee a red kow without blemish, wherein is no spot, vpon the which neuer came yoke.

3 And yee shall giue her vnto Eleazar the Priest, that he may bring her * without the hofte, and cause her to be slain before his face.

4 Then shall Eleazar the Priest take of her blood with his * finger, and sprinkle it before the Tabernacle of the Congregation seven times,

5 And cause the kow to be burnt in his sight, with her * skinn, and her flesh, and her blood, and her doung shall he burne her.

6 Then shall the Priest take cedar wood, and hyssope, and scarlet lace, & cast them in the mids of the fire where the kow burneth.

7 Then shall the Priest wash his clothes, and hee shall wash his flesh in water, and then come into the hofte, and the Priest shall be vncleane vnto the euen.

8 Also hee that burneth her, shall wash his clothes in water, and wash his flesh in water, and be vncleane vntill euen.

9 And a man, that is cleane, shall take vp the ashes of the kow, and put them without the hofte in a cleane place: and it shalbe kept for the Congregation of the children of Israel for a sprinkling water: it is a sinne offering.

10 Therefore hee that gathereth the ashes of the kow, shall wash his clothes, and remaine vncleane vntill euen: and it shalbe vnto the children of Israel, and vnto the stranger that dwelleth among them, a statute for euer.

11 Hee that toucheth the dead body of any man, shalbe vncleane euen seven dayes.

12 Hee shall purifie himselfe therewith the third

o As acceptable it is (saith) ye yee are ground in vi. 27. d.

p Which ye haue received of the children of Israel. 9 Reade Levit. 27. 26.

q As in the verse.

r Ye shall note punished during the offering which the Levites haue offered to God.

s According to this law also remoueth the sacrifice least kow.

t Heb. 13. 16. b By another Priest.

u Heb. 9. 13.

* Exod. 29. 14. Levit. 4. 11. 28.

c Meaning Eleazar.

d The Levites Priest who shall be and burne her.

e Or, the water separation, least that they that see separate for the vncleane men.

f It is also called by water, because it was ordered to be used on an holy day. Chap. 3. 17.

g With the sprinkling water.

third day, and the seventh day hee shall be cleane: but if he purtifie not himselfe the third day, then the seventh day he shall not be cleane.

13 Whoſoeuer toucheth the corps of any man that is dead, and purgeth not himselfe, defileth the Tabernacle of the Lord, and that person shall bee cut off from Iſrael, becauſe the ſprinkling water was not ſprinkled vpon him: he ſhall be vnclane, and his vnclanefſſe ſhall remaine ſtil vpon him.

14 This is the lawe, When a man dieth in a tent, all that come into the tent, and all that is in the tent, ſhall be vnclane ſeuē daies.

15 And all the veſſels that be open, which haue no t couering ſtayed vpon them, ſhall be vnclane.

16 Alſo whoſoeuer toucheth one that is ſlaine with a ſword in the field, or a dead perſon, or a bone of a dead man, or a graue, ſhall be vnclane ſeuē daies.

17 Therefore for a vnclane perſon they ſhall take of the burnt aſhes of the ſinne offering, and pure water ſhall be put thereto in a veſſel.

18 And a k cleane perſon ſhall take hyſſope, and dip it in the water, and ſprinkle it vpon the tent, and vpon all the veſſels, and on the perſons that were therein, and vpon him that touched the bone, or the ſlaine, or the dead, or the graue.

19 And the cleane perſon ſhall ſprinkle vpon the vnclane the third day, and the ſeuenth day, and he ſhall purifie himſelfe the ſeuenth day, and waſh his clothes, and waſh himſelfe in water, and ſhall be cleane at euē.

20 But the man that is vnclane, and purifieth not himſelfe, that perſon ſhall bee cut off from among the Congregation, becauſe he hath defiled the Sanctuary of the Lord: and the ſprinkling water hath not bene ſprinkled vpon him: therefore ſhall he be vnclane.

21 And it ſhall be a perpetual law vnto them, that he that ſprinkleth the ſprinkling water, ſhall waſh his clothes: alſo he that toucheth the ſprinkling water, ſhall be vnclane vntill the euē.

22 And whatſoeuer the vnclane perſon toucheth ſhall be vnclane: and the perſon that toucheth ^{in him}, ſhall be vnclane vntill the euē.

CHAP. XX.

1 Miriam dieth, 2 The people murmure, 3 They haue water out of the rocke, 14 Edome denieth the Iſraelites paſſage, 25, 26 The death of Aaron, in whoſe roomes Eleazar ſuccedeeth.

Then the children of Iſrael came with the whole Congregation to the deſert of Zin in the firſt moneth, and the people abode at Kadeſh: where ^b Miriam died, and was buried there.

2 But there was no water for the Congregation, and they aſſembled themſelues againſt Moſes and againſt Aaron.

3 And the people chode with Moſes, and ſpake, ſaying, Would God we had periſhed* when our brethren died before the Lord.

4 * Why haue yee thus brought the Congregation of the Lord vnto this wlderneſſe, that both we and our cattell ſhould die there?

5 Wherefore now haue yee made vs to come vp from Egypt, to bring vs into this miſerable place, which is no place of feede, nor figges, nor vines, nor pomegranets? neither is there any water to drinke.

6 Then Moſes and Aaron went from the aſſembly vnto the doore of the Tabernacle of the

Congregation, and fell vpon their faces: and the glorie of the Lord appeared vnto them.

7 And the Lord ſpake vnto Moſes, ſaying,

8 Take the ^d rodde, and gather thou and thy brother Aaron the Congregation together, and ſpeake yee vnto the rocke before their eyes, and it ſhall giue forth his water, and thou ſhalt bring them water out of the rocke: fo thou ſhalt giue the Congregation and their beaſts drinke.

9 Then Moſes tooke the rod from before the Lord, as he had commanded him.

10 And Moſes and Aaron gathered the Congregation together before the rocke: and Moſes ſaid vnto them, Heare now, ye rebels: ^e ſhall wee bring you water out of the rocke?

11 Then Moſes liſt vp his hand, and with his rod he ſmote the rocke twiſe, and the water came out abundantly: fo the Congregation, and their beaſts dranke.

12 ¶ Again the Lord ſpake vnto Moſes, and to Aaron, Becauſe yee beleeged me not, to ſanctifie me in the preſence of the children of Iſrael, therefore yee ſhall not bring this Congregation into the land which I haue giuen them.

13 This is the water of Meribah, becauſe the children of Iſrael ſtroue with the Lord, and hee ^b was ſanctified in them.

14 ¶ Then Moſes ſent meſſengers from Kadeſh vnto the king of Edom, ſaying, Thus ſaith thy brother Iſrael, Thou knoweſt all the trauell that we haue had,

15 How our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled vs euill and our fathers.

16 But when we cried vnto the Lord, he heard our voice, and ſent an Angel, and hath brought vs out of Egypt, and beholde, wee are in the city Kadeſh, in thine vniſt border.

17 I pray thee that we may paſſe thorow thy country: we will not goe thorow the fields nor the vineyards, neither will wee drinke of the water of the wellles: we will go by the kings way, and neither turne vnto the right hand nor to the left, vntill we be paſt thy borders.

18 And Edome answered him, ¶ Thou ſhalt not paſſe by me, leſt I come out againſt thee with the ſword.

19 Then the children of Iſrael ſayd vnto him, We will go vp by the hie way: and if I and my cattell drinke of thy water, I will then pay for it: I will onely (without any harme) goe thorow on my feete.

20 He answered againe, Thou ſhalt not goe thorow. Then Edome came out againſt him with much people, and with a mighty power.

21 Thus Edome denied to giue Iſrael paſſage thorow his country: wherefore Iſrael ^k turned away from him.

22 ¶ And when the children of Iſrael with all the Congregation departed from * Kadeſh, they came vnto mount Hor.

23 And the Lord ſpake vnto Moſes and to Aaron in the mount Hor neere the coaſt of the land of Edom, ſaying,

24 Aaron ſhall be ^l gathered vnto his people: for he ſhall not enter into the land, which I haue giuen vnto the children of Iſrael, becauſe ye ^l diſobeyed my commandement at the water of Meribah.

25 Take * Aaron and Eleazar his ſonne, and

H 2

bring

^d Wherewith thou diddeſt miracles in Egypt, and diſt diuide the ſea.

^e The puniſhment which followed hereof, declared that Moſes and Aaron beleeged not the Lord: promiſe, as appeareth, verſe 12.

^f That the children of Iſrael ſhould beleene, and acknowledge my power, and ſo honour me, ¶ Or, triſte and contention, Chap. 27. 14.

^h By ſhewing himſelfe almighty, and maintaining his glorie, ¶ Becauſe Iſaack or Iſrael was Edoms brother, who was called Edom.

^l Or, high way.

^k Or, come not.

^l Or, the Edomites.

^k To paſſe by an other way.

* Chap. 33. 37.

^l Read Genef. 25. 26.

^l Or, rebelled. ¶ Or, triſte.

* Chap. 33. 38. deut. 32. 50.

^g So that he ſhould not be choſen ruler of the holy people, ſince as a pious and circumſpect perſon.

^h Iſrael, meaning of chide.

ⁱ Or, Iſrael knoweth the time. ¶ Water of the ſacrifice or rictor. ¶ One of the words which is cleane.

^j I becauſe he had bene among them, who were vnclane, or he had touched the water, as verſe 31.

^k That Iſrael, chide.

^a This was forty yeres after their departure from Egypt. ¶ Moſes and Aaron ſifted. ¶ Another rebel Iſrael was in Raphidim, Exod. 17, and this was in Kadeſh. ¶ Chap. 11. 32. ¶ Exod. 17. 22.

CHAP. XXII.

1 King Balak sendeth for Balaam to curse the Israelites. 12 The Lord forbidderth him to goe. 13 The Angel of the Lord meeteth him, and he asse speaketh. 14 Balaam proueth that hee will speake nothing, but that which the Lord putteth in his mouth.

After, the children of Israel departed and pitched in the plaine of Moab on the other side of Iorden from Iericho.

2 ¶ Now Balak the sonne of Zippor saw all that Israel had done to the Amorites.

3 And the Moabites were fore afraide of the people, because they were many, and Moab || fretted against the children of Israel.

4 Therefore Moab sayd vnto the b Elders of Midian, Now shal this multitude likke vp all that are round about vs, as an ox licketh vp the grasse of the field: and Balak the sonne of Zippor was King of the Moabites at that time.

5 ¶ Hee sent messengers therefore vnto Balaam the sonne of Beor to Pethor (which is by the riuer of the land of the children of his folke) to call him, saying, Behold, there is a people come out of Egypt, which couer the face of the earth, and lie ouer against me.

6 Come now therefore, I pray thee, and curse mee this people (for they are stronger then I) so it may be that I shall bee able to smite them, and to driue them out of the land: for I know that he, whom thou blestest, is blessed, and he whom thou curstest, shall be cursed.

7 And the Elders of Moab, and the Elders of Midian departed, hauing *d the reward of* f looth-laying in their hand, and they came to Balaam, and told him the words of Balak.

8 Who answered them, Tary here this night, and I will giue you an answere: as the Lord shall say vnto me. So the princes of Moab abode with Balaam.

9 Then God came vnto Balaam, and sayd, What men are these with thee?

10 And Balaam sayde vnto God, Balak the sonne of Zippor king of Moab hath sent vnto me, saying,

11 Beholde, there is a people come out of Egypt and couereth the face of the earth: come now, curse them for my sake: so it may be that I shall be able to ouercome them in battell, and to driue them out.

12 And God f said vnto Balaam, Go not thou with them, neither curse the people, for they are blessed.

13 And Balaam rose vp in the morning, and said vnto the princes of Balak, Returne vnto your land: for the Lord hath refused to giue me leaue to go with you.

14 So the princes of Moab rose vp, and went vnto Balak, & said, Balaam hath refused to come with vs.

15 ¶ Balak yet sent againe moe princes, and more honourable then they.

16 Who came to Balaam, and saide to him, Thus sayeth Balak the sonne of Zippor, b Be not thou stayed, I pray thee, from coming vnto me.

17 For I will promote thee vnto great honour, and wil do whatsoeuer thou sayest vnto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered, and saide vnto the seruants of Balak, ¶ If Balak would giue me his house full of siluer and gold, I cannot goe beyond the word of the Lord my God, to doe lesse or more.

19 But now, I pray you, tary here this night, that I may wit, what the Lord will say vnto me imore,

20 And God came vnto Balaam by night, and sayd vnto him, If the men come to call thee, rise vp, and go with them: but ouely what thing I say vnto thee, that shalt thou do.

21 So Balaam rose vp early, and saddled his asse, and went with the princes of Moab.

22 And the wrath of God was kindled, because he went: and the Angel of the Lord stood in the way to bee against him, as he rode vpon his asse, and his two seruants were with him.

23 And * when the asse saw the Angel of the Lord stand in the way, and his sword drawn in his hand, the asse turned out of the way, and went into the field, but Balaam smote the asse, to turne her into the way.

24 ¶ Againe the Angel of the Lord stood in a path of the vineyards, *hauing* a wall on the one side, and a wall on the other.

25 And when the asse saw the Angel of the Lord, he thrust her selfe vnto the wall, and dashed Balaams foote against the wall: wherefore hee smote her againe.

26 And the Angel of the Lord went further, and stood in a narrow place, where was no way to turne, *either* to the right hand, or to the left.

27 And when the asse saw the Angel of the Lord, hee lay downe vnder Balaam: therefore Balaam was very wroth, and smote the asse with a staffe.

28 Then the Lord m opened the mouth of the asse, and she said vnto Balaam, What haue I done vnto thee, that thou hast smitten me now three times?

29 And Balaam said vnto the asse, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

30 And the asse saide vnto Balaam, Am not I thine asse, which thou hast ridden vpon? since thy first time vnto this day? haue I ved at any time to doe thus vnto thee? Who said Nay.

31 And the Lord o opened the eyes of Balaam, and he saw the Angel of the Lord standing in the way with his sword drawn in his hand: then he bowed himselfe, and fell flat on his face.

32 And the Angel of the Lord said vnto him, Wherefore hast thou now smitten thine asse three times? behold, I came out to withstand thee, because thy way is not straight before me.

33 But the asse saue mee, and turned from mee now three times: for els, if he had not turned from me, surely I had euen now slain thee, and saved her aliae.

34 Then Balaam sayde vnto the Angel of the Lord, I haue sinned: for I wist not that thou stoodest in the way against me: now therefore if it displease thee, I will turne home againe.

35 But the Angel said vnto Balaam, Goe with the men: but what I say vnto thee, that shalt thou speake. So Balaam went with the princes of Balak.

36 And when Balak heard that Balaam came, hee went out to meete him vnto a cite of Moab, which is in the border of Arnon, euen in the vtmost coast.

37 Then Balak said vnto Balaam, Did not I sende for thee to call thee? Wherefore camest thou not vnto mee? am I not able in deed to promote thee vnto honour?

i Because he tempted God to requite him contrary to his commandment, his petition was granted, but it turned to his owne condemnation.

*k Moved rather with courteousnes, then to obey God. * 2 Pet. 2.16. iude 11.*

l The second time

m Or, still.

n Gave her power to speake.

o Since thou hast bene my master.

p For whose eyes the Lord doth not pen, they cannot see his anger, nor his leue.

p Both thy beaue is corrupt, and thine enterprise wicked.

q Or, before mee, to mee me. r Eld. I will re. turne home. q Because his heart was still, his charge was renewed, that he should not pretend ignorance. r Neere the place where the eld. lies camped.

Of my ſelf: I can ſpeak nothing: ſo ſay what God re- ueneth, he will i- uen, ſeeme it good or bad.

He ſaith: or, popularis ciuiſ.

Where the idle Baal was worſhipped.

38 And Balaam made anſwere vnto Balak, Lo, I am come vnto thee, and can I now ſay any thing at all? the worde that God putteth in my mouth, that ſhall I ſpeake.

39 So Balaam went with Balak, & they came vnto the city of Huzoth.

40 Then Balak offered bullockes, and ſheepe, and ſent thereof to Balaam, and to the princes that were with him.

41 And on the morrow Balak tooke Balaam, and brought him vp into the hie places of Baal, that thence hee might ſee the vtmoſt part of the people.

CHAP. XXIII.

1 Balaam cauſeth ſuen Altars to be built. 5 God teacheth him what to anſwere. 8 In ſtead of curſing hee bleſſeth Iſrael. 19 God is not like man.

And Balaam ſaid vnto Balak, Build me here ſeuen altars, and prepare me here ſeuen bullockes, and ſeuen rammes.

2 And Balak did as Balaam ſayd, and a Balak and Balaam offered on *euery* altar a bullocke and a ramme.

3 Then Balaam ſayd vnto Balak, Stand by thy burnt offering, and I will goe, if ſo be that the Lord will come and meete mee: and whatſoeuer he ſheweth me, I will tell thee: ſo he || went forth alone.

4 And God b ſmette Balaam, and Balaam ſayd vnto him, I haue prepared ſeuen altars, and haue offered vpon *euery* altar a bullocke and a ramme.

5 And the Lord c put an anſwere in Balaams mouth, and ſaid, Goe againe to Balak, and ſay on this wiſe.

6 So when hee returned vnto him, loe, hee ſtood by his burnt offering, he, and all the princes of Moab.

7 Then hee vttered his || parable, and ſayde, Balak the King of Moab hath brought mee from || Aram out of the mountaines of the Eaſt, ſaying, Come, curſe Iſaakob for my ſake: come, and d deſt Iſrael.

8 How ſhal I curſe, where God hath not curſed? or how ſhall I deſt, where the Lord hath not deſtred?

9 For from the top of the rocks I did ſee him, and from the hils I did behold him: loe, the people ſhall dwell by themſelues, and ſhall not bee iekned among the c nations.

10 Who can tell the f duſt of Iſaakob, and the number of the fourth part of Iſrael? Let me g die the death of the righteous, and let my laſt end bee like his.

11 Then Balak ſayd vnto Balaam, What haſt thou done vnto mee? I tooke thee to curſe mine enemies, and behold, thou haſt bleſſed them alto- gether.

12 And he answered, and ſaid, Muſt I not take heede to ſpeake that, which the Lord hath put in my mouth?

13 And Balak ſayd vnto him, Come, I pray thee, with mee vnto another place, whence thou mayeſt ſee them, and thou ſhalt ſee but the vtmoſt part of them, and ſhalt not ſee them all: therefore curſe them out of that place for my ſake.

14 ¶ And he brought him into || Sede-phom to the top of Piſgah, and built ſeuen altars, and offered a bullocke, and a ramme on *euery* altar.

15 After, he ſaid vnto Balak, ¶ And here by thy burnt offering, and I will meet the Lord yonder,

16 And the Lord met Balaam, and *put an an- ſwere in his mouth, and ſayd, Goe againe vnto Ba- lak, and ſay thus.

17 And when hee came to him, behold, hee ſtood by his burnt offering, and the princes of Mo- ab with him: ſo Balak ſaid vnto him, What hath the Lord ſaid?

18 And he vttered his parable, and ſaid, Riſe vp Balak, and heare: hearken vnto me, thou ſonne of Zippor.

19 ¶ God is not as man, that he ſhould lie, nei- ther as the ſonne of man, that hee ſhould repent: hath he ſaid, and ſhall hee not doe it? and hath he ſpoken, and ſhall hee not accompliſh it?

20 Behold, I haue receiued commandment to bleſſe: for he hath bleſſed, and I cannot alter it.

¶ Hee ſeeth none iniquitie in Iſaakob, nor ſeeth no tranſgreſſion in Iſrael: the Lord his God is with him, and the ioyfull ſhout of a King is a- mong them.

21 God brought them out of Egypt: their ſtrength is as a vnicorne.

22 For there is no forcerie in Iſaakob, nor ſoothſaying in Iſrael: k according to this time it ſhall bee ſaid of Iſaakob and of Iſrael, What hath God wrought?

23 Beholde, the people ſhall riſe vp as a lyon, and lift vp himſelfe as a yong lyon: hee ſhall not lyedowne, till hee eate of the praye, and till hee drinke the blood of the ſtaine.

24 ¶ Then Balak ſayde vnto Balaam, Neither curſe, nor bleſſe them at all.

25 But Balaam answered, and ſaid vnto Balak, Tolde not I thee, ſaying, All that the Lord ſpeaketh, that muſt I doe?

26 ¶ Again Balak ſaid vnto Balaam, Come, I pray thee, I will bring thee vnto another place, if ſo be it will pleaſe God, that thou mayeſt thence curſe them for my ſake.

27 So Balak brought Balaam vnto the top of Peor, that looketh toward Iericho.

28 Then Balaam ſayde vnto Balak, Make mee here ſeuen altars, and prepare me here ſeuen bullockes, and ſeuen rammes.

29 And Balak did as Balaam had ſaid, and of- fered a bullocke and a ramme on *euery* altar.

CHAP. XXIIII.

5 Balaam prophesieth of the great proſperitie that ſhould come vnto Iſrael: 17 Alſo of the coming of Chriſt. 20 The diſtinction of the Amalekites, and of the Kenites.

¶ When Balaam ſaw that it pleaſed the Lord to bleſſe Iſrael, then he went not, as cer- taine times before, to ſet diuinations, but ſet his face toward the a wilderness.

2 And Balaam lift vp his eyes, & looked vp- on Iſrael, which dwelt according to their tribes, and the Spirit of God came vpon him.

3 ¶ And he vttered his parable, and ſayd, Ba- laam the ſonne of Beor hath ſayd, and the man whoſe eyes b were ſhut vp hath ſaid,

4 Hee hath ſaide, which heard the words of God, and ſaw the viſion of the Almighty, and c falling in a trance had his eye opened:

5 ¶ How goodly are thy tents, O Iſaakob, and thine habitations, O Iſrael!

6 As the valleyes are they ſtretched forth, as gardens by the riuers ſide, as the ſaloe tree, which the Lord hath planted, as the cedars beſide the waters.

7 The d water droppeth out of his bucket, and his

a ¶ For among the Gentiles the kingdome of Iſrael was ſet to face fire, as did the Priests.

b ¶ For, vnto ſophier.

c ¶ Appeared vnto him.

d ¶ Taught him what to ſay.

e ¶ For prophetic.

f ¶ For Syria. Cause that all men may hate and deſtroy them.

g ¶ But ſhall have religion and lawes apart.

h ¶ The infinite multitude, as the duſt of the earth. i ¶ The feare of Gods iudgement cauſed him to wiſh hee might be ioyned to the boſe of Abraham: thus the wiſe, and haue their confidences wounded wth en they conſider Gods iudgements.

k ¶ For, into the field of ſiſtem that ſpied: to wit, left the ene- mies ſhould up- grade.

¶ Chap. 23. 16

h God cometh are complicitie that in po- uerment a ſoft conſent, and without chag or repugnance.

i They might as vnder the king: vnto the enemies.

k Conſidering what God had wrought vnto the for the deli- uerance of his peo- ple, all deſert ſhall weake.

l ¶ For, hee was wicked, and made the ſonnes of Iſrael, by God the ſonnes of Iſrael.

m ¶ The ſonnes of Iſrael, that ſhall be ſet to face fire, as did the Priests.

n ¶ The ſonnes of Iſrael, that ſhall be ſet to face fire, as did the Priests.

o ¶ The ſonnes of Iſrael, that ſhall be ſet to face fire, as did the Priests.

p ¶ The ſonnes of Iſrael, that ſhall be ſet to face fire, as did the Priests.

q ¶ The ſonnes of Iſrael, that ſhall be ſet to face fire, as did the Priests.

r ¶ The ſonnes of Iſrael, that ſhall be ſet to face fire, as did the Priests.

his seed *shalbe* in many waters, and his king shall be higher then *Agag*, and his kingdome shall be exalted.

8 God brought him out of Egypt: his strength *shalbe* as an unicorn: he shall eat the nations his enemies, and bruiſe their bones, and ſhoot them thorow with his arrowes.

9 * He coucheth, and lieth downe as a young lion, and as a lion: who ſhall ſtirre him vp? bleſſed is he that bleſſeth thee, and curſed is hee that curſeth thee.

10 Then Balak was very angry with Balaam, and ſmote his haudres together: ſo Balak ſayd vnto Balaam, I ſent for thee to curſe mine enemies, and behold, thou haſt bleſſed them now three times.

11 Therefore now flee vnto thy place: I thought ſurely to promote thee vnto honour, but loe, the Lord hath kept thee backe from honour.

12 Then Balaam answered Balak, Told I not alſo thy meſſengers, which thou ſenteſt vnto me, ſaying,

13 If Balak would giue mee his houſe full of ſilver & gold, I cannot paſſe the commandement of the Lord, to doe either good or bad of mine owne mind? what the Lord ſhall command, that ſame will I ſpeake.

14 And now behold, I goe vnto my people: come, I will t^b aduerſe thee what this people ſhall do to thy ſolke in the latter dayes.

15 And he vttered his parable, and ſayd, Balaam the ſonne of Beor hath ſayd, and the man whole eyes were ſhut vp, hath ſayd,

16 He hath laid that heard the wordes of God, and hath the knowledge of the moſt high, and ſaw the viſion of the Almighty, and falling in a trance had his eyes opened:

17 I ſhall ſee him, but not now: I ſhal behold him, but not neere: there ſhall come a ſtarre of Iaakob, and a cepter ſhall riſe of Iſrael, and ſhall ſmite the ^c coaſtes of Moab, and deſtroy all the ſonnes of Iſheth.

18 And Edom ſhall be poſſeſſed, and Seir ſhall bee a poſſeſſion to their enemies: but Iſrael ſhall do valiantly.

19 He alſo that ſhall haue dominion ſhall bee of Iaakob, and ſhall deſtroy the remnant of the ^c mite.

20 ¶ And when he looked on Amalek, he vttered his parable, and ſayd, Amalek was the ^c firſt of the nations: but his latter end ſhall come to deſtruction.

21 And hee looked on the ^c Kenites, and vttered his parable, and ſayd, Strong is thy dwelling place, and ^c put thy neſt in the rocke.

22 Neuertheleſſe, ^c the Kenite ſhall be ſpoyled vntil Aſhur cary thee away captiue.

23 Again he vttered his parable, and ſayd, Alas, ^c who ſhall liue when God doth this?

24 The ſhips alſo ſhall come from the coaſtes of ^c q Chittim, and ſhall ſubdue Eber, and he alſo ſhall come to deſtruction.

25 Then Balaam roſe vp, and went and returned to his place: and Balak alſo went his way.

CHAP. XXV.

^a The people committeth fornication with the daughters of Moab. ^b Phinehas killeth Zimri and cozbi. ^c God maketh his covenant with Phinehas. ^d God commandeth to kill the Midianites.

Now whiles Iſrael abode in ^a Shittim, the people began to commit whoredome with the ^a daughters of Moab:

2 Which called the people vnto the ſacrifice of their gods, and the people ate, and bowed downe to their gods.

3 And Iſrael ^b coupled himſelfe vnto Baal Peor: wherefore the wrath of the Lord was kindled againſt Iſrael:

4 And the Lord ſayd vnto Moſes, * Take all the heads of the people, & hang them vp ^c before the Lord ^c againſt the Sunne, that the indignation of the Lords wrath may be turned from Iſrael.

5 Then Moſes ſayd vnto the Iudges of Iſrael, Every one ſlay his ^d men that were ioyned vnto Baal Peor.

6 ¶ And behold, one of the children of Iſrael came and brought vnto his brethren a Midianitiſh woman in the fight of Moſes, and in the fight of all the Congregation of the children of Iſrael, ^e who wept before the doore of the Tabernacle of the Congregation.

7 * And when Phinchas the ſonne of Eleazar the ſonne of Aaron the Prieſt ſaw it, hee roſe vp from the middes of the Congregation, and tooke a ^f ſpeare in his hand,

8 And followed the man of Iſrael into the tent, and thruſt them both thorow: ^g to wit, the man of Iſrael, and the woman, ^g thorow her belly: ſo the plague ceaſed from the children of Iſrael.

9 * And there died in that plague foure and twenty thouſand.

10 Then the Lord ſpake vnto Moſes, ſaying,

11 * Phinchas the ſonne of Eleazar, the ſonne of Aaron the Prieſt, hath turned mine anger away from the children of Iſrael, while hee ^h was zealous for my ſake among them: therefore I haue not conſumed the children of Iſrael in my ielouſie.

12 Wherefore ſay to him, Behold, * I giue vnto him my covenant of peace,

13 And he ſhall haue it, and his ſeed after him, ⁱ euen the covenant of the Prieſts office for euer, becauſe he was zealous for his God, & hath made an atonement for the children of Iſrael.

14 And the name of the Iſraelite ^j that was ſlaine, which was killed with the Midianitiſh woman, was Zimri the ſonne of Salu, prince ^k of the familie of the Simeonites.

15 And the name of the Midianitiſh woman that was ſlaine, was Cozbi the daughter of Zur, who was head ouer the people of his fathers houſe in Midian.

16 ¶ Again the Lord ſpake vnto Moſes, ſaying,

17 * Vexe the Midianites, and ſmite them:

18 For they trouble you with their ^l wiles, wherewith they haue beguiled you as concerning Peor, and as concerning their ſiſter Cozbi daughter of a prince of Midian, which was ſlaine in the day of the plague becauſe of Peor.

CHAP. XXVI.

^a The Lord commandeth to number the children of Iſrael in the plaine of Moab, from twentieth year: eſſie and about. ^b The Leuites and their families. ^c Howe of them that were numbered in Sinai: gorion, man, ſaueth aleb and oſſun.

And ſo after the ^a plague the Lord ſpake vnto Moſes, and to Eleazar the ſonne of Aaron the Prieſt, ſaying,

2 Take the number of all the Congregation of

^a Chap. 33. 19.

^a With the women.

^b Worſhipped the idols: to wit, the Moabi, which was in the hill Peor.

^c Deut. 4. 3. 16.

^d 2. 17.

^e Gen. 10. the Lord.

^f Openly in the fight of all.

^g Let him ſee execution done of them: that hee ſee their charge.

^h Rep. 1. 1. that they had of. and God.

ⁱ Pſal. 106. 30.

^j 1. 1. 2. 14.

^k Or ſonſon.

^l Or ſee her tent.

^m Child, and Cozbi, in her ſecret.

ⁿ 1. 1. 2. 14.

^o Pſal. 106. 30.

^p He was zealous to maintain my glory.

^q Eſai. 45. 24.

^r 1. 1. 2. 14.

^s He hath paid Gods wrath.

^t Ebr. of the bouſe of the father.

^u Chap. 31. 1.

^v Caſting you to commit both corporall and ſpiritual fornication by Balaams counſell, Chap. 31. 16. 17.

^w 2. 14.

^x Which came for their whoredome and idolatry.

The Israelites numbred,

Numbers.

according to the tribes

* Chap. 1.3.

b Where the river is near to Jericho.

* Chap. 1.1.

* Gen. 4.8. exod. 6. 14. 1. cor. 5. 1. Reuben.

* Chap. 1.6. 2. c. In that rebellion whereof Korah was head.

d That is for an example that o- ther should not murmur and re- bel against Gods ministers. Simeon.

¶ Gad.

¶ Judah.

a Before Isakob went into Egypt, Gen. 38. 37. 10. and 46. 12.

* Gen. 46. 15.

¶ Issachar.

¶ Zebulun.

of the children of Israel, * from twentie yeere olde, and aboue thorowout their fathers houses, all that go forth to warre in Israel.

3 So Moses and Eleazar the Priest spake vnto them in the plaine of Moab, by Iorden b toward Jericho, saying,

4 From twenty yeere old and aboue yee shall number the people, as the * Lord had commanded Moses and the children of Israel, when they came out of the land of Egypt.

5 ¶ * Reuben the first borne of Israel : the children of ¶ Reuben were : Hanoch, of whom came the familie of the Hanochites, and of Pallu the familie of the Palluites :

6 Of Helron, the familie of the Hefronites : of Carmi, the familie of the Carmites.

7 These are the families of the Reubenites : and they were in number three and fourty thousand, seven hundred and thirty.

8 And the sonnes of Pallu, Eliab :

9 And the sonnes of Eliab, Nemuel, and Dathan and Abiram: this Dathan and Abiram were famous in the Congregation, and * strove against Moses and against Aaron in the assemblie of Korah, when they strove against the Lord.

10 And the earth opened her mouth, and swallowed them vp with Korah, when the Congregation died, what time the fire consumed two hundred and fiftie men, who were d for a signe :

11 Notwithstanding, all the sonnes of Korah died not.

12 ¶ And the children of ¶ Simeon after their families were: N-nuel, of whom came the familie of the Nemuelites: of Iamin, the familie of the Iaminites : of Iachin, the familie of the Iachinites :

13 Of Zerach, the familie of the Zarhites : of Shaul, the familie of the Shaulites.

14 These are the families of the Simeonites: two and twenty thousand and two hundred.

15 ¶ The sonnes of ¶ Gad after their families were : Zephon, of whom came the familie of the Zephonites : of Haggi, the familie of the Haggites : of Shuni, the familie of the Shunites :

16 Of Ozui, the familie of the Ozuites : of Eri, the familie of the Erites.

17 Of Arod, the familie of the Arodites : of Areli, the familie of the Arelites.

18 These are the families of the sonnes of Gad, according to their numbers, fourty thousand and five hundred.

19 ¶ The sonnes of ¶ Iudah, Er and Onan: but Er and Onan died in the land of * Canaan.

20 So were the sonnes of Iudah after their families : of Shelah came the familie of the Shelanites : of Pharez, the familie of the Pharezites, of Zerach, the familie of the Zarhites.

21 And the sonnes of ¶ Pharez were : of Hefron, the familie of the Hefronites : of Hamul, the familie of the Hamulites.

22 These are the families of Iudah, after their numbers, feutyenty and fixe thousand and five hundred.

23 ¶ The sonnes of ¶ Issachar after their families were : Tola, of whom came the familie of the Tolaites: of Pua, the familie of the Punites :

24 Of Iasub, the familie of the Iasubites: of Shimron, the familie of the Shimronites,

25 These are the families of Issachar, after their numbers, threescore and foure thousand and three hundred.

26 ¶ The sonnes of ¶ Zebulun, after their fa-

milies were: of Sered, the familie of the Sardites : of Elon, the familie of the Elonites: of Iahleel, the familie of the Iahleelites.

27 These are the families of the Zebulunites, after their numbers, threescore thousand and five hundred.

28 ¶ The sonnes of Ioseph after their families were ¶ Manasseh and Ephraim.

29 The sonnes of Manasseh were : of * Machir, the familie of the Machirites : and Machir begate Gilead : of Gilead came the familie of the Gileadites.

30 These are the sonnes of Gilead : of Iezer, the familie of the Iezerites : of Helek, the familie of the Helekites :

31 Of Asriel, the familie of the Asrielites : of Shechem, the familie of the Shichmites.

32 Of Shemida, the familie of the Shemidaites : of Hephher, the familie of the Hephherites.

33 ¶ And * Zelophehad the sonne of Hephher had no sonnes, but daughters : and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah and Tirzah.

34 These are the families of Manasseh, and the number of them, two and fiftie thousand and seuen hundred.

35 ¶ These are the sonnes of ¶ Ephraim after their families : of Shuthelah came the familie of the Shuthalhaites : of Becher, the familie of the Bachrites : of Tahan, the familie of the Tahanites.

36 And these are the sonnes of Shuthelah : of Eran, the familie of the Eranites.

37 These are the families of the sonnes of Ephraim after their numbers, two and thirty thousand and five hundred: these are the sonnes of Ioseph after their families.

38 ¶ These are the sonnes of ¶ Benjamin after their families: of Bela came the familie of the Belaites : of Ashbel, the familie of the Ashbelites: of Ahiram, the familie of the Ahiramites:

39 Of Shupham, the familie of the Shuphamites : of Hupham, the familie of the Huphamites.

40 And the sonnes of Bela, were Ard and Naaman: of Ard came the familie of the Ardites, of Naaman the familie of the Naamites.

41 These are the sonnes of Benjamin after their families, and their numbers, five and fourty thousand and six hundred.

42 ¶ These are the sonnes of ¶ Dan after their families: of Shuham came the familie of the Shuhamites : these are the families of Dan after their households.

43 All the families of the Shuhamites were after their numbers, threescore and foure thousand, and foure hundred.

44 ¶ The sonnes of ¶ Ather after their families were : of Imnah, the familie of the Imnites : of Isui, the familie of the Iuities : of Beriah, the familie of the Berites.

45 The sonnes of Beriah were : of Heber, the familie of the Heberites : of Malchiel, the familie of the Malchielites,

46 And the name of the daughter of Ather was Sarah.

47 These are the families of the sonnes of Ather after their numbers, three and fiftie thousand and foure hundred.

48 ¶ The sonnes of ¶ Naphtali, after their fa-

¶ Manasseh. * Josh. 17. 1.

* Chap. 27. 1.

¶ Ephraim.

¶ Benjamin.

¶ Dan.

¶ Asher.

¶ Naphtali.

mities were; of Labzeel, the families of the Iahzeelites: of Guni, the familie of the Gunites.

49 Of Iezer, the familie of the Izrites of Shilem, the familie of the Shillemites.

50 These are the families of Naphali according to their householde, and their number, fixe and fourtie thousand and foure hundredeth.

51 These are the f numbers of the children of Israel: fixe hundredth and one thousand: seven hundredth and thirtieth.

52 ¶ And the Lord spake vnto Moyses, saying, 53 Vnto these the land shal be deuied for an inheritance, according to the number of ¶ names.

54 * To many thou shalt giue the more inheritance, and to fewe thou shalt giue lesse inheritance: to euery one according to his number shal be giuen his inheritance.

55 Notwithstanding, the land shal be * diuied by lot: according to the names of the tribes of their fathers they shall inherite:

56 According to the lot shall the possession thereof be diuied betwene many and few.

57 ¶ * These also are the number of the Leuites, after their families: of Gershon came the familie of the Gershonites: of Kohath, the familie of the Kohathites, of Merari, the familie of the Merarites..

58 These are the families of Lewi, the familie of the Libnites: the familie of the Hebronites: the familie of the Mahlites: the familie of the Mushites: the familie of the Korhites: and Kohath begate Amram.

59 And Amrams wife was called * Tochebed the daughter of Lewi, which was borne vnto Lewi in Egypt: and the bare vnto Amram Aaron, and Moyses, and Miriam their sister.

60 And vnto Aaron was borne Nadab, and Abihu, Eleazar, and Ichamar.

61 * And Nadab and Abihu died, because they offered strange fire before the Lord.

62 And their numbers were three and twentie thousand, all males from a moneth old & aboue, for they were not numbred among the children of Israel, because there was none inheritance giuen them among the children of Israel.

63 ¶ These are the numbers of Moyses and Eleazar the Priest which numbred the children of Israel in the plaine of Moab, neere Iorden, toward Iericho.

64 And among these there was not a man of them, whom Moyses and Aaron the Priest numbred, when they tolde the children of Israel in the wilderness of Sinai.

65 For the Lord sayde of them, * They shall die in the wilderness: fo there was not left a man of them, saue Caleb the sonne of Iephunnah, and Ioshua the sonne of Nun.

CHAP. XXVII.

1 The lawe of the heritage of the daughters of Zelophechad. 12 The land of promise is shewed vnto Moyses. 16 Moyses prayeth for a gouernour vnto the people. 18 Ioshua is appointed to his feat.

Then came the daughters of * Zelophechad, the sonne of Hephher, the sonne of Gilead, the son of Machir, the sonne of Manasseh, of the familie of Manasseh, the sonne of Ioseph, and the names of his daughters were these, Mahlah, Noah, and Hoglah, and Milcah and Tirzah.)

2 And stood before Moyses, and before Eleazar the Priest, and before the Princes, and all the assembly, at the doore of the Tabernacle of

the Congregation, saying,

3 Our father * dyed in the wilderness, and hee was not among the assembly of them that were assembled againt the Lorde in the companie of Korah, but died in his * sinne, and had no sonnes.

4 Wherefore should the name of our father be taken away from among his family, because he hath no sonne? giue vs a possession among the brethren of our father.

5 Then Moyses brought their b cause before the Lord.

6 And the Lord spake vnto Moyses, saying,

7 The daughters of Zelophechad speake right: thou shalt giue them a possession to inherite among their fathers brethren, and shalt turne the inheritance of their father vnto them.

8 Also thou shalt speake vnto the children of Israel, saying, If a man die and haue no sonne, then ye shall turne his inheritance vnto his daughter.

9 And if he haue no daughter, ye shall giue his inheritance vnto his brethren.

10 And if hee haue no brethren, ye shall giue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, ye shall giue his inheritance vnto his next kinsman of his family, and he shal possesse it; and thus shalbe vnto the children of Israel a law of * iudgement, as the Lord hath commanded Moyses.

12 ¶ Again the Lord sayd vnto Moyses, * Go vp into this mount of Abarim, & behold the land which I haue giuen vnto the children of Israel.

13 And when thou hast seene it, thou shalt be gathered vnto thy people also, * as Aaron thy brother was gathered.

14 For ye were * disobedient vnto my worde in the desert of Zin, in the strife of the assembly to sanctifie mee in the waters before their eyes: * That is the water of ¶ Meribah in Kadesh in the wilderness of Zin.

15 ¶ Then Moyses spake vnto the Lord, saying,

16 Let the Lord God of the d spirits of all flesh appoynt a man ouer the Congregation,

17 Who may * goe out and in before them and leade them out and in, that the Congregation of the Lord bee not as sheepe, which haue not a shepherd.

18 And the Lord sayd vnto Moyses, Take thee Ioshua the sonne of Nun, in whome is the Spirit, and ¶ put thine hands vpon him,

19 And set him before Eleazar the Priest, and before all the Congregation; and giue him a charge in their sight,

20 And s giue him of thy glory, that all the Congregation of the childre of Israel may obey.

21 And hee shall stand before Eleazar the Priest, who shall aske counsell for him * by the iudgement of Vrim before the Lorde: at his worde they shall go out, and at his worde they shall come in, both he, and all the children of Israel with him, and all the Congregation.

22 So Moyses did as the Lord had commanded him, and he tooke Ioshua, and set him before Eleazar the Priest, and before all the Congregation.

23 Then he put his hands vpon him, and gaue him a charge, as the Lorde had spoken by the hand of Moyses.

CHAP. XXVIII.

4 The dayly sacrifice. 9 The sacrifice of the Sabbath. 11 Of the Month, 16 Of the Passouer. 26 Of the firstfruits.

* Chap. 14. 35. and 2. 6. 4. 6. 5.

a According as all men die for as much as they are sinners.

b That is, their matter to bee iudged, to know what they should determine, as he did all hand matters.

c Meaning, an ordinance to iudge by.

* Deut. 32. 4. 9.

* Chap. 20. 3. 4.

* Chap. 20. 12.

* Exod. 17. 9. 10. 1. 1. 1. 1.

d Who as hee hath created, so he gouerneth the hearts of all men. e That is, gouerne them and doe his duetie, as 2. Chron. 1. 10.

f And so appoint him gouernour.

g Commend him to the people as meete for the office and appointed by God.

* Exod. 28. 30. h According to his office: signifying that the civil magistrate could execute nothing but that which he knew to be the will of God.

i How he should gouerne himselfe in his office.

Offerings.

Numbers.

Three principall

And the Lord spake vnto Moses, saying,
2 Command the children of Israel, and say vnto them, Yee shall obseue to offer vnto me in their due season mine offering, and a my bread for my sacrifices made by fire for a sweet sauour vnto mee.

a By bread, bee
meats all manner
of sacrifice.

* Exod. 29. 38.

3 Also thou shalt say vnto them, * This is the offering made by fire which ye shal offer vnto the Lord, two lambes of a yeere olde without spot daily, for a continuall burnt offering.

4 One lambe shalt thou prepare in the morning, and the other lambe shalt thou prepare at euen.

* Exod. 16. 36.
* Leuit. 2. 17.
* Leuit. 29. 40.

5 * And the tenth part of an Ephrah of fine flour for a * meate offering mingled with the fourth part of an * Hin of beaten oyle.

6 This shalbe a daily burnt offering, as was made in the mount Sinai for a sweete sauour: it is a sacrifice made by fire vnto the Lord.

7 And the drinke offering thereof the fourth part of an Hin for one lambe: in the holy place caule to powre the drinke offering vnto the Lord.

8 And the other lambe thou shalt prepare at euen: as the meate offering of the morning, and as the drinke offering thereof shalt thou prepare this b for an offering made by fire of sweet sauour vnto the Lord.

b The meat of
fine, and drinke
offring of the
evening facifice.
c Of the meate
Ephrah.

9 ¶ But on the Sabbath day ye shall offer two lambes of a yeere olde, without spot, and two tenth deales of fine flour for a meate offering mingled with oyle, and the drinke offering thereof.
10 This is the burnt offering of euery Sabbath, besides the d continuall burnt offering, and drinke offering thereof.

d Which was
offred euery day
at morning and
at evening.

11 ¶ And in the beginning of your moneths, ye shall offer a burnt offering vnto the Lord, two young bullockes, and a ramme, and seven lambes of a yeere olde, without spot,

12 And three tenth deales of fine flour for a meate offering mingled with oyle for one bullocke, and two tenth deales of fine flour for a meate offering, mingled with oyle for one ramme,

13 And a tenth deale of fine flour mingled with oyle for a meate offering vnto one lambe: for a burnt offering of sweete sauour: it is an offering made by fire vnto the Lord.

e That is, the
wine: that is, the
powred vpon the
sacrifice.

14 And their drinke offerings shalbe halfe an Hin of wine vnto one bullocke, and the thirde part of an Hin vnto a ramme, and the fourth part of an Hin vnto a lambe: this is the burnt offering of euery moneth, throughout the moneths of the yeere.

15 And one hegoate for a sinne offering vnto the Lord shall be prepared, besides the continuall burnt offering, and his drinke offering.

* Exod. 12. 18.
and 13. 5.
Leuit. 23. 5.

16 * Also the fourteenth day of the first moneth is the Passouer of the Lord.

17 And in the fifteenth day of the same moneth is the feast: seven dayes shall vnleavened bread be eaten.

* Exod. 12. 17.
f On, solemne
solemnly.

18 In the * first day shalbe an holy conuocation, ye shall doe no seruile worke therein.

19 But yee shall offer a sacrifice made by fire for a burnt offering vnto the Lord, two young bullockes, one ram, and seven lambes of a yeere olde: see that they be without blemish.

20 And their meate offering shalbe of fine flour mingled with oyle: three tenth deales shall yee prepare for a bullocke, and two tenth deales for a ramme:

21 One tenth deale shalt thou prepare for e-

uery lambe, ~~as~~ for the seven lambes.

22 And an hee goate for a sinne offering, to make an attonement for you.

23 Ye shall prepare these, beside the burnt offering in the morning, which is a continuall burnt sacrifice.

24 After this manner ye shall prepare throughout all the seven daies, for the maintaining of the offering made by fire for a sweete sauour vnto the Lord: it shall bee done besides the continuall burnt offering and drinke offering thereof.

* Exod. 12. 17.

25 And in the seventh day yee shall haue an holy conuocation, wherein ye shall doe no seruile worke.

26 ¶ Also in the day of your first fruits, when ye bring a newe meate offering vnto the Lord, according to your weeks ye shal haue an holy conuocation, and ye shall doe no seruile worke in it.

g In counting
seven weeks
from the Pass-
ouer to Win-
tides, as Leuit.
23. 15.

27 But yee shall offer a burnt offering for a sweete sauour vnto the Lord, two young bullockes, a ramme and seven lambes of a yeere olde,

28 And their meate offering of fine flour mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ramme,

29 And one tenth deale vnto euery lambe throughout the seven lambes.

30 And an hee goate to make an attonement for you:

31 (Yee shall doe this besides the continuall burnt offering, and his meate offering:)† see they be without blemish, with their drinke offerings.

† Exod. 29. 38.
to you.

CHAP. XXIX.

Of the three principall feastes of the seventh month, to wit, the feast of trumpets, the feast of reconciliation, and the feast of Tabernacles.

Moreover, in the first day of the * seventh moneth ye shall haue an holy conuocation: yee shall doe no seruile worke therein: * it shall bee a day of blowing the trumpets vnto you.

a Which com-
meth part of Sep-
tember, and part
of October.
* Leuit. 23. 24.

2 And yee shall make a burnt offering for a sweete sauour vnto the Lord: one young bullocke, one ram, and seven lambes of a yeere olde, without blemish.

3 And their meate offering shalbe of fine flour mingled with oyle, three tenth deales vnto the bullocke, and two tenth deales vnto the ramme,

4 And one tenth deale vnto one lambe, for the seven lambes,

5 And an hee goate for a sinne offering to make an attonement for you.

6 Besides the burnt offering of the b moneth, & his meate offering, & the continuall burnt offering, and his meate offering and the drinke offerings of the same, according to their manner, for a sweete sauour: it is a sacrifice made by fire vnto the Lord.

b Which m^o
bee offered in the
beginning of
euery moneth.
c Which is in
morning and
evening.
* Leuit. 23. 27.
and 23. 27.
d Which is the
feast of recon-
ciliation.
* Leuit. 16. 29.

7 ¶ And ye shall haue in the tenth day of the seventh moneth, an holy d conuocation: and ye shall * humble your souls, and shall not doe any worke therein:

8 But ye shall offer a burnt offering vnto the Lord for a sweete sauour: one young bullocke, a ramme, and seven lambes of a yeere olde: see they be without blemish.

9 And their meate offering shall be of fine flour mingled with oyle, three tenth deales to a bullocke, and two tenth deales to a ramme,

10 O e tenth deale vnto euery lamb, throughout the seven lambes,

11 An hegoate for a sinne offering, (beside the sinne offering to make the attonement and the continuall burnt offering & the meate offering thereof)

and

e That is, offered
euery morning
and evening.

f For they are not
under the autho-
rity of the man.

g Her husband
being alive.

11 And if she vowed in her husbands house,
or bound her selfe strictly with an othe,

12 And her husband hath heard it, and helde
his peace concerning her, not disallowing her,
then all her vowes shall stand, and every bond,
wherewith shee bound her selfe, shall stand in
effect.

13 But if her husband disanulled them the
same day that hee heard them, nothing that pro-
ceeded out of her lippes concerning her vowes
or concerning her bondes, shall stand in effect:
for her husband hath disanulled them: and the
Lord will forgive her.

14 So every vow, and every othe or bond,
made to humble the soule, her husband may sta-
blish it, or her husband may breake it.

15 But if her husband hold his peace concern-
ing her from 1 day to day, then he stablisheth all
her vowes and all her bondes which shee hath
made: hee hath confirmed them because he held
his peace concerning her the same day that hee
heard them.

16 But if he breake them after that he hath
heard them, then shall he beare her iniquity.

17 These are the ordinances which the Lord
commanded Moses, betwene a man and his wife,
and betwene the father and his daughter, being
young in her fathers house.

CHAP. XXXI.

8 Five Kings of Midian and Balaam are slaine. 18 Only the
maides are reserved alive. 27 The praye is equally divided.
40 A present given of Israel.

And the Lord spake vnto Moses, saying,
2 *Reuenge the children of Israel of the
Midianites, and afterward shalt thou be *gathered
vnto thy people.

3 And Moses spake to the people, saying, Har-
nesse some of you vnto warre, and let them goe
against Midian, to execute the vengeance of the
Lord against Midian.

4 A thousand of every tribe throughout all
the tribes of Israel shall ye send to the warre.

5 So there were taken out of the thousands of
Israel, twelue thousand prepared vnto warre, of
every tribe a thousand.

6 And Moses sent them to the warre, *euery* a
thousand of every tribe, and sent them with
Phinehas the sonne of Eleazar the Priest to the
warre: & the holy instruments, that is, the trumpets
to blow were in his hand.

7 And they warred against Midian, as the
Lord had commaunded Moses, and slew all the
males.

8 They slew also the kings of Midian among
them that were slaine: *Eui and Rekem, and Zur,
and Hur, and Reba five kings of Midian, and
they slew Balaam the sonne of Beor with the
sword.

9 But the children of Israel tooke the wo-
men of Midian prisoners, and their children, and
spoyled all their cattell, and all their flocks, and
all their goods.

10 And they burnt all their cities, wherein
they dwelt, and all their villages with fire.

11 And they tooke all the spoyle and all the
praye both of men and beasts.

12 And they brought the captiues and that
which they had taken, and the spoyle vnto Mo-
ses & to Eleazar the Priest, and vnto the Congre-
gation of the children of Israel, into the campe
in the plaine of Moab, which was by Iorden re-

ward Jericho.

13 ¶ Then Moses and Eleazar the Priest, and
all the princes of the Congregation went out of
the campe to meete them.

14 And Moses was angry with the captai-
nes of the hoste, with the captai-nes ouer thousands,
and captai-nes ouer hundreds, which came from
the warre and battell.

15 And Moses said vnto them, What? haue ye
saued all the women?

16 Beholde, *these caused the children of Is-
rael through the counsell of Balaam to com-
mit a trespasse against the Lord, as concerning
Peor, and there came a plague among the Con-
gregation of the Lord.

17 Now therefore, *slay all the males among
the children, and kill all the women that haue
known man by carnall copulation.

18 But all the women children that haue not
known carnall copulation, keepe aliuie for your
selues.

19 And ye shall remaine without the hoste se-
uen dayes, all that haue killed any person, *and
all that haue touched any dead, and purifie both
your selues and your prisoners the third day and
the seventh.

20 Also ye shall purifie every garment and all
that is made of skinned, and all worke of goates
haire, and all things made of wood.

21 ¶ And Eleazar the Priest said vnto the men
of warre, which went to the battell, This is the Or-
dinance of the law which the Lord *commanded
Moses.

22 As for gold, and siluer, brasse, yron, tynne,
and lead:

23 *Euery* all that may abide the fire, yee shall
make it go through the fire, and it shall be cleane:
yet it shall be purified with *the water of purifi-
cation: and all that suffere it not the fire, ye shall
cause to passe by the water.

24 Ye shall wash also your clothes the seventh
day, and ye shall be cleane: and afterward ye shall
come into the hoste.

25 ¶ And the Lord spake vnto Moses, saying,
26 Take the summe of the praye that was ta-
ken, both of persons and of cattell, thou and Elea-
zar the Priest, and the chiefe fathers of the Con-
gregation.

27 And diuide the praye betweene the soul-
diers that went to the warre, and all the Congre-
gation.

28 And thou shalt take a tribute vnto the
Lord of the men of warre, which went out to
battell: one person of five hundredth, both of the
persons, and of the beenes, and of the asses, and of
the sheepe.

29 Yee shall take it of their halfe, and giue it
vnto Eleazar the Priest, as an heaue offering of the
Lord.

30 But of the halfe of the children of Israel
thou shalt take one, taken out of fiftie, both of
the persons, of the beenes, of the asses, and of the
sheepe, *euery* of all the cattell, and thou shalt giue
them vnto the Leuites, which haue the charge of
the Tabernacle of the Lord.

31 And Moses and Eleazar the Priest did as
the Lord had commanded Moses.

32 And the beoite, to wit, the rest of the pray
which the men of warre had spoyled, was six hun-
dred thientie and five thousand sheepe,

33 And thientie and two thousand beenes.

34 And

¶ For the bondes of
her soule.

h To mortifie her
selfe by abstinence,
or other bodily
exercitie.
i And warne her
not the same day
that he heard it,
as verse 9.

k Not the same
day he heard them,
but some day af-
terwards: since he
is imputed to him
and not to her.

* Chap. 31. 17.
* Chap. 31. 13.

m As he had com-
manded, Chap.
31. 17, declar-
ing also that the inu-
ry do: against his
people, is done
against him.

n For his great
zeale that he bare
to the Lord, Chap.
31. 13.

o The false pro-
phet who gaue
counsell how to
cause the Israelites
to offend their
God.

¶ Or, palaces and
gorgeous buildings.

d At the women
and little children.

e As though
said, I ought to
have spoyled
* Chap. 31. 13.
* Psal. 137.
f For work-
ing of Peor.
g That is, the
men children.

* Chap. 31. 13.

Or, reman-
the law.
* Chap. 31. 13.

h The drink-
and before the
men.
* Chap. 31. 13.
i It shall be
there.

l The persons
that shall be
amongst.

k Of the
that shall be
souldiers.

l And ge-
portion of
my names.

f That is,
the child-
ren of Israel.

a Rebe-
Leah &
Zabiah be-
made.

b Which
name was
not of
of Rebe-
Leah &
Zabiah be-
made.
c Him and
Cassia.

34 And threescore and one thousand asses,
35 And two and thirty thousand persons in
all of women that had \dagger lien by no man.

36 And the halfe, *to wit*, the part of them that
went out to war, touching the number of sheepe,
was three hundred seuen and thirty thousand,
and five hundred.

37 And the \circ Lords tribute of the sheepe was
five hundred and seuenity and five:

38 And the beeces *were* fixe and thirty thou-
sand, whereof the Lords tribute *was* seuentie
and two.

39 And the asses *were* thirty thousand and five
hundred, whereof the Lordes tribute *was* three-
score and one:

40 And \circ of persons sixteen thousand, where-
of the Lords tribute *was* two and thirty persons.

41 And Moses gaue the tribute of the Lordes
offering vnto Eleazar the Priest, as the Lord had
commanded Moses.

42 And of the \circ halfe of the children of Isra-
el, which Moses diuided from the men of warre,

43 (For the halfe that pertained vnto the con-
gregation, was three hundred thirty and seuen
thousand sheepe and five hundred,

44 And fixe and thirty thousand beeces,

45 And thirty thousand asses, & five hundred

46 And sixteen thousand persons)

47 Moses, I say, tooke of the halfe that per-
tained vnto the children of Israel, one taken out
of fiftie, *both* of the persons, and of the cattell,
and gaue them vnto the Leuites, which haue the
charge of the Tabernacle of the Lord, as the Lord
had commanded Moses.

48 ¶ Then the captaines which were ouer
thousand of the hoste, the captaines ouer the
thousand, and the captaines ouer the hundred
came vnto Moses:

49 And said to Moses, Thy seruants haue ta-
ken the summe of the men of warre which are vnder
 \dagger our authoritie, and there lacketh not one
man of vs.

50 ¶ We haue therefore brought a present vnto
the Lorde, what euery man found of iewels of
golde, bracelets, and chaines, rings, earerings, and
ornaments of the legs, to make an atonement for
our soules before the Lord.

51 And Moses and Eleazar the Priest tooke the
gold of them, and all wrought iewels.

52 And all the golde of the offering that they
offered vp to the Lorde (of the captaines ouer
thousand and hundred) *was* sixteen thousand
seuen hundred and fiftie shekels.

53 (For the men of warre had spoyled, euery
man for him selfe)

54 And Moses & Eleazar the Priest tooke the
golde of the captaines ouer the thousand, and ouer
the hundred, & brought it into the Taberna-
cle of the Congregation, for a memoriall of the
children of Israel before the Lord.

CHAP. XXXII.

The request of the Reubenites and Gadites, 16 and their pro-
mise vnto Moses. 20 Moses granteth their request. 22 The
Gadites, Reubenites, and half the tribe of Manasse, conquer
and build cities on the side Iorden.

NOWE the children of \circ Reuben, and the chil-
dren of Gad had an exceeding great multi-
tude of cattell: and they sawe the laude of Iazer,
and the land of \circ Gilead, that it was an apt place
for cattell.

¶ Then the children of Gad, and the children

of Reuben came, and spake vnto Moses and to
Eleazar the Priest, and vnto the Princes of the
Congregation, saying,

¶ The land of Astaroth, and Dibon, and Iazer,
and Nimrah, and Heshbon, and Elealeh, and She-
bam, and Nebo, and Beon,

¶ Which countrey the Lord smote before the
Congregation of Israel, is a land meete for cattell,
and thy seruants haue cattell:

¶ Wherefore, sayd they, If wee haue found
grace in thy sight, let this land be giuen vnto thy
seruants for a possession, and bring vs not ouer
Iorden.

¶ And Moses sayd vnto the children of Gad,
and to the children of Reuben, Shall your bre-
thren goe to warre, and ye tary here?

¶ Wherefore now I discourage you the heart
of the children of Israel to go ouer into the land,
which the Lord hath giuen them?

¶ Thus did your fathers, when I sent them
from Kadesh-barnea to see the land.

¶ For \circ when they went vp euen vnto the
Iriuer of Ethcol, and saw the land, they discour-
aged the heart of the children of Israel, that they
would not goe into the land, which the Lord had
giuen them.

¶ And the Lords wrath was kindled the same
day, and he did sweare, saying,

¶ None of the men that came out of Egypt,
from twenty yeere olde and aboue, shall see the
land for the which I sware vnto Abraham, to Is-
hak, and to Iaakob, because they haue not whol-
ly followed me:

¶ Except Caleb the sonne of Iephonneh the
Kenizzite, and Ioshua the sonne of Nun: for they
haue constantly followed the Lord.

¶ And the Lord was very angry with Israel,
and made them wander in the wilderness forty
yeres, vntill all the generation that had done \circ euill
in the sight of the Lord, were consumed.

¶ And behold, ye are risen vp in your fathers
stead as an increase of iniquity. Will to augment
the fierce wrath of the Lord toward Israel.

¶ For if ye turne away from following him,
hee will yet againe leaue the people in the wilder-
nesse, and ye shall destroy all this folke.

¶ And they went nere to him, and said, We
will build sheepefolds here for our sheepe, and
for our cattell, and cities for our children.

¶ But wee our selues will be ready armed to
goe before the children of Israel, vntill we haue
brought them vnto their \circ place: but our children
shall dwell in the defended cities, because of the
inhabitants of the land.

¶ Wee will not retorne vnto our houses, vn-
till the children of Israel haue inherited, euery
man his inheritance.

¶ Neither will we inherite with them beyond
Iorden and on that side, because our inheritance
is fallen to vs on this side Iorden Eastward.

¶ ¶ And Moses layd vnto them, If ye will
doe this thing, and goe armed \dagger before the Lord
to warre:

¶ And will goe euery one of you in harness
ouer Iorden before the Lord, vnill hee haue cast
out his enemies from his sight:

¶ And vntill the land be subdued before the
Lord, then ye shall retorne and bee innocent to-
ward the Lord, and toward Israel: and this land
shall be your possession \circ before the Lord.

¶ But if ye will not doe so, behold, yee haue
sinned.

¶ This is the
portion that the
children gaue to
the Lord.

¶ A blessing of the
people, or a curse,
which was not
expected with
this.

¶ Of the part
which was given
vnto the children
of Israel.

¶ Which had not
been in warre.

¶ For under our
hand.

¶ The captaines
by this free offer-
ing acknowledged
the great benefit
of God in preserv-
ing his people.

¶ And gaue no
portion vnto
the equites.

¶ That the Lord
might remember
the children of
Israel.

¶ Reuben came of
Ishak, and Gad of
Zabulon be hand-
made.

¶ Which moun-
taine was \circ con-
quered at the be-
siege of the co-
nquest betweene
Iam and Laban,
Genes. 31.

¶ Reuben.

¶ Gen. 32. 24.
¶ 10. 10.

¶ 12. 12. if any of the
men.

¶ 14. 14. 28. 29.
¶ 10. 10. performed and
sounded.

¶ Because they
murdered, and
there would be-
come their report,
which told the
truth as concern-
ing the land.

¶ By your occa-
sion.

¶ In the land of
Canaan.

¶ 10. 10. 12.
¶ Before the Arke
of the Lord.

¶ That is the
inhabitants of
the land.

¶ The Lord will
grant you this
land \circ which ye re-
quire, Isha. 13.

Ye shall assuredly be punished for your sinne.

*106. 4. 18.

k Moses gave charge that his promise made to the Reubenites, and others, should be performed after his death, so that they brake not theirs.

l That is attributed to the Lord which his messenger speaketh.

*Deut. 3. 13 106. 13. 8. and 12. 4.

m The Amorites dwelled on both sides of Iordan: but here he maketh mention of them that dwelt on this side: and Iosh. 10. 12. hee speaketh of them that inhabited betwixt Iordan,

*Gen. 5. 23.

*Deut. 3. 14.

a That is the villages of Iair.

a From whence they departed, and whither they came.

sinne against the Lord, and bee sure, that your sinne will find you out.

24 Builde you *then* cities for your children, and folds for your sheepe, and doe that yee haue spoken.

25 Then the children of Gad and the children of Reuben spake vnto Moses, saying, Thy seruants will do as my lord commandeth:

26 Our children, our wives, our sheepe, & al our cattel shal remaine there in the cities of Gilead, 27 But * thy seruants will go euery one armed to warre before the Lord for to fight, as my lord sayth.

28 So concerning them, Moses * commanded Eleazar the Priest, and Ioshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel:

29 And Moses said vnto them, If the children of Gad & the children of Reuben wil go with you ouer Iordan, all armed to fight before the Lord, then when the land is subdued before you, ye shal giue them the land of Gilead for a possession:

30 But if they will not goe ouer with you armed, then they shal haue their possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben answered, saying, As the * Lord hath said vnto thy seruants, so will we do.

32 We wil go armed before the Lord into the land of Canaan: that the possession of our inheritance may be to vs on this side Iordan.

33 So Moses gaue vnto them, *euery* to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manasseh the sonne of Ioseph, the kingdome of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land with the cities thereof and coasts, euen the cities of the country round about.

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Aroth, Shophan, and Iazer, and Iogbehah,

36 And Beth-nimrah, and Beth-haran, defended cities: also shepfields.

37 And the children of Reuben built Heshbon, and Elealeh, and Kiriat-haim,

38 And Nebo, and Baalmeon, and turned their names, and Sibmah: and gaue other names vnto the cities which they built.

39 And the children * of Machir the sonne of Manasseh went to Gilead, and tooke it, and put out the Amorites that dwelt therein.

40 Then Moses gaue Gilead vnto Machir the sonne of Manasseh, and he dwelt therein

41 * And Iair the sonne of Manasseh went and tooke the small townes thereof, and called them *n* Hanoth Iair.

42 Also Nobah went and tooke Kenath, with the villages thereof, and called it Nobah after his own name.

CHAP. XXXIII.

1 Two and fourtie journeyes of Israel are numbered. 52 They are commanded to visit the Canaanites.

THESE are the * iourneyes of the children of Israel, which went out of the land of Egypt, according to their bandes vnder the hand of Moses and Aaron.

2 And Moses wrote their going out by their journeyes, according to the commandement of the Lord: so these are the journeyes of their going out.

3 Now they * departed from Ramefes the first month, *euery* the fifteenth day of the first month, on the morrow after the Pascheouer: and the children of Israel went out with an high hand in the sight of all the Egyptians.

4 ¶ For the Egyptians buried all their first borne, which the Lord had smitten among them: vpon their * gods also the Lord did execution.) 5 And the children of Israel remooued from Ramefes, and pitched in Succoth.

6 And they departed from * Succoth, and pitched in Etham, which is in the edge of the wilderness.

7 And they remooued from Etham, and turned againe vnto Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

8 And they departed from before Hahiroth, and * went thorow the middes of the Sea into the wilderness, and went three dayes iourney in the wilderness of Etham, and pitched in Marah.

9 And they remooued from Marah, and came vnto * Elim, and in Elim were twelue fountaines of water, and seuentie palme trees, and they pitched there.

10 And they remooued from Elim, and camped by the red Sea.

11 And they remooued from the red Sea, and lay in the * wilderness of Sin.

12 And they tooke their iourney out of the wilderness of Sin, and set vp their tentes in Dophkah.

13 And they departed from Dophkah, and lay in Alush.

14 And they remooued from Alush, and lay in * Rephidim, where was no water for the people to drinke.

15 And they departed from Rephidim, and pitched in the * wilderness of Sinai.

16 And they remooued from the desert of Sinai, and pitched in * Kibroth Hattaauah.

17 And they departed from Kibroth Hattaauah, and lay at * Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from * Rithmah, and pitched at Rimmon Parez.

20 And they departed from Rimmon Parez, and pitched in Libnah.

21 And they remooued from Libnah, and pitched in Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they remooued from mount Shapher, and lay in Haradah.

25 And they remooued from Haradah, and pitched in Makheloth.

26 And they remooued from Makheloth, and lay in Tahath.

27 And they departed from Tahath, and pitched in Tarah.

28 And they remooued from Tarah, and pitched in Mithkah.

29 And they went from Mithkah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and lay in Moseroth.

31 And they departed from Moseroth, and pitched in Bene-iaakan.

*Exod. 13. 19.

b Which was their iourney, their iourney, their iourney, their iourney.

c As the Lord commanded the Lord, the Lord, the Lord, the Lord.

*Exod. 13. 19.

*Exod. 13. 19.

*Exod. 13. 19.

*Exod. 13. 19.

*Exod. 13. 19.

*Exod. 13. 19.

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*Exod. 13. 19.

*Exod. 13. 19.

*Exod. 13. 19.

*Exod. 13. 19.



This Mappe declareth the way which the Israelites went for the space of forty yeeres from Egypt, shewing the wildernesses of Arabia, untill they entered into the land of Canaan, as it is mentioned in Exodus, Numbers, and Deuteronomie. It containeth also the two and fower places where they pitched their tents, which are named, Numb. 33, with the observation of the degrees, concerning the length and the breadth, and the places of their abode, set out by numbers.

32 And they remooued from Bene-iaakan, & lay in Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Iotbathah.

34 And they remooued from Iotbathah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Ezion-gaber.

36 And they remooued from Ezion-gaber, and pitched in the * wilderness of Zin, which is Kadesh.

37 And they remooued from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 (* And Aaron the Priest went vp into mount Hor, at the commandment of the Lord, and died there, in the fortieth yeere after the children of Israel were come out of the land of Egypt, in the first day of the 4th month.

39 And Aaron was an hundredth and three and twenty yeere olde, when he died in mount Hor.

40 And * King Arad the Canaanite, which dwelt in the South of the land of Canaan, heard of the coming of the children of Israel.)

41 And they departed from mount * Hor, and

pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 * And they departed from Oboth, and pitched in Iie-abarim, in the borders of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they remooued from Dibon-gad, and lay in Almon-diblahaim.

47 And they remooued from Almon-diblahaim, and pitched in the mountaines of Abarim, before Nebo.

48 And they departed from the mountaines of Abarim, and pitched in the || plaine of Moab, by Iorden toward Iericho.

49 And they pitched by Iorden, from Beth-ielsimoth vnto * Abel-shittim, in the plaine of Moab.

50 ¶ And the Lord spake vnto Moses in the plaine of Moab, by Iorden toward Iericho, saying,

51 ¶ Speake vnto the children of Israel, and say vnto them, * When ye are come ouer Iorden to enter into the land of Chanaan,

¶ Chap. 33. 1.

¶ Chap. 33. 25.

and 33. 26.

¶ Which the E-
breues call Ab,
and as it were to
part of Ialy and
part of Augait,
¶ Chap. 33. 1. 1.

¶ Chap. 33. 27. 28.

¶ Chap. 33. 1. 1.

¶ Chap. 33. 1. 1.

¶ Chap. 33. 1. 1.

¶ Deut. 7. 2. 10. 6.

11. 11. 12.

32. Ye

^e Which were set up in their high places to worship.

^a Chap. 26, 55, 56.

^a Job. 33, 13.
Eccl. 3, 3.
Or, judgment.

^a Meaning, the description of the land.

^a Job. 15, 1.

^a Or, ascending up of serpents.

^b Which was Nilus, or as some think, Rhinoceros.

^c Which is called Mediterranean.

^d Which is a mountain where Tyre and Sidon, and not that Her in the wilderness where Aaron died.

^e Which is the Gospel is called the Lake of Genesareth.

^a Chap. 33, 33.
Eccl. 14, 23.

53 Yee shall then drive out all the inhabitants of the land before you, and destroy all their pictures, and breake downe all their images of metall, and plucke downe all their high places,

54 And yee shall possesse the land and dwell therein: for I haue giuen you the land to possesse it.

55 And yee shall inherite the land by lot, according to your families: * to the more yee shall giue more inheritance, and to the fewer the lesse inheritance. Where the lot shall fall to any man, that shall be his: according to the tribes of your fathers shall ye inherite.

56 But if ye will not drive out the inhabitants of the land before you, then those which yee let remaine of them, shall be * prickes in your eyes, and thornes in your sides, and shall vex you in the land wherein ye dwell.

57 Moreover, it shall come to passe, that I shall doe vnto you, as I thought to doe vnto them.

CHAP. XXXIII.

^a The coasts and borders of the land of Canaan. 17 Certaines were assigned to divide the land.

And the Lord spake vnto Moses, saying,

1 Command the children of Israel, and say vnto them, When yee come into the land of Canaan, this is the land that shall fall vnto your inheritance: that is, the land of Canaan with the coasts thereof.

2 And your South quarter shall be from the wilderness of Zin to the borders of Edom: so that your South quarter shall be from the salt Sea coast Eastward.

3 And the border shall compass you from the South to Maaleh-akrabim, and reach to Zin, and goe out from the South to Kadesh-barnea: thence it shall stretch to Hazar-addar, and goe along to Azmon.

4 And the border shall compass from Azmon vnto the ^b river of Egypt, and shall goe out to the sea.

5 And your West quarter shall be the great sea: euen that border shall be your West coast.

6 And your East quarter shall be the great Sea vnto mount ^d Hor.

7 From mount Hor yee shall point out till it come vnto Hamath, and the ende of the coast shall be at Zedad.

8 And the coast shall reach out to Ziphron, and goe out at Hazar-enan, this shall be your North quarter.

9 And yee shall marke out your East quarter from Hazar-enan to Shepham.

10 And the coast shall goe downe from Shepham to Riblah, and from the East side of Ain: and the same border shall descend and goe out at the side of the sea of Chinnereth Eastward.

11 Also that border shall goe downe to Iordan, and leaue at the salt feare: this shall be your land with the coasts thereof round about.

12 ¶ Then Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the Lord commanded to giue vnto nine tribes, and halfe the tribe.

13 ¶ For the tribe of the children of Reuben, according to the households of their fathers, and the tribe of the children of Gad, according to their fathers households, and halfe the tribe of Manasse haue receiued their inheritance.

14 Two tribes and an halfe tribe haue recei-

ued their inheritance on this side of Iordan toward Iericho full East.

15 ¶ Again the Lord spake to Moses, saying,

16 These are the names of the men which shall diuide the land vnto you: Eleazar the Priest, and Ioshua the sonne of Nun.

17 And yee shall take also a prince of euery tribe to diuide the land.

18 The names also of the men are these: Of the tribe of Iudah, Caleb the sonne of Iephunneh.

19 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

20 Of the tribe of Benjamin, Elidad: the sonne of Chislon.

21 Also of the tribe of the sonnes of Dan, the prince Bukki, the sonne of Jogli.

22 Of the sonnes of Ioseph: of the tribe of the sonnes of Manasseh, the prince Haniel the sonne of Ephod.

23 And of the tribe of the sonnes of Ephraim, the prince Kemuel, the sonne of Shiptan.

24 Of the tribe also of the sonnes of Zabulon, the prince Elizaphan, the sonne of Parnach.

25 So of the tribe of the sonnes of Issachar, the prince Paltiel, the sonne of Azan.

26 Of the tribe also of the sonnes of Asher, the prince Ahhud, the sonne of Shelomi.

27 And of the tribe of the sonnes of Naphtali, the prince Pedahel, the sonne of Ammihud.

28 These are they, whom the Lord commanded to diuide the inheritance vnto the children of Israel, in the land of Canaan.

CHAP. XXXV.

^a Vnto the Levites are giuen cities and suburbs. 11 The cities of refuge. 16 The law of murder. 30 For one mans minde shall no man be condemned.

And the Lord spake vnto Moses in the plaine of Moab by Iorden, toward Iericho, saying,

1 Command the children of Israel, that they giue vnto the Levites of the inheritance of their possession, ^b cities to dwell in: ye shall giue also vnto the Levites the suburbs of the cities round about them.

2 So they shall haue the cities to dwell in, and their suburbs shall be for their cattell, and for their substance, and for all their beasts.

3 And the suburbs of the cities, which ye shall giue vnto the Levites, from the wall of the city outward shall be a thousand cubites round about.

4 And yee shall measure without the citie of the East side, ^c two thousand cubites: and of the South side, ^c two thousand cubites: and of the West side, two thousand cubites: and of the North side, two thousand cubites: and the citie shall be in the mids: this shall be the measure of the suburbs of their cities.

5 And of the cities which ye shall giue vnto the Levites, ^d there shall be six cities for refuge, which ye shall appoint, that he which killeth, may flee thither: and to them yee shall adde two and fourtie cities more.

6 All the cities which ye shall giue to the Levites, shall be eight and fourtie cities: them shall ye giue with their suburbs.

7 And concerning the cities which yee shall giue, of the possession of the children of Israel: of many ye shall take more, and of few ye shall take lesse: euery one shall giue of his cities vnto the Levites, according to his inheritance, which hee inheriteth.

9 And the Lord spake vnto Moyses, saying,
10 Speake vnto the children of Israel, and say vnto them, * When ye be come ouer Iorden into the land of Canaan,

11 Ye shall appoint you cities, to be cities of refuge for you, that the slayer, which slayeth any person vnwares, may flee thither.

12 And these cities shalbe for you a refuge fro the auenger, that he which killeth, die not, y^e null he stand before the Congregation in iudgement.

13 And of the cities which yee shall giue, fixe cities shall ye haue for refuge.

14 Ye shall appoint three e on this side Iorden, and yee shall appoint three cities in the land of Canaan which shalbe cities of refuge.

15 These fixe cities shalbe a refuge for the children of Israel, and for the stranger, and for him that dwelleth among you, that every one which killeth any person vnwares, may flee thither.

16 * And if one fⁱnite another with an instrument of yron that hee die, hee is a murtherer, and the murtherer shall die the death.

17 Also if hee smite him by casting a stone, wherewith he may be slaine, & he die, he is a murtherer, and the murtherer shall die the death.

18 Or if he smite him with an hand weapon of wood, wherewith he may be slaine, if he die, he is a murtherer, & the murtherer shall die the death.

19 The reuenger of the blood himselfe shall slay the murtherer: when hee meeteth him, he shall slay him.

20 But if he thrust him * of hate, or hurle at him by laying of wait, that he die,

21 Or smite him through enimity with his hand, that he die, hee that smote him shall die the death: for he is a murtherer: the reuenger of the blood shall slay the murtherer when hee meeteth him.

22 But if hee pushed him vnadvisedly, * and * not of haired, or cast vpon him any thing, without laying of wayt,

23 Or any stone (whereby he might be slaine) and faw him not, nor caused it to fall vpon him, and hee die, and was not his enemy, neither fought him any harme,

24 Then the Congregation shall iudge betweene the slayer and the auenger of blood according to these lawes.

25 And the Congregation shall deliuer the slayer out of the hand of the auenger of blood, and the Congregation shall restore him vnto the cite of his refuge, whither he was fled: and hee shall abide there vnto the death of the hie Priest, which is anoynted with the holy oyle.

26 But if the slayer come without the borders of the city of his refuge, whither he was fled,

27 And the reuenger of blood find him without the borders of the city of his refuge, & the reuenger of blood slay y^e murtherer, hee shalbe guiltles.

28 Because he should haue remained in the cite of his refuge, vntill the death of the hie Priest: and after the death of the hie Priest, the slayer shall returne vnto the land of his possession.

29 So these things shall be a lawe of iudgement vnto you, throughout your generations in all your dwellings.

30 Whofoever killeth any person, the iudge shall slay the murtherer, through 4 witness: but

* one witness shal not testifie against a person to cause him to die.

31 Moreover ye shall take no recompense for

the life of the murtherer, which is worthy to die: but he shalbe put to death.

32 Also yee shall take no recompense for him that is fled to the city of his refuge, that he should come againe, and dwell in the land, before the death of the high Priest.

33 So ye shall not pollute the land wherein ye shall dwell: for || blood defileth the land: and the land cannot be clenfed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which yee shall inhabit, for I dwell in the mids thereof: for I the Lord dwell among the children of Israel.

CHAP. XXXVI.

6 An order for the marriage of the daughters of Zelophehad, 7 The inheritance could not be giuen from one trike to another.

Then * the chiefe fathers of the family of the sonnes of Gilead, the son of Machir, the sonne of Manasseh, of the families of the sonnes of Ioseph, came, and spake before Moyses, & before the princes, y^e chiefe fathers of the children of Israel.

2 And sayd, * The Lorde commanded my lord to giue the land to inherit by lot to the children of Israel: and my lord was commanded by the Lord, to giue the inheritance of Zelophehad our brother vnto his daughters.

3 If they bee married to any of the sonnes of the other tribes of the children of Israel, then shall their inheritance be taken away from the inheritance of our fathers, & shalbe put vnto the inheritance of the tribe whereof they shalbe: so shall it be taken away from the lot of our inheritance.

4 Also when the * Iubile of the children of Israel commeth, then shall their inheritance be put vnto the inheritance of the tribe whereof they shalbe: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 Then Moyses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sons of Ioseph haue said 4 well.

6 This is the thing that the Lord hath commanded, concerning the daughters of Zelophehad, saying, They shall be wiues to whom they thinke best, onely to the family of the tribe of their father shall they marry:

7 So shall not the inheritance of the children of Israel remoue from tribe to tribe, for every one of the children of Israel shal ioyne himselfe to the inheritance of the tribe of his fathers.

8 And every daughter that possesseth any inheritance of the tribes of the children of Israel, shall be wife vnto one of the family of the tribe of her father: that the children of Israel may enjoy every man the inheritance of their fathers.

9 Neither shal the inheritance go about from tribe to tribe: but every one of the tribes of the children of Israel shall sticke to his owne inheritance.

10 As the Lord commanded Moyses, so did the daughters of Zelophehad.

11 For * Mahlah, Tirzah, and Hoghlah, and Milcah, and Noah the daughters of Zelophehad were married vnto their fathers brothers sonnes:

12 They were wiues to certaine of the families of the sonnes of Manasseh the sonne of Ioseph: so their inheritance remained in the tribe of the family of their father.

13 These are the 6 commandments & lawes which the Lord commanded by the hand of Moyses, vnto the children of Israel in the plaine of Moab, by Iorden toward Iericho.

m Which partly hath committed murther.

Or, murther. n So God is iudged fall of the blood wrongfully shed, that he maketh a dumb creature to demand vengeance thereof.

a It seemeth that the tribes contended who might marry their daughters to haue their inheritance: and therefore the sonnes of Ioseph proposed the matter to Moyses.

Chap. 37. 1. 10/6. 17-3. b Meaning Moyses.

c Signifying that at no time it could returne, for in the Iubile all things returned to their owne tribes.

d For the tribe could not haue continued if the inheritance which was the maintenance thereof should haue beene abated to others.

e When there is no male to inherit.

Chap. 27. 1.

f Touching the ceremony and iudicial lawes.

THE FIFTH BOOKE OF MOSES, CALLED *DEVTERONOMIE.

THE ARGUMENT.

THe wonderfull love of God toward his Church is lively set forth in this booke. For albeit through their ingratitude and sundry rebellions against God, for the space of fiftie yeeres. Deut. 9.7. they had deserved to have beene cut off from the number of his people, and for ever to have bene deprived of the use of his holy word and Sacraments: yet he did ever preferre his Church even for his owne mercies sake, and would still haue his Name called upon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giueth them their countrey, townes, and goods, and exhorteth them by the example of their fathers (whose infidelity, idolatry, adulteries, murmurings and rebellion, he had most sharpely punished) to feare and obey the Lord, to embrace and keepe his law without adding therunto or diminishing therefrom. For by his word he would be knowne to be their God, and they his people, by his word he would governe his Church, and by the same they should learne to obey him: by his word he would discern the false prophet from the true, light from darknesse ignorance from knowledge, and his owne people from all other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish what soeuer is not agreeable to his holy will, & seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise up Kings and gouernours, for the setting forth of his word and preservation of his Church: giuing vnto them an especial charge for the executing thereof: whom therefore he willett to exercise themselves diligently in the continuall study and meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre contumacious and vice, and what soeuer offendeth the maiesty of God. And as he had tofore instructed their fathers in all things appertaining both to his spiriual service, and also for the maintenance of that societie which is between men: so he prescribeth here anew all such lawes and ordinances, which either concerne his Diuine seruice, or els are necessary for a common weale: appointing vnto euery estate and degree their charge and duty: as well how to rule and reue in the feare of God, as to neighbourly friendship toward their neighbors, and to preserve that order which God hath established among men: threatening withall most horrible plagues to them, that transgresse his commandements, and promising all blessings and felicitie to such as obserue and obey them.

CHAP. I.

a A briefe rehearſall of things done before, from Horeb vnto Kadesh-barnea. *32* Moses reprooueth the people for their incredulitie. *44* The Israelites are overcome by the Amorites because they fought against the commandment of the Lord.

Here be the wordes which Moses spake vnto all Israel, on this side Iorden in the wilderness, in the plaine, ^b ouer against the red Sea, betweene Paran and Tophel, and Laban, and Hazeroth, & Di-zahab.

2 There are eleuen daies journey from Horeb vnto Kadesh-barnea, by the way of mount Seir.

3 And it came to passe in the first day of the eleuenth month, in the fortieth yeere that Moses spake vnto the children of Israel according vnto all that the Lord had giuen him in commandment vnto them,

4 After that he had slaine *d* Sihon ^e king of the Amorites which dwelt in Heshbon, & Og king of Bashan, which dwelt at Ashtaroth in Edrei.

5 On this side Iorden in the land of Moab began Moses to declare this law, saying,

6 The Lord our God spake vnto vs in Horeb, saying, Ye haue dwelt long enough in this mount,

7 Turne you and depart, and goe vnto the mountaine of the Amorites, and vnto all places neere thereunto: in the plaine, in the mountaine, or in the valley: both Southward, and to the Sea side, to the land of the Canaanites, & vnto Lebanon: *8* vnto the great riuer, the riuer ^f Perath.

8 Behold, I haue set the land before you: goe in and ^g possesse that land which the Lord swore vnto your fathers, Abraham, Izhak, and Iaakob, to giue vnto them and to their feed after them.

9 And I spake ^h vnto you the same time, saying, I am not able to beare you my selfe alone.

10 The Lord your God hath ⁱ multiplied you: and behold, yee are this day as the staries of heauen in number,

11 (The Lord God of your fathers make you a thousand times so many more as ye are, & blesse you, as he hath promised you)

12 How can I alone ^j beare your cumbrance and your charge, and your strife?

13 Bring you men of wisdome and of vnderstanding, and ^k known among your tribes, and I will makethem rulers ouer you:

14 Then ye answered me, and said, The thing is good that thou hast commanded vs to doe.

15 So I tooke the chiefe of your tribes, I wife and knownen men, & made them rulers ouer you, captaines ouer thousands, and captaines ouer hundreds, and captaines ouer fifty and captaines ouer tenne, and officers among your tribes.

16 And I charged your iudges that same time, saying, Heare the *l* controuersies betweene your brethren, and ^m iudge righteously betweene euery man and his brother, and the stranger that is with him.

17 Ye shall haue no respect of person in iudgement, ⁿ but shall heare the final awell as the great: ye shall not feare the face of man: for the iudgement is ^o Gods: and the cause that is too hard for you, bring vnto me, and I will heare it.

18 Also I commanded you the same time all the things which ye should doe.

19 ¶ Then we departed from Horeb, and went through all that great and terrible wilderness (as ye haue seene) by the way of the mountaine of the Amorites, as the Lord our God commanded vs: and we came to Kadesh-barnea.

20 And ^p I said vnto you, Ye are come vnto the mountaine of the Amorites, which the Lord our God doeth giue vnto vs.

21 Beholde, the Lord thy God hath layd the land before thee: goe vp and possesse it, as the Lord the God of thy fathers hath sayd vnto thee: feare not, neither be discouraged.

22 ¶ Then ye came vnto me euery one, and said, We will send men before vs, to search vs out the

a In the country of Moab.

b So that the wilderness was betweene the Sea and this plaine of Moab.

c In Horeb, or Sinai, forty yeeres before this the law was giuen:

but because all sinned were then of age and indigent were now dead,

Moses repeateth the same to the youth which either were then were not borne, or had not indgement.

d By these examples of Gods fauour their modes are prepaed to receive the Law.

e Num. 31.24.

f The second time.

g In the second yeere: *d* second month, Num. 10. 11.

h Or, Ephraim.

i Gen. 15. 18.

j And 7.7.8.

k By the counsel of Iehozabab, the king of Tyre, who was the counsellor of the king of Tyre.

l And so much by the counsellor of nature is made fully.

* This is the law which God gave to Moses in the mountaine of Sinai, through the voice of the Lord.

* This is the law which God gave to Moses in the mountaine of Sinai, through the voice of the Lord.

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the land, and to bring vs word againe, what way we must goe vp by, and vnto what cities we shall come.

23 So the saying pleased me well, and I tooke twelue men of you, of euery tribe one.

24 * Who departed, and went vp into the mountaine, and came vnto the Ierusalem Ethiope, and searched out the land.

25 And tooke of the fruit of the land in their hands, and brought it vnto vs, and brought vs word againe, and said, It is a good land, which the Lord our God doth giue vs.

26 Notwithstanding, ye would not go vp, but were disobedient vnto the commandement of the Lord your God,

27 And murmured in your tents, and said, Because the Lord hath vs, therefore hath hee brought vs out of the land of Egypt, to deliuer vs into the hand of the Amorites, and to destroy vs.

28 Whither shal we go vp? our brethren haue discouraged our hearts, saying, The people is greater, and taller then wee: the cities are great, and walled vp to heaven: and moreover, we haue seene the sonnes of the * Anakims there.

29 But I said vnto you, Dread not, nor be afraid of them.

30 The Lord your God, f who goeth before you, he shal fight for you, according to all that hee said vnto you in Egypt before your eyes.

31 And in the wilderness, where thou hast seene how the Lord thy God bare thee, as a man doth beare his sonne, in all the way which ye haue gone, vntill ye came vnto this place.

32 Yet for all this ye did not beleue the Lord your God,

33 * Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, that ye may see what way to goe, and in a cloud by day.

34 Then the Lord heard the voice of your words, and was wrath, and sware, saying,

35 * Surely there shall not one of these men of this froward generation see that good land which I sware to giue vnto your fathers,

36 Save Caleb the sonne of Iephunneh: hee shall see it, and to him will I giue the land that he hath troden vpon, and to his children, because he hath constantly followed the Lord.

37 * Alfo the Lord was angry with me for your sakes, saying, Thou also shalt not go in thither,

38 But Ioshua the sonne of Nun which standeth before thee, he shall goe in thither: to encourage him selfe he shall cause Israel to inherit it.

39 Moreover, your children, which ye haide should be a pray, and your sonnes, which in that day had no knowledge betwene good and euill, they shall goe in thither, and vnto them will I giue it, and they shall possesse it.

40 But as for you, turne backe, and take your iourney into the wilderness by the way of the red sea.

41 Then ye answered and said vnto me, Wee haue sinned against the Lord, * we wil go vp, and fight, according to all that the Lord our God hath commanded vs: and ye armed you every man to the warre, and were ready to goe vp into the mountaine.

42 But the Lord said vnto me, Say vnto them, Goe not vp, neither fight, (for I am v not among you) lest ye fall before your enemies.

43 And when I told you, ye would not heare,

but rebelled against the commandement of the Lord, and were presumptuous, and went vp into the mountaine.

44 Then the Amorites which dwelt in that mountaine came vp against you, and chased you (as bees vie to doe) and destroyed you in Seir, * vnto Hormah.

45 And when ye came againe, ye wept before the Lord, but the Lord would not heare your voice, nor incline his eares vnto you.

46 So ye abode in Kadesh a long time, according to the time that ye had remained before.

CHAP. II.

4 Israel is for bidden to fight with the Edomites, 9 Moabites, 19 and Ammonites. 33 Sihon king of Hesbon is discomfited.

Then * we turned, and tooke our iourney into the wilderness, by the way of the red sea, as the Lord spake vnto me: and wee compassed mount Seir a long time.

2 And the Lord spake vnto me, saying,

3 Yee haue compassed this mountaine long enough: turne you Northward.

4 And warne thou the people, saying, Yee shall goe thorow the coast of your brethren the children of Esau, which dwell in Seir, and they shall be afraid of you: take yee good heed therefore.

5 Yee shall not prouoke them: for I will not giue you of their land so much as a foot breadth, * because I haue giuen mount Seir vnto Esau for a possession.

6 Yee shall buy meate of them for money to eate, and yee shall also procure water of them for money to drinke.

7 For the Lord thy God hath blessed thee in all the workes of thine hand: he knoweth thy walking thorow this great wilderness, and the Lord thy God hath bene with thee this fortie yeere, and thou hast lacked nothing.

8 And when we were departed from our brethren the children of Esau which dwell in Seir, thorow the way of the plaine, from Elath, and from Ezion-gaber, wee turned and went by the way of the wilderness of Moab.

9 Then the Lord said vnto mee, Thou shalt not vex Moab, neither prouoke them to battle: for I will not giue thee of their land for a possession, because I haue giuen Ar vnto the children of Lot for a possession.

10 The * Emims dwell therein in times past, a people great and many, and tall as the Anakims.

11 They also were taken for giants as the Anakims: whom the Moabites call Emims.

12 The * Horims also dwelt in Seir beforetime, whom the children of Esau chased out and destroyed them before them, and dwelt in their stead: as Israel shall doe vnto the land of his possession, which the Lord hath giuen them.

13 Now rise vp, said I, and get you ouer the riuier * Zered: and we went ouer the riuier Zered.

14 The space also wherein wee came from Kadesh-barnea, vntill we were come ouer the riuier Zered, was eight and thirtie yeeres, vntill all the generation of the men of warre were wasted out from among the hoste, as the Lord sware vnto them.

15 For indeede the hand of the Lord was against them, to destroy them from among the hoste till they were consumed.

a Because yee rather shewed your hypocrites, rather repentance, rather lamenting the losse of your brethren, than repenting for your sinnes.

a They obeyed after that God chastised them.

b Eight and thirtie yeeres, ver. 14

c This was the second time, for before they had caused the Israelites to returne, Num. 10. 31.

* Gen. 36. 8.

d And giuen thee means wherewith thou maist make recompence: alfo God will direct thee by his providence, as he had done.

|| Or, wilderness.

|| Or, before.

e Which were the Moabites and Ammonites. f Signifying that as these giants were drun out for their sinnes, so the wicked when their sinnes are ripe, cannot a old Gods plagues. * Gen. 36. 20.

* Num. 31. 12. g He sheweth hereby, that as God is true in his promise, so his threatenings are not in vaine. h His plague and punishment to destroy all that were twentie yeeres old, and aboue.

16 ¶ So when all the men of warre were consumed and dead from among the people :

17 Then the Lord spake vnto me, saying,
18 Thou shalt go thorow Ar the coast of Moab this day :

19 And thou shalt come neere ouer against the children of Ammon : but shalt not lay siege vnto them, nor moue warre against them : for I will not giue thee of the land of the children of Ammon any possession : for I haue giuen it vnto the children of Lot for a possession.

20 That also was taken for a land of giants : for giants dwelt therein aforetime, whom the Ammonites called Zamzummims :

21 A people that was great, and many, & tall, as the Anakims : but the Lord destroyed them before them, and they succeeded them in their inheritance, and dwelt in their stead :

22 As hee did to the children of Esau which dwell in Seir, when he destroyed the Horims before them, and they possessed them, and dwelt in their stead vnto this day.

23 And the Auims which dwell in Hazariae-vnto || Azzah, the Caphtorims which came out of Caphtor destroyed them, & dwelt in their stead.

24 ¶ Rise vp therefore, said the Lord : take your journey, and passe ouer the riuer Arnon : behold, I haue giuen into thy hand Sihon the * Amorite, king of Heshbon, and his land : begin to possesse it and prouoke him to battell.

25 This day will I begin to send thy feare and thy dread vpon all people vnder the whole heauen, which shall heare thy fame, and shall tremble and quake before thee.

26 Then I sent messengers out of the wilderness of Kedenoth vnto Sihon king of Heshbon, with words of peace, saying,

27 ¶ Let mee passe therow thy land : I will goe by the high way : I will neither turne vnto the right hand nor to the left.

28 Thou shalt sell me meat for money, for to eate, and shalt giue mee water for money for to drinke : onely I will goe thorow on my foote.

29 (As the * children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did vnto me) vntill I bee come ouer Iorden, into the land which the Lord our God giueth vs.

30 But Sihon the king of Heshbon would not let vs passe by him : for the Lord thy God had * hardened his spirit, & made his heart obstinate, because he would deliuer him into thine hand, as appeareth this day.

31 And the Lord said vnto me, Behold, I haue begun to giue Sihon and his land before thee : begin to possesse and inherite his land.

32 * Then came out Sihon to mee vs, himselfe with all his people to fight at Iahaz.

33 But the Lord our God deliuered him tinto our power, and we smote him, and his finnes, and all his people.

34 And we tooke all his cities the same time, and destroyed euery citie, men, and * women, and children : we let nothing remaine.

35 Onely the cattell wee tooke to our selues, and the spoile of the cities which wee tooke,

36 From Aroer, which is by the banke of the riuer of Arnon, and from the citie that is vpon the riuer, euen vnto Gilead : there was not one citie that escaped vs : for the Lord our God deliuered vp all || before vs.

37 Only vnto the land of the children of Ammon thou camest not, nor vnto any place of the || riuer Iabbok, nor vnto the cities in the mountaines, nor vnto whatsoever the Lord our God forbid vs.

C H A P. III.

3 Og king of Basan is slaine. 11 The byrgesse of his bed. 13 The Reubenites and Gadites are commanided to goe ouer Jordan armed before their brethren. 21 Ithusa is moued to peace. 27 Moyses is permitted to see the land, but not to enter, albeit he desired it.

T H E N we turned, and went vp by the way of || Basan : * and Og king of Basan * came out against vs, hee, and all his people to fight at Edrei.

2 And the Lord said vnto me, Feare him not, for I will deliuer him, and all his people, and his land into thine hand, & thou shalt do vnto him, as thou diddest vnto * Sihon king of the Amorites, which dwelt at Heshbon.

3 So the Lord our God deliuered also vnto our hand, * Og the king of Basan, and all his people : and we smote him, vntill none was left him aliue.

4 And wee tooke all his cities the same time, neither was there a citie which wee tooke not from them, * euen thre score cities, and all the country of Argob, the kingdome of Og : in Basan.

5 All these cities were fenced with hiewalles, gates and barres, befide * vnuallied towines a great many.

6 And we ouerthrew them, as we did vnto Sihon king of Heshbon, destroying euery citie, * wih men, * women, and children.

7 But all the cattell, and the spoile of the cities wee tooke for our selues.

8 Thus we tooke at that time out of the hand of two kings of the Amorites, the land that was on this side Iorden, from the riuer of Arnon vnto mount Hermon :

9 (Which Hermon the Sidonians call Shiron, but the Amorites call it Shenir)

10 All the cities of the plaine, and all Gilead, and all Basan vnto Salechah, and Edrei, cities of the kingdome of Og in Basan.

11 For onely Og king of Basan remained of the remnant of the giants, * whose bed was a bed of yron : is not at Rabbath among the children of Ammon? the length thereof is nine cubites, & foure cubites the breadth of it, after the cubit of a man.

12 And this land which wee possessed at that time, from Aroer, which is by the riuer of Arnon, and halfe mount Gilead, * and the cities thereof, gaue I vnto the Reubenites and Gadites.

13 And the rest of Gilead, and all Basan, the kingdome of Og, gaue I vnto the halfe tribe of Manasseh : euen all the country of Argob with all Basan, which is called, The land of giants.

14 Iair the sonne of Manasseh tooke all the country of Argob, vnto the coasts of Geshuri, and of Machathi : and called them after his owne name, Basan, * Hauoth Iair vnto * this day.

15 And I gaue part of Gilead vnto Machir.

16 And vnto the Reubenites and Gadites I gaue the rest of Gilead, and vnto the riuer of Arnon, halfe the riuer and the borders, euen vnto the riuer Iabbok, which is the border of the children of Ammon :

17 The plaine also and Iorden, and the borders from Chinnereth euen vnto the sea of the plaine, to wit, the salt sea || vnder the springs of Pisgah

i Who called them selfes Re-phims, that is, preteritior physiciens to heale & restoreme vnto what were indeed Zamzummims, that is, wicked and abominable.

i Or, Gaze.

k According to his promise made to Abraham, Gen. 15. 21. I thin declareth that the hearts of men are in Gods hands rather to be made fauer, or build.

* Num. 31. 23

m Be cause neither interat nor examples of others could moue him, he could not complaine of his iust destruction.

n God in his refection and reprobation doth not onely appoint t's endes but the meanes to ag to the same.

* Num. 32. 23.

¶ Ebr before vs.

o God had cursed Canaan and therefore he would not that any citie wicked race should be preferred.

i Or into our hands.

i Or, Gaze.

* Num. 31. 23

a Theorem to solve the commandment of the Lord, they said

occasions will

not to fight

gainst him

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Pisgah Eastward.

18 ¶ And I commanded t you the same time, saying, The Lord your Gnd hath given you this land to possesse it: yee shall goe ouer armed before your brethren the children of Israel, all men of warre.

19 Your wiues onely, and your children, and your cattell (for I know that ye haue much cattell) shall abide in your cities, which I haue giuen you,

20 Vntill the Lord haue giuen rest vnto your brethren as vnto you, and that they also possesse the lande, which the Lorde your God hath giuen them beyond Iorden: then shall ye *returne euery man vnto his possession, which I haue giuen you.

21 ¶ And I charged Ioshua the same time, saying, Thine eyes haue seene all that the Lord your God hath done vnto these two Kings: *fo shall the Lord doe vnto all the kingdomes whither thou goest.

22 Ye shall not feare them: for the Lord your God, he shall fight for you.

23 And I befought the Lord the same time, saying,

24 O Lord God, thou hast begun to shew thy seruant thy greatnesse and thy mighty hand: for where is there a God in heauen or in earth, that can doe like thy workes, and like thy power?

25 I pray thee let me go ouer and see the good land that is beyond Iorden, that goodly k mountaine, and Lebanon.

26 But the Lord was angry with me for your sakes, and would not heare me: and the Lord said vnto me, Let it suffice thee, speake no more vnto me of this matter.

27 Get thee vp into the top of Pisgah, & I lift vp thine eyes Westward, and Northward, and Southward, and Eastward, & behold it with thine eyes, for thou shalt not goe ouer this Iorden:

28 But charge Ioshua, and encourage him, and bolden him: for hee shall goe before this people, and he shall diuide for inheritance vnto them, the land, which thou shalt see.

29 So wee abode in the valley ouer against Beth-Peor.

C H A P. IIII.

1 An exhortation to obserue the law without adding thereto or diminishing. 6 Therein standeth our wisdom. 9 Wee must teach it to our children. 15 Noimage ought to be made to worship. 26 Thercarnings against them that forsake the Lawe of God. 37 God chose the seed because hee loued their fathers. 43 The three cities of refuge.

NOWe therefore hearken, O Israel, vnto the Ordinances and to the lawes which I teach you to doe, that ye may liue and goe in, and possesse the lande, which the Lord God of your fathers giueth you.

2 Ye shall but nothing vnto the word which I commaund you, neither shall yee take ought therefrom, that ye may keep the commandements of the Lord your God, which I commaund you.

3 Your eyes haue seene what the Lord did because of Baal-Peor: for all the men that followed Baal-Peor, the Lord thy God hath destroyed euery one from among you.

4 But yet that did cleaue vnto the Lord your God, are aloue euery one of you this day.

5 Behold, I haue taught you ordinances, and lawes, as the Lord my God commanded me, that ye should doe euen so within the land whither ye go to possesse it.

6 Keepe them therefore, and doe them: for

that is your wisdom, & your vnderstanding in the sight of the people, which shall heare all these ordinances, and shall say, || Onely this people is wise, and of vnderstanding, and a great nation.

7 For what nation is so great, vnto whom the gods come so neere vnto vs, in all that we call vnto him for?

8 And what nation is so great that hath ordinances and lawes to righteous, as all this Lawe, which I set before you this day?

9 But take heede to thy selfe, and keepe thy foule diligently, that thou forget not the things which thine eyes haue seene, and that they depart not out of thine heart all the daies of thy life: but teach them thy sonnes, and thy sonnes sonnes.

10 Forget not the day that thou stoodst before the Lord thy God in Horeb, when the Lord said vnto me, Gather me the people together, and I will cause them heare my words, that they may learne to feare me all the daies that thy shall liue vpon the earth, and that they may teach their children:

11 Then came you neere, and stood vnder the mountaine, and the mountaine burnt with fire vnto the midde of heauen, and there was darkness, clouds, and mist.

12 And the Lord spake vnto you out of the middes of the fire, and ye heard the voyce of the words, but saw no similitude, saue a voyce.

13 Then he declared vnto you his covenant which he commanded you to do, euen the ten commandements, and wrote them vpon two tables of stone,

14 ¶ And the Lord commanded me that same time that I should teach you ordinances & lawes which you should obserue in the land, whither ye goe, to possesse it.

15 Take therefore good heede vnto your selues: for ye saw no image in the day that the Lord spake vnto you in Horeb out of the middes of the fire:

16 That ye corrupt not your selues, and make you a grauen image or representation of any figure: whether it bee the likenesse of male or female,

17 The likenesse of any beast that is on earth, or the likenesse of any fethered foule that flieth in the aire:

18 Or the likenesse of any thing that creepeth on the earth, or the likenesse of any fish that is in the waters beneath the earth,

19 And lest thou lift vp thine eyes vnto heauen, and when thou seest the sunne and the moone and the starres with all the host of heauen, shouldst be driuen to worship them and serue them, which the Lord thy God hath distributed to all people vnder the whole heauen.

20 But the Lord hath taken you and brought you out of the yron furnace, out of Egypt to be vnto him a people and inheritance, as appeareth this day.

21 And the Lord was angry with me for your words, and fware that I should not goe ouer Iorden, and that I should not goe in vnto that good land, which the Lord thy God giueth thee for an inheritance.

22 For I must die in this land, and shall not goe ouer Iorden: but ye shall goe ouer, and possesse that good land.

23 Take heede vnto your selues, lest ye forget the

f Because all men naturally desire wisdom, he sheweth how to attaine vnto it, yor. i. xlvij.

g Holding vnto discipline vnto out of all daies, 1. Sam. 7. 13.

h He addeth all these wordes, to shew that we can neuer be carefull enough to keepe the Law of God, as to teach it to our posterity.

* Exod. 9. 8. i The Law was giuen with fearful miracles to declare both that God was the author thereof, and also that we should as a rule to abide the rigour of the same. k God ioyneth this condition to his covenant. [10. words.

† 28. And. i Signifying, that destruction is prepared for all them that can be any image to represent God.

m Hee hath appointed them that to serue man.

n He hath delivered you out of most miserable slavery, and freely chosen you for his children.

o Moses good affection appeareth in that he being deprived of such an excellent treasure, doth not enuie them that can enjoy it.

the couenant of the Lorde your God which hee made with you, and *left* ye make you any grauen image, or likenesse of any thing, as the Lord thy God hath charged thee.

24 For the Lorde thy God is a *p* consuming fire, and a ielous God.

25 ¶ When thou shalt beget children & childrens children, and shalt haue remained long in the land, if ye *corrupt* your selues, and make any grauen image, or likenesse of any thing, & worke euil in the sight of the Lord thy God, to prouoke him to anger.

26 I *call* heauen and earth to record against you this day, that ye shall shortly perish from the land, whereunto ye go ouer Iorden to possesse it: ye shall not prolong your dayes therein, but shall viterly be destroyed.

27 And the Lorde shall *scatter* you among the people, and yee shall bee left few in number among the nations, whither the Lord shall bring you:

28 And there yee shall serue gods: *euē* the worke of mans hand, wood, and stone, which neither see, nor heare, nor eate, nor smell.

29 But if from thence thou shalt seeke the Lord thy God, thou shalt finde him, if thou seeke him with all thine heart, and with all thy soule.

30 When thou art in tribulation, and all these things are come vpon thee, *at* the length if thou returne to the Lord thy God, and be obedient vnto his voyce,

31 (For the Lord thy God is a merciful God) he will not forsake thee, neither destroy thee, nor forget the couenant of thy fathers, which hee *swore* vnto them.

32 For inquire now of the dayes that are past, which were before thee, since the day that God created man vpon the earth, and *ask* from the one ende of heauen vnto the other, if there came to passe such a great thing as this, or whether any such like thing hath bene heard.

33 Did euer people heare the voyce of God speaking out of the middes of a fire, as thou hast heard, and liued?

34 Or hath God assayed to go and take him a nation from among nations, by *y* tentations, by signes, and by wonders, and by warre, and by a mightie hand, and by a stretched out arme, & by great feare, according vnto all that the Lord your God did vnto you in Egypt before your eyes?

35 Vnto thee it was shewed, that thou mightest *know* that the Lord hee is God, and that there is none but he alone.

36 Out of heauen hee made thee heare his voice to instruct thee, and vpon earth he shewed thee his great fire, and thou heardest his voice out of the middes of the fire.

37 And because *he* loued thy fathers, therefore hee chose their feede after them, and hath brought thee out of Egypt in his sight by his mighty power.

38 To thrust out nations greater and mightier then thou, before thee, to bring thee in, and to giue thee their land for inheritance, as *appeareth* this day.

39 Vnderstand therefore this day, and consider in thine heart, that the Lord hee is God in heauen aboue, and vpon the earth beneath: there is none other.

40 Thou shalt keepe therefore his ordinances, and his commaundements which I commaund

thee this day, that it may *go* well with thee, and with thy children after thee, and that thou mayest prolong thy daies vpon the earth, which the Lord thy God giueth thee for euer.

41 ¶ Then Moses separated three cities on this side of Iorden toward the sunne rising:

42 That the slayer should flee thither, which had killed his neighbour at vnwares, and hated him: not in time past, might flee, I say, vnto one of these cities, and liue:

43 That *is*, Bezer in the wüderneffe, in the plaine country of the Reubenites: and Ramoth in Gilead among the Gadites: and Golan in Bashan among them of Manasseh.

44 ¶ So this is the law which Moses set before the children of Israel.

45 These are the *witnesses*, and the ordinances, and the lawes which Moses declared to the children of Israel after they came out of Egypt.

46 On this side Iorden, in the valley ouer against Beth-peor, in the land of Sihon king of the Amorites which dwelt at Heshbon, whom Moses and the children of Israel *smote*, after they were come out of Egypt:

47 And they possessed his land, and the lande of *Og* King of Bashan, two Kings of the Amorites which were on this side Iorden toward the sunne rising:

48 From Arero, which is by the banke of the riuer Arnon, euen vnto Mount Sion, which is Hermon,

49 And all the plaine by Iorden Eastward, euen vnto *the* Sea of the plaine, vnder the *springs* of Pishah.

CHAP. V.

5 *Moses is the mediator betweene God and the people. 6 The Law is regarded. 7 The people are as a beast at Gods voyce. 8 The Lord witnesseth that the people would forsake him. 9 They must neither decline to the right hand nor left.*

Then Moses called all Israel, and sayde vnto them, Heare, O Israel, the ordinances and the lawes which *I* propose to you this day, that yee may learne them, and take heede to obserue them.

2 *The Lord our God made a couenant with vs in Horeb.

3 The Lord *made* not this couenant with our fathers *only*, but with vs, *euē* with vs all here aline this day.

4 The Lord talked with you *face* to face in the Mount, out of the middes of the fire.

5 (At that time I stood betweene the Lord and you, to declare vnto you the worde of the Lord: for yee were affraide at the sight of the fire, and went not vp into the mount) and he said,

6 ¶ *I* am the Lorde thy God which haue brought thee out of the land of Egypt, from the house of *bondage*.

7 Thou shalt haue none *other* gods before my face.

8 Thou shalt make thee no grauen image, or any likenesse of *that* that is in heauen aboue, or which is in the earth beneath, or that is in the waters vnder the earth.

9 Thou shalt neither bow thy selfe vnto them, nor serue them: for *I* the Lord thy God am a ielous God, visiting the iniquitie of the fathers vpon the children, euen vnto the third and fourth generation of them that hate me:

10 And shewing mercie vnto thousandes of them.

p To those that come not vnto him with lowe and reuerence, but rebell against him, Hebr. 11. 32. q Mising hereby all superstition and corruption of the true Ieratic of God.

r Though men would as olden yet therein false creatures that be witness of your disobedience. f So that his curse shall make his former blessings of none effect.

s Not with outward show or ceremony, but with a true confession of thy faults. t Euen in the latter dayes.

u To certifie them the more of the assurance of their salvation.

x Manne's grace is partly cause, that he knowe, th not God.

y By manifest proofes that it were could doubt these of.

z Hee sheweth the cause why God wrought these miracles.

a Freely, and not of their desires.

b God punisheth men, and not their men, but men, because they are men, and not men, because they are men.

* f. 10. 11.

* The witness of the word.

* Num. 31. 12.

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*a The first degree
of keeping the com-
mandments is to
know God.*

them that ^a loue mee, and keeps my commande-
ments,

11 Thou shalt not take the Name of the Lord
thy God in vaine: for the Lord will not hold him
guilelesse that taketh his Name in vaine.

12 Keepe the Sabbath day to sanctifie it, as the
Lord thy God hath commanded thee.

13 Sixe dayes ^a thou shalt labour, and shalt
do all thy worke:

14 But the seuenth day is the Sabbath of the
Lord thy God: thou shalt not doe any worke
therein, thou, nor thy loue, nor thy daughter, nor
thy man seruant, nor thy maid, nor thine ox, nor
thine asse, neither any of thy cattel, nor the stranger
that is within thy gates: that thy man ser-
uant and thy maid may rest as well as thou.

15 For, remember that thou wast a seruant in
the lande of Egypt, and that the Lord thy God
brought thee out thence by a mighty hand and a
stretched out arme: therefore the Lord thy God
commanded thee to obserue the Sabbath day.

16 ^a Honour thy father and thy mother, as
the Lord thy God hath commanded thee, that thy
dayes may be prolonged, and that it may goe well
with thee vpon the land, which the Lord thy God
giueth thee.

17 * Thou shalt not kill.

18 * Neither shalt thou commit adulterie.

19 * Neither shalt thou steale.

20 Neither shalt thou beare false witnesse a-
gainst thy neighbour.

21 * Neither shalt ^a thou couet thy neighbors
wife, neither shalt thou desire thy neighbors
house, his field, nor his man seruant, nor his maid,
his ox, nor his asse, nor ought that thy neigh-
bour hath.

22 ^a These wordes the Lord spake vnto all
your multitude in the mount out of the mids of
the fire, the cloud and the darknesse, with a great
voice, and I added no more ^a thereto: and wrote
them vpon two tables of stone, & deliuered them
vnto me.

23 And when yee heard the voyce out of the
middles of the darknesse, (for the mountaine did
burne with fire) then came ye to me all the chiefe
of your tribes, and your Elders:

24 And yee sayd, Beholde, the Lord our God
hath shewed vs his glory and his greatnesse, and
* we haue heard his voyce out of the mids of the
fire: we haue seene this day that God doeth talks
with man, and he * lieth.

25 Now therefore, why should we die? for
this great fire will consume vs: if wee heare the
voice of the Lord our God any more, we shal die.

26 For what shal we there euer, that heard
the voyce of the liuing God speaking out of the
mids of the fire as we ^a haue, and liued?

27 Go thou neere, and heare all that the Lord
our God saith: and declare thou vnto vs all that
the Lord our God saith vnto thee, * and we will
heare it, and doe it.

28 Then the Lord heard the voyce of your
wordes, when yee spake vnto mee: and the Lord
sayd vnto mee, I haue heard the voyce of the
wordes of this people, which they haue spoken
vnto thee: they haue well sayd all that they haue
spoken.

29 Oh ^a that there were such an heart in them
to feare me, and to keepe all my commandments
alway: that it might goe well with them, and
with their children for euer.

30 Goe, say vnto them, Returne you into your
tents,

31 But stand thou here with me, and I will tell
thee all the commandments, and the ordina-
nces, and the lawes, which the Lord thy God teacheth them:
that they may doe them in the land which I giue
them to possesse it.

32 Take heede therefore, that yee doe as the
Lord your God hath commanded you: ^a turne
not aside to the right hand nor to the left.

33 But walke in all the wayes which the
Lord your God hath commanded you, that yee
may ^a liue, and that it may goe well with you:
and that yee may prolong ^a your dayes in the land
which ye shall possesse.

C H A P. VI.

1 An exhortation to feare God, and keepe his commandments,
which is, to loue him with all thine heart. 7 The same must
be taught to the posteritie. 16 Not to tempt God. 23 Righte-
ousnesse is constrained in the Law.

T Hese now are the commandments, ordina-
nces, and lawes, which the Lord your God
commanded mee to teach ^a you, that yee might doe
them in the land whither ye go to possesse it:

2 That thou mightest ^a feare the Lord thy
God, and keepe all his ordinances, and his com-
mandments which I command thee, thou, and
thy sonne, and thy sonnes sonne, all the dayes of
thy life, euen that thy dayes may be prolonged.

3 Heare therefore, O Israel, and take heed to
doe it, that it may goe well with thee, and that ye
may increase mightily ^a in the land that floweth
with milke and hony, as the Lord God of thy fa-
thers hath promised thee.

4 Heare, O Israel, The Lord our God is Lord
only.

5 And * thou shalt loue the Lord thy God
with all thine heart, and with all thy soule, and
with all thy might.

6 * And these wordes which I command thee
this day, shalbe in thine heart.

7 And thou shalt ^a rehearse them continually
vnto thy children, and shalt talke of them when
thou tariest in thine house, and as thou walkest
by the way, and when thou liest downe, and when
thou risest vp:

8 And thou shalt bind them for a signe vpon
thine hand, and they shall be signs frontiers betweene
thine eyes.

9 Also thou shalt write them vpon the posts
of thine house, and vpon thy gates.

10 And when the Lord thy God hath brought
thee into the lande which hee sware vnto thy fa-
thers, Abraham, Izhak, and Iakob, to giue to
thee, w^h great and goodly cities which thou
buildedst not,

11 And houses full of all manner of goods
which thou filledst not, and welles digged which
thou diggedst not, vineyards & olue trees which
thou plantedst not, and when thou hast eaten and
art full,

12 Beware lest thou forget the Lord, which
brought thee out of the land of Egypt, from the
house of bondage.

13 Thou shalt feare the Lord thy God, and
serue him, and shalt ^a sweare by his Name.

14 Yee shall not walke after other gods, ^a after
any of the gods of the people which are round a-
bout you,

15 (For the Lord thy God is a ielous God
among

1 Ye shall not
add: nor diminish,
Chap. 4. 1.
m do by ordinances
God giue vs all
felicity: to offend
obeying God pro-
ceed all our mi-
series.

1 Or judgement.

2 A seruente of
a Lord of God,
is the first begin-
ning to keepe
Gods command-
ments.

3 Which hath a
bundance of all
things apper-
ting to mans life.

* Math. 22. 37.
mark. 12. 30.
Luk. 10. 27.

* Chap. 11. 18.

c Some read,
that shalt when
thou vpon thy
children to wis-
dom: that they may
print the more
deeply in me-
morie.

d Or, signes of re-
membrance.
e That when
thou correctest
thou mayest re-
name them.

e Let not wealth
and ease cause thee
forget Gods mer-
cies, whereby thou
wast deliuered out
of misery.
f We must feare
God. For he is
our Lord, and con-
fess his Name, which
is done by iwa-
ring lawfully.

g By doubting of his power, relying in vial men, and abusing his graces.

h Here he commendeth all mans good intentions.

i God requirith not only that we shew him all our life, but also that we take paine that our posteritie may set forth his glory.

le Nothing ought to moue vs more to true obedience then the great benefits which wee haue receiued of God.

l But because none could fully obey the law, we must haue our recourse to Christ, to bee justified by faith.

among you:) left the wrath of the Lord thy God be kindled against thee, and destroy thee from the face of the earth.

16 ¶ Ye shal not tempt the Lord your God, as ye did tempt him in Maliah:

17 But ye shall keepe diligently the commandments of the Lord your God, and his testimonies, and his ordinances, which he hath commanded thee,

18 And thou shalt do that which is right and good in the sight of the Lord: that thou mayest prosper, and that thou mayest goe in, and possesse that good lande which the Lord sware vnto thy fathers,

19 To cast out all thine enemies before thee, as the Lord hath sayd.

20 When i thy sonne shall aske thee in time to come, saying, What meane these testimonies, and ordinances, and lawes, which the Lord our God hath commanded you?

21 Then thou shalt say vnto thy sonne, Wee were Pharaohs bond-men in Egypt, but the Lord brought vs out of Egypt with a mighty hand.

22 And the Lord shewed signes and wonders great and euill vpon Egypt, vpon Pharaoh, and vpon all his household, before our eyes,

23 And he brought vs out from thence, to bring vs in, and to giue vs the land which he sware vnto our fathers.

24 Therefore the Lord hath commanded vs, to doe all these ordinances, and to feare the Lord our God, that it may goe euer well with vs, and that he may preferre vs alius as at this present.

25 Moreover, this shall be our righteousness before the Lord our God, if we take heed to keep all these commandments, as hee hath commanded vs.

CHAP. VII.

1. The Israelites may make no covenant with the Gentiles. 2. They must destroy the idoles. 3. The election dependeth on the free loue of God. 4. The experience of the power of God ought to confirme vs. 5. To auoid all occasion of idolatrie.

WHEN the Lord thy God shall bring thee into the land whither thou goest to possesse it, * and shall root out many nations before thee: the Hittites, and the Gargashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hiuites, and the Iebusites, seven nations greater and mightier then thou,

2 And the Lord thy God shall giue them * before thee, then thou shalt smite them: thou shalt utterly destroy them: thou shalt make no * covenant with them, nor haue compassion on them,

3 Neither shalt thou make marriages with them, neither giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

4 For if they will cause thy sonne to turne away from me, and to serue other gods: then will the wrath of the Lord waxe hot against you, and destroy thee suddenly.

5 But thus shalt ye deale with them, b Ye shall overthrow their altars, and breake downe their pillars, and ye shall cut downe their groves, and burne their grauen images with fire.

6 * For thou art an holy people vnto the Lord thy God, * the Lord thy God hath chosen thee, to be a precious people vnto himselfe, aboue all people that are vpon the earth.

7 The Lord did not fet his loue vpon you, nor chuse you, because yee were more in number then any people: for yee were the fewest of all people:

8 But because the Lord * loued you, and because hee would keepe the othe which hee had sworne vnto your fathers, the Lord hath brought you out by a mighty hand, and deliuered you out of the house of bondage from the hand of Pharaoh king of Egypt,

9 That thou mayest know, * that the Lord thy God is God, the faithfull God which keepeth covenant and mercy vnto them that loue him and keepe his commandments, * euen to a thousand generations,

10 And rewardeth them * to their face that hate him, to bring them to destruction: he will not defer to reward him that hateth him, * so his face.

11 Keepe thou therefore the commandments, and the ordinances, and the lawes, which I command thee this day to do them.

12 ¶ For if ye hearken vnto these lawes, and observe and doe them, then the Lord thy God shall keepe with thee the covenant, and the * mercie, which he sware vnto thy fathers.

13 And he will loue thee, and blesse thee, and multiplie thee: he will also blesse the fruit of thy wombe, and the fruit of thy land, thy come and thy wine, and thine oyle, and the increase of thy kine, and the flocks of thy sheepe, in the lande which hee sware vnto thy fathers to giue thee.

14 Thou shalt bee blessed aboue all people: * there shall be neither male nor female barren among you, nor among your cattell.

15 Moreover, the Lord will take away from thee all infirmities, and will put none of the euill diseases of * Egypt (which thou knowest) vpon thee, but will send them vpon all that hate thee.

16 Thou shalt therefore consume all people which the Lord thy God shall giue thee: * thine eye shall not spare them, neither shalt thou serue their gods for that shall be thy * destruction.

17 If thou fay in thine heart, These nations are more then I, how can I cast them out?

18 Thou shalt not feare them, * but remember what the Lord thy God did vnto Pharaoh, and vnto all Egypt:

19 The great * tentations which thine eyes saw, and the signes and wonders, and the mightie hand, and stretched out arme, whereby the Lord thy God brought thee out: so shall the Lord thy God doe vnto all the people, whose face thou fearest.

20 * Moreover, the Lord thy God will send b hornets among them, vntill they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not feare them: for the Lord thy God is among you, a God mighty and dreadful.

22 And the Lord thy God will root out these nations before thee by litle and litle: thou mayest not consume them at once, lest the * beasts of the field increase vpon thee.

23 But the Lord thy God shall giue them before thee, and shall destroy them with a mightie destruction, vntill they be brought to nought.

24 And hee shall deliuer their kings into thine hand, and thou shalt destroy their name from vnder heauen: there shall no man bee able to stand before thee, vntill thou hast destroyed them.

25 The grauen images of their gods shalt yee * burne with fire, and * couet not the siluer and golde that is on them, nor take it vnto thee, lest thou * be snared therewith: for it is an abomination before the Lord thy God.

26 Bring not therefore abomination into thine

* Chap. 31. 8.

a Into thy power.

* Exod. 32. 32. and 34. 12.

l Or any of them.

b God would haue his seruice pure without all idolatrie ceremonies, and superstitions, Chap. 7. 2. * Chap. 14. 2. and 26. 18, 19. * Exod. 19. 5. 1. pet. 3. 9.

God shall be made in you more than in others is to do.

d And hee will be merciful to him and his children.

e Meaning not, setting out in the life.

f This covenant is greater than any other, because it is made with the heart, and not with the hand.

g We might be made where God cannot be made, as in the case of the children of Israel, who were made in the image of God, but God cannot be made in the image of man.

h Exod. 34. 12, 13.

i We might be made where God cannot be made, as in the case of the children of Israel, who were made in the image of God, but God cannot be made in the image of man.

j Whereas the nations are more than I.

k For to be made in the image of God, is to be made in the image of the Father, who is the Father of all.

l Exod. 34. 12, 13.

m So the Lord thy God shall be made in you more than in others is to do.

n Exod. 34. 12, 13.

o Exod. 34. 12, 13.

p Exod. 34. 12, 13.

thine house, lest thou be accursed like it, but verily abhorre it, and count it most abominable: for it is * accursed.

C H A P. VIII.

2 God humbled the Israelites to try what they have in their heart.
3 God chastiseth them as his children. 14 The heart ought not to be proud for Gods benefits. 19 The forgiveness of Gods benefits can never be destruction.

YE shall keepe all the commandments which I command thee this day, for to doe them: that ye may liue, and be multiplied, and go in, and possesse the land which the Lord swaie vnto your fathers.

2 And thou shalt remember all the way which the Lord thy God led thee this fortie yeere in the wilderness for to humble thee, and to b proue thee, to knowe what was in thine heart, whether thou wouldest keepe his commandments or no.

3 Therefore he humbled thee, and made thee hungry, and fed thee with M A N, which thou knewest not neither did thy fathers know it, that he might teach thee that man liueth not by bread only, but by every word that proceedeth out of the mouth of the Lord, doth a man liue.

4 Thy raiment waxed not old vpon thee, neither did thy foot: 5 well those fourtie yeeres.

5 Knowe therefore in thine heart, that as a man nourereth his foane, so the Lord thy God 6 nourereth thee.

6 Therefore shalt thou keepe the commandments of the Lord thy God, that thou mayest walke in his wayes, and feare him.

7 For the Lord thy God bringeth thee into a good land, a land in the which are riuers of water and fountaines, and in depthes that spring out of valles and mountaines:

8 A land of wheate and barley, and of vineyards, and figtrees, and pomegranates: a land of oil olue, and honie:

9 A land wherein thou shalt eat bread without scarcieie, neither shalt thou lacke any thing therein: a land whose stones are yron, and out of whose mountaines thou shalt dig brasie.

10 And when thou hast earen and filled thy selfe, thou shalt 3 blesse the Lord thy God for the good land which he hath giuen thee.

11 Beware that thou forget not the Lord thy God, not keeping his commandments and his lawes, and his ordinances, which I command thee this day:

12 Lest when thou hast earen and filled thy selfe, and hast built goodly houses and dwelt therein,

13 And thy beasts, and thy sheepe, are increased, and thy siluer and gold is multiplied, and all that thou hast is increased,

14 Then thine heart shall be lifted vp, and thou forget the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage,

15 Who was thy guide in the great & terrible wilderness (wherein were fry serpents, & scorpions, and drought, where was no water) who brought forth water for thee out of the rocke of flint:

16 Who fed thee in the wilderness with M A N, which thy fathers knew not, to humble thee, and to proue thee, that he might do thee good at thy last end.

17 But were left thou say in thine heart, My power, and the strength of mine owne hand hath prepared me this abundance.

18 But remember the Lord thy God: for it is

he which giueth thee power to get substance, to establish his couenant which hee swaie vnto thy fathers, as appeareth this day.

19 And if thou forget the Lord thy God, and walke after other gods, and serue them, and worship them, I k tell thee vnto you this day, that yee shall surely perish.

20 As the nations which the Lord destroyeth before you, so shall ye perish: because yee would not be obedient vnto the voice of the Lord your God.

C H A P. IX.

4 God deeth them not good for their owne righteousness, but for his owne sake. 7 Moses putteth them in remembrance of their sinnes. 17 The two tables are broken. 26 Moses proueth for the people.

HEARE O Israel, thou shalt passe ouer Iordan this day to goe in and to possesse nations greater & mightier then thy selfe, and cities great and walled vp to heauen,

2 A people great and tall, such the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak?

3 Vnderstand therefore that this day the Lord thy God is he which goeth out before thee as a consuming fire: he shall destroy them, and he shall bring them downe before thy face: so thou shalt cast them out and destroy them suddenly, as the Lord hath said vnto thee.

4 Speake not thou in thine heart (after that the Lord thy God hath cast them out before thee) saying, For my righteousness the Lord hath brought me in, to possesse this land: but for the wickednesse of these nations the Lord hath cast them out before thee.

5 For thou entrest not to inherite their land for thy righteousness, nor for thy vpright heart: but for the wickednesse of those nations, the Lord thy God doth cast them out before thee, and that hee might performe the worde which the Lord thy God swaie vnto thy fathers, Abraham, Izhak, and Iaakob.

6 Vnderstand therefore, that the Lord thy God giueth thee not this good land to possesse in for thy righteousness: for thou art a stiffnecked people.

7 Remember and forget not, how thou prouokedst the Lord thy God to anger in the wilderness: since the day that thou diddest depart out of the land of Egypt, vntill yee came vnto this place, ye haue rebelled against the Lord.

8 Also in Horeb ye prouoked the Lord to anger, so that the Lord was wroth with you, such to destroy you.

9 When I was gone vp into the mount, to receiue the tables of stone, the tables, I say, of the couenant which the Lord made with you: and I abode in the mount forty dayes and forty nights, and I neither ate bread, nor yet dranke water:

10 Then the Lord deliuered mee two tables of stone, written with the 8 finger of God, and in them was contained according to all the wordes which the Lord had sayd vnto you in the mount out of the middes of the fire, in the day of the assembly.

11 And when the fourtie dayes and fourtie nights were ended, the Lord gaue me the two tables of stone, the tables, I say, of the couenant.

12 And the Lord said vnto me, Arise, get thee downe quickly from hence: for thy people which thou

1 If things concerning this life proceede onely of Gods mercies much more spiritual gifts and life everlasting k Or yabe to witte the brauery and the earth, as Chap. 9. 26.

a Meaning thely.

b By the report of the spies, Num. 13. 29.

c To guide thee and gouerne thee.

d Man of himselfe can discern nothing but Gods anger, and if God spare any, it cometh of his good mercie.

e Like stubbornness, which will not endure their masters yoke. f He proueth by the length of time, that their rebellion was most great and intolerable.

* Exod. 24. 18. and 24. 28.

* Exod. 31. 18. g It is, miraculously and not by the hand of man.

* Exod. 32. 7.

21 Hee is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes haue leene.

22 Thy fathers went downe vnto Egypt* with fewty perfons, and now the Lorde thy God hath made thee, as the * starres of the heauen in multitude.

CHAP. XI.

1 An exhortation to loue God, and keepe his Law. 10 The praises of Canaan. 18 To meditate continually the word of God. 19 To teach it vnto the children 26 Blessing and cursing.

Therefore thou shalt loue the Lord thy God, and shalt keepe that, which he commandeth to be kept: that is, his Ordinances, and his Lawes, and his Commandments alway.

2 And consider this day: (for I speake not to your children, which haue neither known nor leene) the chastisement of the Lord your God, his greatnesse, his mighty hand, and his stretched out arme.

3 And his signes and his acts, which he did in the middes of Egypt vnto Pharaoh the king of Egypt and vnto all his land:

4 And what he did vnto the hoste of the Egyptians, vnto their horses, and to their charrets, when he caused the waters of the red Sea to ouerflow them, as they pursued after you, and the Lord destroyed them vnto this day:

5 And what he did vnto you in the wilderness, vntill ye came vnto this place:

6 And what he did vnto Dathan and Abiram the sons of Eliab the sonne of Reuben, when the earth opened her mouth, & swallowed them with their households and their tents, and all their substance that they had in the middes of all Israel.

7 For your eyes haue leene all the great acts of the Lord which he did.

8 Therefore shall ye keepe all the Commandments, which I command you this day, that ye may be strong, and goe in and possesse the land whither ye goe to possesse it:

9 Also that ye may prolong your dayes in the land, which the Lord swaue vnto your fathers, to giue vnto them and to their seedes, a land that floweth with milke and honny.

10 For the land whither thou goest to possesse it, is not as the land of Egypt, from whence ye came, where thou sowedst thy feede, and wateredst it with thy ||^d feede as a garden of herbes:

11 But the land whither ye goe to possesse it, is a land of mountains and valleys, and drincketh water of the raine of heauen.

12 This land doeth the Lord thy God care for: the eyes of the Lord thy God are alwayes vpon it, from the beginning of the yeere, euen vnto the end of the yeere.

13 If yee shall hearken therefore vnto my Commandments, which I command you this day, that yet loue the Lord your God and serue him with all your heart, and with all your soule,

14 I also will giue raine vnto your land in due time, & the first raine & the latter, that thou maiest gather in thy where, & thy wine, and thine oyle.

15 Also I will send graile in thy fieldes for thy cattell that thou maye eate, and haue ynough.

16 But beware lest your heart be decaying you, and lest ye turne aside, and serue other gods, and worship them,

17 And so the anger of the Lord be kindled against you, and he shut vp the heauen, that there bee no raine, and that your land yeelde not her

fruite, and ye perish quickly from the good land, which the Lord giueth you.

18 ¶ Therefore shall ye lay vp these my words in your heart and in your soule, and binde them for a signe vpon your hand, that they may be as a frontlet betweene your eyes,

19 And ye shall teach them your children, speaking of the when thou sittest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest vp.

20 And thou shalt write them vpon the posts of thine house, and vpon thy gates,

21 That your dayes may be multiplied, and the dayes of your children, in the land which the Lorde swaue vnto your fathers to giue them, as long as the heauens are aboute the earth.

22 ¶ For if ye keepe diligently all these Commandments, which I command you to doe, that ye, to loue the Lord your God, to walke in all his wayes, and to cleaue vnto him,

23 Then will the Lord cast out all these nations before you, and ye shall possesse great nations and mightier then you.

24 ¶ All the places whereon the soles of your feete shall treade, shall be yours: your coast shall be from the wilderness and from Lebanon, and from the Riuer, euen the riuer Parath, vnto the vttermost Sea.

25 No man shall stand against you: for the Lord your God shall cast the dread and feare of you vpon all the land that ye shall tread vpon, as he hath said vnto you.

26 ¶ Behold, I set before you this day a blessing and a curse:

27 ¶ The blessing, if ye obey the Commandments of the Lord your God, which I command you this day:

28 And the curse, if ye wil not obey the Commandments of the Lord your God, but turne out of the way, which I command you this day, to go after other gods, which ye haue not known.

29 ¶ When the Lord thy God therefore hath brought thee into the land, whither thou goest to possesse it, then thou shalt put the blessing vpon mount Gerizim, and the curse vpon mount Ebal.

30 Are they not beyond Iorden on that part, 1 where the Sunne goeth downe in the land of the Canaanites, which dwell in the plaine ouer against Gilgal, beside the grove of Moreh?

31 For ye shall passe ouer Iorden, to goe in to possesse the lande, which the Lord your God giueth you, & ye shall possesse it, and dwell therein.

32 Take heede therefore that ye doe all the Commandments and the Lawes, which I set before you this day.

CHAP. XII.

2 To destroy the idolatrous places. 5-8 To serue God with all heart, and as he commandeth, and not as men desire. 19 The Levites must be worshipped. 31 The Levites must be worshipped in their gods. 32 To add nothing to Gods word.

These are the ordinances and the lawes, which ye shall obserue and do in the land (which the Lord God of thy fathers giueth thee to possesse it) as long as ye liue vpon the earth.

2 ¶ Ye shall utterly destroy all the places where in the nations which ye shall possesse, serued their gods vpon the hie mountaines, and vpon the hills, and vnder every greene tree.

3 ¶ Also ye shall ouerthrow their altars, and breake downe their pillars, & burne their broucs with fire: & ye shall hew down the graven images of

* Chap. 6. 6, 8.

* Chap. 4. 10. and 6. 5, 7.

g As long as he heauens endure,

* Job. 1. 2. h This warne complished in Dand and Salomons time. i Called Meditatorium.

* Chap. 1. 8. and 3. 1.

* Chap. 28. 1.

k He reprocheth the malice of men which knowe that which is certaine to followe, that which is vncertaine. * Chap. 7. 12, 13. 10. 13. 1. Muzing in Samaria. 10. 13.

* Chap. 5. 32.

a Whereby they are aluayes to seeke none other God. * Chap. 7. 5.

* Job. 1. 2. b Whereby they are aluayes to seeke none other God.

c Yet shall not
ferue the Lord
with superstici-
ous.
* 1 King. 8. 29.
* 2 Chron. 29.
and 7. 13. 16.

d Meaning, the
first fruits.

e Where his
duke shall be.

f Not that they
sacrificed after
their lawes, but
that God would
be serued more
purely in the land
of Canaan.

g It had not bene
ought to con-
quer, except God
had manured
them in reft vnder
his protection.

h Or, yea which ye
chuse out for your
worship.

* Chap. 10. 9.

i As was declared
ouer by the pla-
cing of the Ark,
as in Shilo 435.
yeres, as for me
waite more then
300. yeres, and in
other places till
the Temple was
built.

j As God hath gi-
uen thee power
and ability.

k Every one
might eate at
house as well the
best appointed
for sacrifici-
es, the other.

l Meaning, what-
soever was offered
to the Lord, might
not be eaten, but
where he had ap-
pointed.

* Exod. 7. 2.

* Gen. 8. 24.
* Chap. 12. 8.

of their gods, and abolish their names out of that place.

4 Ye shall not do so vnto the Lord your God,
5 But ye shall seeke the place which the Lord
your God shall * chuse out of all your tribes,
to put his Name there, and there to dwell, and thither
thou shalt come,

6 And ye shall bring thither your burnt offer-
ings, and your sacrifices, and your tithes, and the
4 offering of your hands, and your vows, & your
free offerings, and the first borne of your kine and
of your sheepe,

7 And there yee shall eate * before the Lord
your God, and ye shall reioyce in all that ye put
your hand vnto, both ye, and your households, be-
cause the Lord thy God hath blessed thee.

8 Yee shall not doe after all these things that
we doe * here this day: that is, euery man what-
soever seemeth him good in his owne eyes.

9 For ye are not yet come to rest, and to the
inheritance which the Lord thy God giueth thee.

10 But when ye goe ouer Iordan, and dwell in
the land, which the Lord your God hath giuen
you to inherit, and when he hath giuen you * rest
from all your enemies round about, and ye dwell
in safetie,

11 When there shall be a place which the Lord
your God shall chuse, to cause his Name to dwell
there, thither shall ye bring all that I commaund
you: your burnt offerings, and your sacrifices, your
tithes, and the offering of your hands, and all your
speciall vows, which ye vow vnto the Lord.

12 And ye shall reioyce before the Lord your
God, ye and your sonnes and your daughters, and
your seruants, and your maydens, and the Leuite,
that is within your gates: * for hee hath no part
nor inheritance with you.

13 Take heede that thou offer not thy burne
offerings in euery place that thou feest:

14 But in the place which the Lord shall * chuse
in one of thy tribes, there thou shalt offer thy
burnt offerings, and there shalt thou doe all that I
command thee.

15 Notwithstanding thou mayest kill & eate
flesh in all thy gates, whatsoever thine heart desi-
reth, according to the blessing of the Lord thy
God, which he hath giuen thee: both the vncleane
and the cleane may eate thereof, * as of the roe
bucke, and of the hart.

16 Onely yee shall not eate the blood, but
poure it vpon the earth as water.

17 ¶ Thou mayest not eate within thy gates
the tithe of thy corne, nor of thy wine, nor of
thine oyle, nor the first borne of thy kine, nor of
thy sheepe, neither any of thy vows which thou
vowest nor thy free offerings, nor the offering of
thine hands,

18 But thou shalt eate it before the Lord thy
God, in the place which the Lord thy God shall
chuse, thou, & thy son and thy daughter, and thy
seruant, and thy maid, and the Leuite that is with-
in thy gates: & thou shalt reioyce before the Lord
thy God in all that thou puttest thine hand to.

19 ¶ Beware, that thou forsake not the Leuite,
as long as thou liuest vpon the earth.

20 ¶ When the Lord thy God shall enlarge thy
border, as * he hath promised thee, and thou shalt
say, I will eate flesh, (because thine heart longeth
to eate flesh) thou mayest eate flesh, whatsoever
thine heart desireth.

21 If the place which the Lord thy God hath

chosen to put his Name there, be farre from thee,
then thou shalt kill of thy bullockes, and of thy
sheepe which the Lord hath giuen thee, as I have
commanded thee, and thou shalt eat in thy gates,
whatsoever thine heart desireth.

22 Euen as the roe bucke, and the hart is ea-
ten, so shalt thou eate them: both the vncleane and
the cleane shall eate of them alike.

23 Only be sure that thou eat not the blood:
for the blood is the life, and thou mayest not
eate the life with the flesh.

24 Therefore thou shalt not eate it, but poure
it vpon the earth as water.

25 Thou shalt not eate it, that it may goe well
with thee, and with thy children after thee, when
thou shalt doe that which is right in the sight of
the Lord:

26 But thine * holy things which thou hast,
and thy vows thou shalt take vp, and come vnto
the place which the Lord shall chuse.

27 And thou shalt make thy burnt offerings
of the flesh, and of the blood vpon the Altar of
the Lord thy God, & the blood of thine offerings
shall be poured vpon the Altar of the Lord thy
God, and thou shalt eate the flesh.

28 Take heede, and heare all these words which
I command thee, that it may goe well with thee,
and with thy children after thee for ever, when
thou doest that which is good and right in the
sight of the Lord thy God.

29 ¶ When the Lord thy God shall destroy the
nations before thee, whither thou goest to pos-
seffe them, and thou shalt possesse them and dwell
in their land,

30 Beware, lest thou be taken in a snare af-
ter them, after that they be destroyed before thee,
and lest thou aske after their gods, saying, How
did these nations serue their gods, that I may doe
so likewise?

31 Thou shalt not doe so vnto the Lord thy
God: for al abomination, which the Lord hateth,
haueth they done vnto their gods: for they haue
burned both their sonnes and their daughters
with fire to their gods.

32 Therefore whatsoever I command you, take
heede you doe it: * thou shalt put nothing there-
to, nor take ought therefrom.

CHAP. XIII.

5 The inticers to idolatrie must be Reine, for they neuer so holy,
6 So neere of kinred or of friendship, 12 Or great in multitude
or power.

If there arise among you a Prophet or a dreamer
of * dreames, (and giue thee a signe or wonder,

2 And the signe and the wonder, which hee
hath told thee come to passe) saying, Let vs goe
after other gods, which thou hast not knowen,
and let vs serue them,

3 Thou shalt not hearken vnto the words of
that prophet, or vnto that dreamer of dreames: for
the Lord your God * proueth you, to know whe-
ther ye loue the Lord your God with all your
heart, and with all your soule.

4 Ye shall walke after the Lord your God and
feare him, and shall keepe his Commandements,
and hearken vnto his voice, and ye shall serue him,
and cleaue vnto him.

5 But that prophet, or that dreamer of dreames,
hee shall be slaine, because hee hath spoken to
turne you away from the Lord your God (which
brought you out of the land of Egypt, and deli-
uered you out of the house of bondage) to thrust
these

17 Hee sayeth
confess
no because
the life of
thee is in
thee.

18 That which
thee will
doe in
thee.

19 O God by
thy kindness
I doe pray
thee that thou
shalt win.

20 Which
which
which
which

21 They
which
which
which
which

22 Which
which
which
which

23 O God
which
which
which

24 Being
which
which
which

29 Then the Leuite shal come, because he hath no part nor inheritance with thee, and the stranger, and the fatherlesse, and the widow, which are within thy gates, and shal eate, and be filled, that the Lord thy God may blesse thee in al the work of thine hand which thou doest.

C H A P. XV.

1 The yeere of releasing of debts. 5 God blesseth them that keepe his commandments. 7 To helpe the poore. 12 The freedome of seruants. 19 The first borne of the cattill must be offered to the Lord.

AT the terme of seuen yeres thou shalt make a freedome.

2 And this is the maner of the freedome: euer y creditor shal quit the lone of his hand which he hath lent to his neighbour: he shal not aske it againe of his neighbour, nor of his brother: for the yeere of the Lords freedome is proclaimed.

3 Of a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit:

4 ^b Saue when there shall bee no poore with thee: for the Lord shall blesse thee in the land, which the Lord thy God giueth thee, for an inheritance to possesse it:

5 So that thou hearken vnto the voice of the Lord thy God, to obserue and doe all these commandments, which I command thee this day.

6 For the Lord thy God hath blessed thee, as he hath promised thee: and ^a thou shalt lend vnto many nations, but thou thyselfe shalt not borrow, and thou shalt reigne ouer many nations, & they shall not reigne ouer thee.

7 ^c If of thy brethren with thee be poore, win any of thy gates in thy land, which the Lord thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand fro thy poore brother.

8 ^b But thou shalt open thine hand vnto him, and shalt lend him sufficient for his neede which he hath.

9 Beware that there be not a wicked thought in thine heart, to say, The seventh yeere, the yeere of freedome is at hand: therefore I will grieue thee to looke on thy poore brother, and thou giuest him naught, and hee criue vnto the Lord against thee, so that sinne be in thee:

10 Thou shalt giue him, and flet it not grieue thine heart to giue vnto him: for because of this the Lord thy God shal blesse thee in al thy works and in all that thou puttest thine hand to.

11 Because there shall be euer some poore in the land, therefore I command thee, saying, Thou shalt ^d open thine hand vnto thy brother, to thy neede, and to thy poore in thy land.

12 ^e If thy brother an Ebrewe sell himselfe to thee, or an Ebrewesse, and serue thee sixe yeeres, euen in the seventh yeere thou shalt let him goe free from thee:

13 And when thou sendest him out free from thee, thou shalt not let him goe away empty,

14 But shalt giue him a liberal reward of thy sheepe, and of thy corne, and of thy wine: thou shalt giue him of that wherewith the Lords thy God hath blessed thee.

15 And remember that thou wast a seruant in the land of Egypt, & the Lord thy God deliuered thee: therefore I command thee this thing to day.

16 And if he say vnto thee, I will not goe away from thee, because he loueth thee & thine house, and because he is well with thee,

17 ^f Then shalt thou take an awle, and pierce

his eare through against the doore, and he shalbe thy seruant for euer: and vnto thy maid seruant thou shalt do likewise.

18 Let it not grieue thee, when thou lettest him goe out free from thee: for hee hath serued thee sixe yeeres, which is the double worth of an hired seruant: and the Lord thy God shall blesse thee in all that thou doest.

19 ^g All the first borne males that come of thy cattell, and of thy sheepe thou shalt sanctifie vnto the Lord thy God. ^h Thou shalt do no work with thy first borne bullocke, nor sheare thy first borne sheepe.

20 Thou shalt eat it before the Lord thy God yeere by yeere, in the place which the Lord shall chuse, both thou, and thine household.

21 ⁱ But if there be any blemish therein, as if he be lame, or blind, or haue any euil fault, thou shalt not offer it vnto the Lord thy God,

22 But shalt eat it within thy gates: the vn-cleane and the cleane shall eat it alike, ^j as the roe bucke, and as the hart.

23 Onely thou shalt not eat the blood thereof, but powre it vpon the ground as water.

C H A P. XVI.

1 Of Eater, 10 Whitsuntide, 12 And the feast of Tabernacles, 18 What officers ought to be ordained. 22 Idolatry forbidden.

THou shalt keepe the moneth of ^k Abib, and thou shalt celebrate the Passouer vnto the Lord thy God: for in the moneth of Abib ^l the Lord thy God brought thee out of Egypt by night.

2 Thou shalt therefore ^m offer the Passouer vnto the Lord thy God, of sheepe, and bullockes ⁿ in the place where the Lord shall chuse to cause his Name to dwell.

3 Thou ^o shalt eate no leauened bread with it: but seven dayes shalt thou eate vnleauened bread therewith, ^p euen the bread of tribulations: for thou camest out of the land of Egypt in haste, that thou mayest remember the day when thou camest out of the land of Egypt, all the dayes of thy life.

4 And there shalbe no leauen seene with thee in all thy coastes seven dayes long: neither shall there remaine the night any of the flesh vntill the morning, which thou offeredst ^q first day at euen.

5 Thou mayest not offer the Passouer with in any of thy gates, which the Lord thy God giueth thee.

6 But in the place which the Lord thy God shall chuse to place his Name, there thou shalt offer the ^r Passouer at euen, about the going downe of the sunne, in the season that thou camest out of Egypt.

7 And thou shalt roste and eate it in the place which the Lord thy God shall chuse, and shalt returne on the morrow, and goe vnto thy tents.

8 Sixe dayes shalt thou eat vnleauened bread, and the seventh day shalt be a solemne assembly to the Lord thy God: thou shalt do no work therein.

9 ^s Seuen weekes shalt thou f number vnto thee, and shalt begin to number the seven weekes, when thou beginnest to put the sickle to ^t come.

10 And thou shalt keepe the feast of weekes vnto the Lord thy God, ^u leuen a free gift of thine hand, which thou shalt giue vnto the Lord thy God, as the Lord God hath blessed thee.

11 And thou shalt reioice before the Lord thy God, thou, and thy sonne, and thy daughter, and thy servant, and thy mayd, and the Leuite that is within thy gates, & the stranger, & the fatherles,

and

^a He shall only releafe his debtors, which are not able to pay for that yeere.

^b For if thy debter be rich, he may be constrained to pay.

^c Chap. 32. 3.

^d Or, any of thy minis.

^e Mat. 5. 42. Luke 6. 34.

^f Or, about eye in euill.

^g Or, let not thine beere be euill.

^h To triue your charitie, Matth. 23. 17.

ⁱ Those shall be liberrall.

^j Exod. 21. 2. Levitic. 25. 44.

^k In token that thou dost acknowledge the benefite which God hath giuen thee by his laboure.

^l Exod. 23. 6.

¹ To the person of the Lord.

² For the first borne male of the flocke shall be the first borne of the flocke.

³ For the first borne male of the flocke shall be the first borne of the flocke.

⁴ For the first borne male of the flocke shall be the first borne of the flocke.

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⁶¹ For the first borne male of the flocke shall be the first borne of the flocke.

⁶² For the first borne male of the flocke shall be the first borne of the flocke.

⁶³ For the first borne male of the flocke shall be the first borne of the flocke.

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⁶⁹ For the first borne male of the flocke shall be the first borne of the flocke.

⁷⁰ For the first borne male of the flocke shall be the first borne of the flocke.

and the widow, that are among you, in the place which the Lord thy God shall chuse to place his Name there,

12 And thou shalt remember that thou wast a servant in Egypt: therefore thou shalt observe and doe these Ordinances.

13 ¶ Thou shalt observe the feast of the Tabernacles seven dayes, when thou shalt gathered in thy corne, and thy wine.

14 And thou shalt reioyce in thy feast, thou, and thy son, and thy daughter, & thy servant, and thy maid, and the Leuite, and the stranger, and the fatherlesse, and the widow, y are within thy gates.

15 Seven dayes shalt thou keepe a feast vnto the Lorde thy God in the place which the Lorde shall chuse: when the Lord thy God shall blesse thee in all thine increase, and in all the workes of thine hands, thou shalt in any case be glad.

16 ¶ Three times in the yeere shall all the males appeare before the Lorde thy God in the place which he shall chuse: in the feast of the vnleavened bread, and in the feast of the weekes, and in the feast of the Tabernacles: and they shall not appeare before the Lorde ¶ empty.

17 Euery man shall giue according to the gift of his hand, and according to the blessing of the Lord thy God, which he hath giuen thee.

18 ¶ Judges and officers shalt thou make thee in all thy cities, which the Lord thy God giueth thee, throughout thy tribes: and they shall iudge the people with righteous iudgement.

19 Wrest not thou the Lawe, nor respect any person, neither take reward: for the reward blindeth the eyes of the wise, & peruerteth the words of the iust.

20 That which is iust and right shalt thou follow, that thou mayst liue, and possesse the land which the Lord thy God giueth thee.

21 ¶ Thou shalt plant thee no groue of any trees neere vnto the Altar of the Lord thy God, which thou shalt make thee.

22 Thou shalt set thee vp no pillar, which thing the Lord thy God hateth.

CHAP. XVII.

1 The punishment of the idolater. 2 How controuersies are brought to the Priests and the Judge. 3 The counterfeits die. 4 The election of the King. 5 And 17 What things bee ought to avoid 18 And what he ought to imbrace.

¶ Thou shalt offer vnto the Lord thy God no bullocke nor sheepe wherein is ¶ a blemish or any euill fauoured thing: for that is an abomination vnto the Lord thy God.

2 ¶ If there be found among you in any of thy cities, which the Lord thy God giueth thee, man or woman that hath wrought wickednes in the sight of the Lord thy God, in transgressing his covenant,

3 And hath gone and serued other gods, and worshipped them, as the Sunne, or the Moone, or any of the hostes of heauen, which I haue not commanded,

4 And it bee told vnto thee, and thou hast heard it, then shalt thou inquire diligently: and if it be true, and the thing certaine, that such abomination is wrought in Israel,

5 Then shalt thou bring forth that man, or that woman (which haue committed that wicked thing) vnto thy gates, whether it be man or woman, & shalt stone them with stones, till they die.

6 ¶ At the mouth of two or three witnesses shall he that is worthy of death, die: but at the mouth of one witness he shall not die.

7 The hands of the 4 witnesses shall bee first vpon him, to kill him: and afterward the hands of all the people: so thou shalt take the wicked away from among you.

8 ¶ If there rise a matter too hard for thee in iudgement betweene blood and blood, betweene plea and plea, betweene plague and plague, in the matters of controuersie within thy gates, then shalt thou arise, and go vp vnto the place which the Lord thy God shall chuse,

9 And thou shalt come vnto the Priests of the Leuites, and vnto the Iudge that shall be in those dayes, and aske, and they shall shew thee the sentence of iudgement,

10 And thou shalt doe according to that thing which they of that place (which the Lord hath chosen) shew thee, and thou shalt observe to doe according to all that they informe thee.

11 According to the Law, which they shall teach thee: and according to the iudgment which they shall tell thee, shalt thou doe: thou shalt not decline from the thing which they shall shew thee, neither to the right hand, nor to the left.

12 And that man that wil do presumptuously, not hearkening vnto the Priest (that standeth before the Lord thy God to minister there) or vnto the Iudge, that man shall die, and thou shalt take away euil from Israel.

13 So all the people shall heare and feare, and do no more presumptuously.

14 ¶ When thou shalt come vnto the lande which the Lorde thy God giueth thee, and shalt possesse it, and dwell therein, if thou say, I wil set a King ouer me, like as all the nations that are about me,

15 Then thou shalt make him King ouer thee, whom the Lord thy God shall chuse: from among thy brethren shalt thou make a King ouer thee: thou shalt not set a stranger ouer thee, which is not thy brother.

16 In any wife he shall not prepare him many horses, nor bring the people againe to Egypt, for to increase the number of horses, seeing the Lord hath sayd vnto you, Ye shall henceforth goe no more againe that way.

17 Neither shall he take him many wiues, lest his heart turne away, neither shal he gather him much siluer and gold.

18 And when he shal sit vpon the throne of his kingdome, then shall he write him this Law repeated in a booke, by the Priests of the Leuites.

19 And it shalbe with him, and he shall reade therein all dayes of his life, that he may learne to feare the Lord his God, and to keepe al the wordes of this Law, and these ordinances, for to doe them:

20 That his heart bee not lifted vp above his brethren, and that he turne not from the Commandement, to the right hand or to the left, but that he may prolong his dayes in his kingdome, he, and his sonnes in the mids of Israel.

CHAP. XVIII.

1 The portion of the Leuites. 2 Of the Leuitie coming from another place. 3 To auoid the abomination of the Gentiles. 4 God will not leave them without a true Prophet. 5 The false prophet shall be staine. 6 How he may be knowne.

¶ The Priests of the Leuites, and all the tribe of Levi shall haue no part nor inheritance with Israel, but shal eat the offerings of the Lord made by fire, and his inheritance.

2 Therefore shall they haue no inheritance among their brethren: for the Lord is their inheritance, as he hath said vnto them.

d Whereby they declared that they refuted the truth. To signifie a common consent to maintaine Gods honour and true religion.

f Who shall giue sentence as the Priests counsel him by the Law of God

g Thou shalt obey their sentence: for the controuersie may haue an ende.

h So long as he is the true minister of God, and promoueth according to his word, for my self was.

i Who is not of thy race, shall be change true religion into idolatry, and bring thee to slavery.

k To reuenge them in his robes, and to take them of their best robes, 1 King. 1. 28.

l From the Law of God meaning the Deuteronomie. m He shall cause it to be written by them or he shall write it by their example.

o Whereby is meant, that kings ought to looke their subjects, as nature bindeth one brother to another.

b The right shoulder, Num. 18, 18.

c Meaning, to serve God faithfully, and not to serve ease.

d Not constrained to line of himselfe.

e Signifying, they were purged by this ceremony of passing betwene two fires.
* Leuit. 18, 31.
* Leuit. 20, 27.
* 1 Sam. 16, 7.

f Without hypocrisy, or mixture of false religion.

g *Alas*, but thou not so.
h *Eben*, given or appointed.
i Meaning, a continuation of Prophets, till Christ the end of all Prophets come.
* Ezech. 30, 19.

k *Tofa*, 1, 45.
l *Alas*, 3, 21.

m Which promise is not only made to Christ, but to all that reach in his name, (1, 19, 21.)
n By executing punishment upon him.

k Under this fear were he comprised all the other tokens.

3 ¶ And this shalbe the Priests duty of the people, that they which offer sacrifice, whether it be bullock or sheepe, shal give vnto the Priest the shoulder, and the two cheekes, and the maw.

4 The first fruites also of thy corne, of thy wine, and of thine oyle, and the first of the fleece of thy sheepe shalt thou giue him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand & minister in the Name of the Lord, him, and his sonnes for euer.

6 ¶ Also when a Leuite shal come out of any of thy cities of all Israel, where he remained, and come with all the desire of his heart vnto the place, which the Lord shall chuse,

7 Hee shall then minister in the Name of the Lord thy God, as all his brethren the Leuites, which remaine there before the Lord.

8 They shall haue like portions to eat before that which cometh of his sale of his patrimony.

9 When thou shalt come into the land which the Lord thy God giue thee, thou shalt not learne to do after the abominations of those nations.

10 Let none be found among you that maketh his sonne or his daughter to goe through the fire, or to vseth witchcraft, or a regard of times, or a marker of the flying of foules, or a forcerer,

11 Or a charmer, or that counsellesh with spirits, or a soothsayer, or that asketh counsell at the dead.

12 For all that doe such things are abominations vnto the Lord, and because of these abominations the Lord thy God doth cast them out before thee.

13 Thou shalt be f ypright therefore with the Lord thy God.

14 For these nations which thou shalt possesse, hearken vnto those that regard the times, and vnto forcerers: as for thee, the Lord thy God hath not suffered thee so.

15 ¶ The Lord thy God will raise vp vnto thee a Prophet like vnto me, from among you, euen of thy brethren: vnto him ye shall hearken,

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, when thou saydest, "Let me heare the voice of my Lord God no more; nor fee this great fire any more, that I die not."

17 And the Lord said vnto me, They haue wel spoken.

18 "I will raise them vp a Prophet from among their brethren like vnto thee, and will put my words in his mouth, and he shall speake vnto them all that I shall command him."

19 And whosoever will not hearken vnto my words, which he shall speake in my Name, I will require it of him.

20 But the Prophet that shal presume to speake a word in my Name, which I haue not commanded him to speake, or that speaketh in the name of other gods, euen the same prophet shall die.

21 And if thou thinkest in thine heart, How shal we know the word which the Lord hath not spoken?

22 When a Prophet speaketh in the name of the Lord, if the thing which he follow not come to passe, that is the thing which the Lord hath not spoken, but the Prophet hath spoken it presumptuously: thou shalt not therefore be afraid of him.

CHAP. XIX.

2 The fructified sonnes. 15 Not to remove thy neighbors bounds.
16 The punishment of him that beareth false witness.

When the Lord thy God shall root out the nations, whose land the Lord thy God giue thee, and thou shalt possesse them, and dwell in their cities, and in their houses,

2 Thou shalt separate three cities for thee in the middes of thy land which the Lord thy God giue thee to possesse it.

3 Thou shalt prepare thee the way, and diuide the coastes of the land, which the Lord thy God giue thee to inherite, into three parts, that euer manlayer may flee thither.

4 ¶ This also is the cause wherefore the manlayer shall flee thither, and liue: who so killeth his neighbour ignorantly, and hated him not in time passed:

5 As he that goeth vnto the wood with his neighbour to hewe wood, and his hand striketh with the axe to cut downe the tree, if the head slip from the helue, and hit his neighbour that he dieth, the same shall flee vnto one of the cities, and liue.

6 Left the auenger of the blood follow after the manlayer while his heart is chafed, and onerake him, because the way is long, and slay him, although he bee not worthy of death, because he hated him not in time passed.

7 Wherefore I command thee, saying, Thou shalt appoint out three cities for thee.

8 And when the Lord thy God shall enlarge thy coasts (as hee hath twome vnto thy fathers) and giue thee all the land, which hee promised to giue vnto thy fathers,

9 (If thou keepe all these Commandements to do them, which I command thee this day: to wit, that thou loue the Lord thy God, and walke in his wayes for euer) then shalt thou add three cities more for thee besides those three,

10 That innocent blood bee not shed within the land, which the Lord thy God giue thee to inherite, lest blood be vpon thee.

11 ¶ But if a man hate his neighbour, and lay waite for him, and rise against him, and smite any man that he die, and flee vnto any of these cities,

12 Then the Elders of his city shall theefe and fet him thence, and deliuer him into the hands of the auenger of the blood, that he may die.

13 Thine eye shall not spare him, but thou shalt put away the crise of innocent blood from Israel, that it may goe well with thee.

14 ¶ Thou shalt not remove thy neighbours marke, which they of olde time haue set in thine inheritance, that thou shalt inherite in the land, which the Lord thy God giue thee to possesse it.

15 ¶ One witness shall not rise against a man for any trespass, or for any sinne, or for any fault that hee offendeth in: but at the mouth of two witnesses, or at the mouth of three witnesses shall the matter be established.

16 ¶ If a false witness rise vp against a man to accule him of trespass,

17 Then both the men which strise together shal stand before the Lord, euen before the priests and the iudges, which shall be in those daies,

18 And the Iudges shall make diligent inquisition: and if the witness be found false, and hath giuen false witness against his brother,

19 Then shall ye doe vnto him as hee hath thoughto do vnto his brother: so thou shalt take euill away forth of the middes of thee.

20 And the rest shal heare this, and feare: and shal henceforth commit no more any such wickednesse.

kednesse among you.

21 Therefore thine eye shall hate no compassion, but * life for life, eye for eye, tooth for tooth, hand for hand, foot for foote.

CHAP. XX.

1 The exhortation of the Priest when the Israelites goe to battell.
5 The exhortation of the officers shewing who should goe to battell. 10 Peace must be first proclaimed. 19 The trees that beare fruit must not be destroyed.

When^a thou shalt go forth to warre against thine enemies, & shalt see horses and charers, and people more then thou, be not afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt.

2 And when ye are come neere vnto the battell, then the Priest shall come forth to speake vnto the people,

3 And shall say vnto them, Heare, O Israel: ye are come this day vnto battell against your enemies: * let not your hearts faint, neither feare, nor be amazed, nor adread of them.

4 For the Lord your God is with you, to fight for you against your enemies, and to saue you.

5 ¶ And let the officers speake vnto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and returne to his house, lest he die in the battell, and another man dedicate it.

6 ¶ And what man is there that hath planted a vineyard, and hath not eaten of the fruit? let him go and returne againe vnto his house, lest he die in the battell, and another eate the fruit.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him goe and returne againe vnto his house, lest he die in battell, and another man take her.

8 And let the officers speake further vnto the people, and say, * Whoeuer is afraid and faint hearted, let him goe and returne vnto his house, lest his bretherens heart faint like his heart.

9 And after that the officers haue made an end of speaking vnto the people, they shall make captaynes of the armie to gouerne the people.

10 ¶ When thou comest neere vnto a citie to fight against it,* thou shalt offer it peace.

11 And if it answer thee againe peaceably, and open vnto thee, then let all the people that is found therein, be tributaries vnto thee, and serue thee.

12 But if it will make no peace with thee, but make war against thee, then shalt thou besiege it.

13 And the Lord thy God shall deliver it into thine handes, and thou shalt smite all the males thereof with the edge of the sword.

14 Onely the women, and the children, * and the cattell, and all that is in the city, *when* all the spoile thereof shalt thou take vnto thy selfe, and shalt eate the spoile of thine enemies, which the Lord thy God hath giuen thee.

15 Thus shalt thou doe vnto all the cities, which are a great way off from thee, which are not of the cities of these nations here.

16 But of the cities of this people, which the Lord thy God shall giue thee to inherit, thou shalt saue no person aliue,

17 But shalt verily destroy them: to wit, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Iebusites: as the Lord thy God hath commanded thee,

18 That they teach you not to doe after all

their abominations, which they haue done vnto their gods, and so ye should sinne against the Lord your God.

19 ¶ When thou hast besieged a city long time, and made warre against it to take it, destroy not the trees thereof, by limiting an axe into them: for thou mayest eat of them: therefore thou shalt not cut them downe to further thee in the siege, (for the tree of the field is mans life)

20 Onely those trees which thou knowest are not for meate, those shalt thou destroy and cut downe, and make fortres against the city that maketh warre with thee vntill thou subdue it.

CHAP. XXI.

1 Inquisition for murder. 11 Of the woman taken in warre. 15 The birthright cannot be changed for affliction. 18 The disobedient child. 23 The body may not be buried at night.

If one be found slain in the land, which the Lord thy God giueth thee to possess it, lying in the field, & it is not known who hath slain him,

2 Then thine Elders & thy Iudges shall come forth, and measure vnto the cities that are round about him that is slain.

3 And let the Elders of that city, which is next vnto the slaine man, take out of the droue an heifer that hath not bene put to labour, nor hath drawn in the yoke.

4 And let the Elders of that city bring the heifer vnto a stony valley, which is neither eared nor sown, and strike off the heifers necke there in the valley.

5 Also the Priests the sonnes of Levi (whom the Lord thy God hath chosen to minister, and to blesse in the Name of the Lord) shall come forth, & by their word shall all strife & plague be tried.

6 And all the Elders of that city that came neere to the slaine men, shall wash their hands ouer the heifer that is beheaded in the valley:

7 And shall relesse, and say, Our hands haue not shed this blood, neither haue our eyes seene it.

8 ¶ O Lord, be mercifull vnto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel, and the blood shall be forgiven them.

9 So shalt thou take away the cry of innocent blood from thee, when thou shalt doe that which is right in the sight of the Lord.

10 ¶ When thou shalt goe to warre against thine enemies, and the Lord thy God shall deliver them into thine hands, and thou shalt take them captiues,

11 And shalt see among the captiues a beautiful woman, & hast a desire vnto her, and wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, and she shall shau her head, and pare her nailes,

13 And she shall put off the garment that she was taken in, and she shall remaine in thine house, and bewaile her father and her mother a moneth long: and after that shalt thou goe in vnto her, and marry her, and she shall be thy wife.

14 And if thou haue no fauour vnto her, then thou mayest let her goe whither she will, but thou shalt not sell her for money, nor make merchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wives, one loued and another hated, and they haue borne him children, both the loued and also the hated: if the first borne be the sonne of the hated,

16 Then when the time cometh, that hee appointeth

^a Some trade, for man shall be in stead of the tree of the field, to come out in the siege against thee.

^a This law declarer how horrible a thing murder is, seeing that for one man a whole country shall be punished except remede be found.

^b Orange
^c That the blood shed of the innocent beast in a fornicative place, might make them abhorre the fact.

^c This was the prayer, which the Priests made in the audience of the people.

^d Signifying that her former life must be changed before she could be ioyred to the people of God. ^e As having renounced parents and country. ^f This only was remembered in the warres: others with the Israelites could not marry strangers. ^g This declarer that the pluralitie of wives came of a corrupt affection.

10 Or, while the sonne of the hardline.

b As much as two of the others.

c Except he be worthy as was Reuben Iakobs soune.

k For it is the mothers duty also to instruct her children.

l Which death was also appointed for blasphemers and idolaters so that to disobey the parents is most horrible.

m For Gods Law by his death is fastified, and nature abhorreth cruelty.
* Gal. 3. 12.

n Exod. 22. 4.
a As though thou sawest it not.

b Shewing that brotherly affection must be shewed no more to them that dwell abroad vnto vs, but also to them which are faire off.
c Much more art thou bound to doe for thy neighbours person.

d For that were to alter the order of nature, and to despise God.

e If God deest create birds, or little birds, how much more to man, made according to his image?

appointeth his sonnes to be heires of that which he hath, hee may not make the sonne of the beloved first borne before the sonne of the hated, which is the first borne:

17 But he shall acknowledge the sonne of the hated for the first borne, and giue him double portion of all that hee hath: for hee is the first of his strength, and to him belongeth the right of the first borne.

18 ¶ If any man haue a son that is stubburne and disobedient, which will not hearken vnto the voice of his father, nor the voice of his mother, and they haue chastened him, and hee would not obey them,

19 Then shall his father and his mother take him, & bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shall say vnto the Elders of his citie, This our sonne is stubburne and disobedient, and he will not obey our admonition: he is a riotour, and a drunkard.

21 Then all the men of his citie shall stone him with stones vnto death: so thou shalt take away euill from among you, that all Israel may heare it, and feare.

22 ¶ If a man also haue committed a trespasse worthy of death, and is put to death, and thou hangest him on a tree,

23 His body shall not remaine all night vpon the tree, but thou shalt bury him the same day: for the curse of God is on him that is hanged. Defile not therefore thy land which the Lord thy God giueeth thee to inherit.

CHAP. XXII.

1 Her commandments to haue care of our neighbours goods. 2 The woman may not weare mans apparel, nor man the womans. 3 Of the damme and her young birds. 4 Why they should haue bastinadoes. 5 Not to mixe diuers kinds together. 6 Of the wife not being found a virginne. 7 The punishment of adultery.

¶ Thou shalt not see thy brothers oxen nor his sheepe goe astray, and withdraw thy selfe from them, but shalt bring them againe vnto thy brother.

2 And if thy brother be not neere vnto thee, or if thou know him not, then thou shalt bring it into thine house, and it shall remaine with thee, vntill thy brother seeke after it, then shalt thou deliuer it to him againe:

3 In like manner shalt thou doe with his asse, and so shalt thou doe with his raiment, and shalt so doe with all lost things of thy brother, which he hath lost: if thou hast found them, thou shalt not withdraw thy selfe from them.

4 ¶ Thou shalt not see thy brothers asse nor his asse fall downe by the way, and withdraw thy selfe from them, but shalt lift them vp with him.

5 ¶ The woman shall not weare that which pertaineth vnto the man, neither shall a man put on womans raiment: for all that do so, are abomination vnto the Lord thy God.

6 ¶ If thou finde a birdes nest in the way, in any tree, or on the ground, whether they be young or egges, and the damme sitting vpon the yong, or vpon the egges, thou shalt not take the dam with the yong,

7 But shalt in any wife let the dam goe, and take the young to thee, that thou mayest prosper and prolong thy dayes.

8 ¶ When thou buidest a new house, thou shalt make a battlement on thy rooffe, that thou lay not blood vpon thine house, if any man fall thence,

9 ¶ Thou shalt not sow thy vineyard with diuers kinds of seeds, lest thou defile the increase of the seede which thou hast sowed, and the fruite of the vineyard.

10 ¶ Thou shalt not plow with an oxen and an asse together.

11 ¶ Thou shalt not weare a garment of diuers sorts, as of wollen and linnen together.

12 ¶ Thou shalt make thee fringes vpon the foure quarters of thy vesture, wherewith thou couerest thy selfe.

13 ¶ If a man take a wife, and when hee hath liyen with her, hate her,

14 And lay slanderous things vnto her charge, and bring vpon an euill name vpon her, and say, I tooke this wife, and when I came to her, I found her not a mayd,

15 Then shall the father of the maide and her mother take and bring the signes of the maydes virginite vnto the Elders of the city to the gate.

16 And the maydes father shall lay vnto the Elders, I gaue my daughter vnto this man to wife, and hee hateth her:

17 And loe, hee layeth slanderous things vnto her charge, saying, I found not thy daughter a maide: loe, these are the tokens of my daughters virginity: and they shall spread the vesture before the Elders of the city.

18 Then the Elders of the city shall take that man and chastise him,

19 And shall condemne him in an hundred shekels of silver, and giue them vnto the father of the maide, because hee hath brought vpon an euill name vpon a mayd of Israel: and she shall be his wife, and he may not put her away all his life.

20 ¶ But if this thing be true, that the maide be not found a virginne,

21 Then they shall bring forth the maide to the doore of her fathers house, and the men of her city shall stone her with stones to death: for shee hath wrought folly in Israel, by playing the whore in her fathers house: so thou shalt put euill away from among you.

22 ¶ If a man be found lying with a woman married to a man, then they shall die euen both twaine, so wit the man that lay with the wife, and the wife: so thou shalt put away euill from Israel.

23 ¶ If a mayd be betrothed vnto a husband, and a man finde her in the towne and lye with her,

24 Then shall ye bring them both out vnto the gates of the same city, and shall stone them with stones to death: the maide because she cryed not, being in the city, and the man, because he hath humbled his neighbours wife: so thou shalt put away euill from among you.

25 ¶ But if a man finde a betrothed mayde in the field and force her, and lye with her, then the man that lay with her, shall die alone:

26 And vnto the maid thou shalt doe nothing, because there is in the mayd no cause of death: for as when a man riseth against his neighbour and woundeth him to death, so is this matter.

27 For hee found her in the fields: the betrothed mayde cryed, and there was no man to succour her.

28 ¶ If a man finde a mayd that is not betrothed, and take her, and lye with her, and they be found,

29 Then the man that lay with her, shall giue vnto the maydes father fiftie shekels of silver: and

1 The man that lay with her, is to be put to death, as is written in Leviticus 20. 10.

2 Exodus 19.

3 That is, the occasion of the sinne.

b Meaning, in these verses, the signs of virginity.

c For the sake of the child, and to haue the law of her parents.

d Leviticus 24.

1 Or, adulterie.

2 Or, for the sake of the man.

3 Exodus 22.

To morrow

1 The shall be put to death, as is written in Leviticus 20. 10.

a Either to offend, or to be a witne
b This was counted as a deadly sin, for hee had committed the sinne of adultery.
c Exodus 19.

d Meaning, in these verses, the signs of virginity.

e Thou shalt bring her to the gates of the city.

f If the father be not found, then the maid shall be put to death.

1 For the sake of the child.

2 Meaning, by that he should be both in the body.

3 This is of the heathen, who had many wives, and in law one wife was required.

4 Forbid by the law, the punishment of things that are forbidden, as in Leviticus 20. 17.

1 He shall use the
workes of
the lawe
which all other
doers haue
done.

he shalbe his wife, because he hath humbled her
he cannot put her away all his life.
30 ¶ No man shall take his fathers wife, nor
shall vncouer his fathers skirt.

CHAP. XXIII.

1 What men ought not to be admitted to office. *2* What they
ought to avoid when they go to warre. *3* Of the fugitive
lawes. *4* To the all limits of fornication. *5* Of justice. *6* Of
concord. *7* Of the neighbours one and come.

¶ One that is hurt by bustling, or that hath his
npruie member cut off, shall enter into the
Congregation of the Lord.

2 ¶ A bastard shall not enter into the
Congregation of the Lord: euen to his tenth genera-
tion shall he not enter into the Congregation of
the Lord.

3 ¶ The Ammonites and the Moabites shall
not enter into the Congregation of the Lord: euen
to their tenth generation shall they not enter into
the Congregation of the Lord for euer.

4 Because they met you not with bread and
water in the way, when yee came out of Egypt, &
because they hired against thee Balaam
the sonne of Beor, of Pethor in Aram-naharaim, to
curse thee.

5 Neuertheless, the Lord thy God would not
hearken vnto Balaam, but the Lord thy God turned
the curse to a blessing vnto thee, because the
Lord thy God loved thee.

6 Thou shalt not seeke their peace nor their
prosperitie all thy daies for euer.

7 ¶ Thou shalt not abhorre an Edomite: for
he is thy brother, neither shalt thou abhorre an
Egyptian, because thou wast a stranger in his land.

8 The children that are begotten of them in
their third generation: shall enter into the Con-
gregation of the Lord.

9 ¶ When thou goest out with the hoste
against thine enemies, keep thee then from all wicked-
nesse.

10 ¶ If there be among you any that is vn-
cleane by that which cometh to him by night,
he shall goe out of the host, and shall not enter in-
to the host.

11 But at euen he shall wash himselfe with wa-
ter, and when the sunne is down, he shall enter in-
to the host.

12 ¶ Thou shalt haue a place also without the
host, whither thou shalt resort.

13 And thou shalt haue a paddle among thy
weapons, & when thou wouldest sit down with-
out, thou shalt dig there with, and returning, thou
shalt couer thine excrements.

14 For the Lord thy God walketh in the mids
of thy campe to deliuer thee, & to give thee thine
enemies before thee: therefore thine host shall be
holy, that he see no filthy thing in thee, and turne
away from thee.

15 ¶ Thou shalt not deliuer the seruant vn-
to his master, which is escaped from his master
vnto thee.

16 Hee shall dwell with thee, euen among
you, in what place he shall chuse, in one of thy
cities where it liketh him best: thou shalt not
vexe him.

17 ¶ There shall be no whore of the daughters
of Israel, neither shall there be a whore keeper of
the sonnes of Israel.

18 ¶ Thou shalt neither bring the hire of a
whore, nor the price of a dogge into the house of
the Lord thy God for any vowes: for euen both

these are abomination vnto the Lord thy God.

19 ¶ Thou shalt not giue to vsurie to thy
brother: as vsurie of money, vsurie of meate, vsurie
of any thing that is put to vsurie.

20 Vnto a stranger thou maiest lend vpon
vsurie, but thou shalt not lend vpon vsurie vnto
thy brother; that the Lord thy God may i blesse
thee in all that thou settest thine hand to, in the
land which thou goest to possess it.

21 ¶ When thou shalt vowe a vowe vnto the
Lord thy God, thou shalt not be slacke to pay it:
for the Lord thy God will surely require it of thee,
and so it should be sinne vnto thee.

22 But when thou abstainest from vowing, it
shall be no sinne vnto thee.

23 That which is gone out of thy lippes, thou
shalt keepe and performe, as thou hast vowed
it willingly vnto the Lord thy God: for thou hast
spoken it with thy mouth.

24 ¶ When thou comest vnto thy neigh-
bours vineyard, then thou maiest eat grapes at thy
pleasure, as much as thou wilt: but thou shalt put
none in thy vessel.

25 When thou comest vnto thy neighbours
corne, thou maiest plucke the eares with thine
hand, but thou shalt not moue a sickle to thy
neighbours corne.

CHAP. XXIIII.

1 Diuorcement is permitted. *2* He that is newly married is ex-
empted from warre. *3* Of the pledge. *4* Of the wife that
is returned. *5* The good must not be punished for the bad. *6* The
care of the stranger, fatherless, and widow.

¶ When a man taketh a wife, and marieth
her, if so be she finde no fauour in
his eyes, because hee hath espied some filthinesse in
her, then let him write her a bill of diuorcement,
and put it in her hand, and send her out of his
house.

2 And when she is departed out of his house,
and gone her way, and marry with another man,

3 And if the latter husband hate her, & write
her a letter of diuorcement, & put it in her hand,
and send her out of his house, or if the latter man
die which tooke her to wife:

4 Then her first husband, which sent her a-
way, may not take her againe to be his wife, after
that shee is defiled: for that is abomination in
the sight of the Lord, and thou shalt not cause the
land to sinne, which the Lord thy God doth giue
thee to inherit.

5 ¶ When a man taketh a new wife, hee
shall not goe a warfare, neither shall bee char-
ged with any businesse, but shall be free at home
one yeere, and reioyce with his wife, which hee
hath taken.

6 ¶ No man shall take the nether nor the
upper millstone to pledge: for this gage is his li-
uing.

7 ¶ If any man be found stealing any of his
brethren of the children of Israel, and maketh
marchandise of him, or selleth him, that theife
shall die: so shalt thou put euill away from among
you.

8 ¶ Take heed of the plague of leprosie, that
thou obserue diligently, and doe according to all
that the Priests of the Leuites shall teach you: take
heed ye doe as I commanded them.

9 Remember what the Lord thy God did vnto
Miriam by the way after that yee were come
out of Egypt.

10 ¶ When thou shalt aske againe of thy neigh-
bour

* Exod. 22. 18.
Leuit. 25. 36.

* This was per-
mitted for a time
for the hardness
of their heart.
1 If thou shew thy
charitie to thy bro-
ther, God will de-
clare his loue to-
ward thee.

* If the vowe be
lawfull and godly.

* Being hired for
to labour.

* To bring home
to thine house.

* Math. 12. 1.

* Herby God ap-
prooeth not that
light diuorcement,
but permitte it
to auoid further
inconuenience.
Math. 19. 7.

* Seeing that by
diminishing her,
he indged her to be
vncleane and de-
filed.

* That they might
learn to know
one anothers con-
ditions and so af-
terward liue in
godly peace.

* Nor any thing
whereby a man
getteth his lining.

* Leuit. 24. 2.

* Num. 12. 10.

e Although thou wouldst appoint what to have, but shalt receive what he may spare.

f Though he would bee thankful, yet God will not forget it.

* Levit. 19. 13. 26. 4. 14.

* 2. King. 14. 6. 2 Chron. 24. 17. 2. 19. 3. 1. 2. 20.

g Because the world did least esteem these sorts of people, therefore God hath most care over them.

* Levit. 19. 9 and 23. 22.

h For grapes of the vineyard.

i Or the grapes of the vineyard.

h God indged them not to be full of his benediction, except they were beneficiall vnto others.

g Whether there be a plaintive or none, the magistrates ought to trie out fault, and punish according to the crime. b When the crime defers not death. c The leaves of superstition alterward took one away. 2. Cor. 11. 24

1. Cor. 9. 9. 1. Tim. 5. 18. * Ruth. 4. 3. math. 23. 24. Mark. 12. 19. Luke 20. 38.

bour any thing lent, thou shalt not goe into his house to fetch his pledge.

11 But thou shalt stand without, and the man that borrowed it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermore, if it be a poore bodie, thou shalt not sleepe with his pledge.

13 But shalt restore him the pledge when the sunne goeth downe, that he may sleepe in his raiment, and blesse thee: and it shall be righteousnes vnto thee before the Lord thy God.

14 Thou shalt not oppresse an hired seruant that is needie and poore, neither of thy brethren, nor of the stranger that is in thy land within thy gates.

15 Thou shalt giue him his hire for his day, neither shalt the sunne goe down vpon it: for hee is poore, and therewith susteineth his life: lest he crie against thee vnto the Lord, & it be sinne vnto thee.

16 ¶ The fathers shall not be put to death for the children, nor the children put to death for the fathers, but every man shall be put to death for his own sinne.

17 ¶ Thou shalt not peruert the right of the stranger, nor of the fatherlesse, nor take a widowes raiment to pledge.

18 But remember that thou wast a seruant in Egypt, and how the Lord thy God deliuered thee thence. Therefore I commaund thee to doe this thing.

19 ¶ When thou cuttest down thine haruest in thy field, & hast forgotten a sheafe in the field, thou shalt not goe againe to fetch it, but it shall be for the stranger, for the fatherlesse, and for the widow: that the Lord thy God may blesse thee in all the workes of thine hands.

20 When thou shalt beat thine olive tree, thou shalt not goe over the boughes againe, but it shall be for the stranger, for the fatherlesse, and for the widow.

21 When thou gatherest thy vineyard, thou shalt not gather the grapes cleane after thee, but they shall be for the stranger, for the fatherlesse, and for the widow.

22 And remember that thou wast a seruant in the land of Egypt: therefore I commaund thee to doe this thing.

CHAP. XXV.

3 The hearing of the offenders. 5 To raise vp seeds to the kinſman 11 In what case a womans hand must bee cut off. 13 Of iust weights and measures. 19 To destroy the Amalekites.

When there shall bee strife betweene men, and they shall come vnto iudgement, and sentence shall bee giuen vpon them, and the righteous shall be iustified, and the wicked condemned.

2 Then if so be the wicked be worthy to be beaten, the iudge shall cause him to lie downe, and to be beaten beath his face, according to his trespass, vnto a certaine number.

3 For if stripes shall hee cause him to haue, and not past, left if he should exceed and beat him: about that with many stripes, thy brother should appeare despised in thy sight.

4 ¶ Thou shalt not mouſe the ox that treadeth out the corne.

5 ¶ If brethren dwell together, and one of them die and haue no sonne, the wife of the dead shall not marrie without, that is, vnto a stranger,

but his kinſman shall goe in vnto her, and take her to wife, and doe the kinſmans office to her.

6 And the first borne which the beareth, shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man will not take his kinſwoman, then let his kinſwoman goe vp to the gate vnto the Elders, and say, My kinſman refuseth to raise vp vnto his brother a name in Israel: he will not doe the office of a kinſman vnto me.

8 Then the Elders of his citie shall call him, and commune with him: if he stand and say, I will not take her,

9 Then shall his kinſwoman come vnto him in the presence of the Elders, and looſe his shoe from his foot, and spit in his face, and answer, and say, So shall it be done vnto that man that will not build vp his brothers house.

10 And his name shall be called in Israel, The house of him whose shoe is put off.

11 ¶ When men strue together, one with another, if the wife of the one come neere, for to rid her husband out of the hands of him that straiten him, and put forth her hand, and take him by his priuities,

12 Then thou shalt cut off her hand: thine eye shall not spare her.

13 ¶ Thou shalt not haue in thy bag two manner of weights, a great and a small:

14 Neither shalt thou haue in thine house diuers measures, a great and a small:

15 But thou shalt haue a right & iust weight: a perite and a iust measure shalt thou haue, that thy daies may be lengthened in the land, which the Lord thy God giueth thee.

16 For all that doe such things, and all that do vnrighteously, are abomination vnto the Lord thy God.

17 Remember what Amalek did vnto thee by the way, when ye were come out of Egypt:

18 How he met thee by the way, & smote the hindmost of you, all that were feeble behind thee, when thou wast faint and wearie, and he feared not God.

19 Therefore, when the Lord thy God hath giuen thee rest from all thine enemies round about in the land which the Lord thy God giueth thee for an inheritance to possesse it, then thou shalt put out the remembrance of Amalek from vnder heauen: forget not.

CHAP. XXVI.

3 The offering of the first fruits. 5 What they must protest when they offer it. 12 The rites of the third year. 13 Their protestation to offer it. 19 To what honour God preferreth them which acknowledge him to be their Lord.

Also when thou shalt come into the land which the Lord thy God giueth thee for inheritance, and shalt possesse it, and dwell therein,

2 Then shalt thou take of the first of all the fruite of the earth, and bring it out of the lande that the Lord thy God giueth thee, and put it in a basket, and goe vnto the place which the Lord thy God shall chuse, to place his name there.

3 And thou shalt come vnto the Priest, that shall be in those dayes, & say vnto him, I acknowledge this day vnto the Lord thy God, that I am come vnto the country which the Lord sware vnto our fathers for to giue vs.

4 Then the Priest shall take the basket out of thine hand, and set it down before the altar of the Lord

d Because the brethren were not to be put to death for the fathers, nor the fathers for the children, but every man for his own sinne. e Only by Gods mercy and vnto their fathers & brethren. f Alleging promises made to our fathers, although we be sinners.

g Whether there be a plaintive or none, the magistrates ought to trie out fault, and punish according to the crime. h When the crime defers not death. i The leaves of superstition alterward took one away.

j Whether there be a plaintive or none, the magistrates ought to trie out fault, and punish according to the crime. k When the crime defers not death. l The leaves of superstition alterward took one away.

m Whether there be a plaintive or none, the magistrates ought to trie out fault, and punish according to the crime. n When the crime defers not death. o The leaves of superstition alterward took one away.

p Whether there be a plaintive or none, the magistrates ought to trie out fault, and punish according to the crime. q When the crime defers not death. r The leaves of superstition alterward took one away.

s Whether there be a plaintive or none, the magistrates ought to trie out fault, and punish according to the crime. t When the crime defers not death. u The leaves of superstition alterward took one away.

v Whether there be a plaintive or none, the magistrates ought to trie out fault, and punish according to the crime. w When the crime defers not death. x The leaves of superstition alterward took one away.

y Whether there be a plaintive or none, the magistrates ought to trie out fault, and punish according to the crime. z When the crime defers not death. aa The leaves of superstition alterward took one away.

ab Whether there be a plaintive or none, the magistrates ought to trie out fault, and punish according to the crime. ac When the crime defers not death. ad The leaves of superstition alterward took one away.

ae Whether there be a plaintive or none, the magistrates ought to trie out fault, and punish according to the crime. af When the crime defers not death. ag The leaves of superstition alterward took one away.

ah Whether there be a plaintive or none, the magistrates ought to trie out fault, and punish according to the crime. ai When the crime defers not death. aj The leaves of superstition alterward took one away.

ak Whether there be a plaintive or none, the magistrates ought to trie out fault, and punish according to the crime. al When the crime defers not death. am The leaves of superstition alterward took one away.

an Whether there be a plaintive or none, the magistrates ought to trie out fault, and punish according to the crime. ao When the crime defers not death. ap The leaves of superstition alterward took one away.

aq Whether there be a plaintive or none, the magistrates ought to trie out fault, and punish according to the crime. ar When the crime defers not death. as The leaves of superstition alterward took one away.

Lord thy God.

5 And thou shalt answer and say before the Lord thy God, A Syrian was my father, who being ready to perish for hunger, went down into Egypt, and sojourned there with a small company, and grew there vnto a nation great, mighty, and full of people.

6 And the Egyptians vexed vs, and troubled vs, and laded vs with cruell bondage.

7 But when we cryed vnto the Lord God of our fathers, the Lord heard our voice, and looked on our aduersitie, and on our labour, and on our oppression.

8 And the Lord brought vs out of Egypt in a mighty hand, and stretched out arme, with great terriblenesse, both in signes and wonders.

9 And he hath brought vs into this place, and hath giuen vs this land, *euen* a land that floweth with milke and hony.

10 And now, O Lord, I haue brought the first fruites of the land, which thou, O Lord, hast giuen me, and thou shalt set it before the Lord thy God, and worship before the Lord thy God:

11 And thou shalt reioyce in all the good things which the Lord thy God hath giuen vnto thee, and to thine household, and thou and the Leuite, and the stranger that is among you.

12 ¶ When thou hast made an end of tithing all the tythes of thine increase, the third yeere, which is the yeere of tithing, and hast giuen it vnto the Leuite, to the stranger, to the fatherlesse, and to the widow, that they may eat within thy gates, and be satisfied,

13 Then thou shalt say before the Lord thy God, I haue brought the halowed thing out of mine house, & also haue giuen it vnto the Leuites & to the strangers, to the fatherlesse, & to the widow, according to all thy commandements which thou hast commanded me: I haue transgressed none of thy commandements, nor forgotten them.

14 I haue not eaten thereof in my mourning, nor suffered ought to perish through uncleannesse, nor giuen ought thereof for the dead, but haue hearkened vnto the voyce of the Lord my God: I haue done *all* after all that thou hast commanded me.

15 Looke downe from thine holy habitation, *euen* from heauen, and blesse thy people Israel, and the land which thou hast giuen vs (as thou swarest vnto our fathers) the lande that floweth with milke and hony.

16 ¶ This day the Lord thy God doeth command thee to do these ordinances & lawes: keepe them therefore, and doe them with all thine heart, and with all thy soule.

17 Thou hast set vp the Lord this day to bee thy God, and to walke in his wayes, and to keepe his ordinances, and his commandements, and his lawes, and to hearken vnto his voice.

18 ¶ And the Lord hath set thee vp this day, to be a precious people vnto him (as he hath promised) and that thou shouldst keepe all his commandements,

19 And to make thee high above all nations (which he hath made) in praise, & in name and in glory, and that thou shouldst be an holy people vnto the Lord thy God, as he hath said.

CHAP. XXVII.

They are commanded to write the Lawe vpon stones for remembrance. 5 Also to build an altar. 13 The curfew are giuen vpon mount Ebal.

Then Moses with the Elders of Israel commanded the people, saying, Keepe all the commandements, which I command you this day.

2 And when ye shall passe ouer Iordan vnto the lande which the Lord thy God giueth thee, thou shalt set there vp great stones, & plaister them with plaister,

3 And shalt write vpon them all the words of this Lawe, when thou shalt come ouer, that thou mayest go into the land which the Lord thy God giueth thee: a land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

4 Therefore when ye shall passe ouer Iordan, ye shall set vp these stones which I command you this day in mount Ebal, and thou shalt plaister them with playster.

5 And there shalt thou build vnto the Lord thy God an altar, *euen* an altar of stones: thou shalt lift none vpon instrument vpon them.

6 Thou shalt make the altar of the Lord thy God of whole stones, and offer burnt offerings thereon vnto the Lord thy God.

7 And thou shalt offer peace offerings, and shalt eat there and reioyce before the Lord thy God:

8 And thou shalt write vpon the stones all the words of this Law, well and plainly.

9 ¶ And Moses and the Priests of the Leuites spake vnto all Israel, saying, Take heed and heare O Israel: this day thou art become the people of the Lord thy God.

10 Thou shalt hearken therefore vnto the voyce of the Lord thy God, and do his commandements and his ordinances, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand vpon mount Gerizzim, to blesse the people when ye shall passe ouer Jordan: Simeon, and Levi, and Iudah, and Issachar, and Ioseph, and Benjamin.

13 And these shall stand vpon mount Ebal, to curse: Reuben, Gad, and Acher, and Zebulun, Dan, and Naphtali.

14 And the Leuites shall answer and say vnto all the men of Israel with a loud voice,

15 ¶ Cursed be the man that shall make any carved or molten image, which is an abomination vnto the Lord, the worke of the hands of the craftsman, and putteth it in a secret place: And all the people shall answer and say: So be it.

16 Cursed be he that curseth his father: and his mother: and all the people shall say: So be it.

17 Cursed be he that removeth his neighbours mark: And all the people shall say: So be it.

18 Cursed be he that maketh the blind go out of the way: And all the people shall say: So be it.

19 Cursed be he that hindreth the right of the stranger, the fatherlesse, and the widow: And all the people shall say: So be it.

20 Cursed be he that lieth with his fathers wife: for he hath vncouered his fathers skirt: And all the people shall say: So be it.

21 Cursed be he that lieth with any beast: And all the people shall say: So be it.

22 Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say: So be it.

23 Cursed be he that lieth with his mother in lawe: And all the people shall say: So be it.

K 3

24 Cursed

a As Gods minister, and charged with the same.

b 10/6, 12.

b God would that his law should be set up in the borders of the land of Canaan, that all that looked there, might know that the land was dedicated to his service.

c Exodus 25, 10/6, 8-11.

c The altar should not be curiously wrought, because it should continue but for a time: for God would have but one Altar in Iuda.

d That every one may well trade in, and understand it.

e This condition God hath bound thee vnto, that if thou wilt be his people, thou must keepe his lawes.

f Meaning, Exorcism, and Magick.

g Signifying, that if they would not obey God for love, they should be made to obey for feare.

h Under this be counted all the corruptions of Gods seruice, and the transgression of the first table.

i Or, countereth, and this appereth to the second table.

k He condemneth all injuries and extortion.

l Meaning, that heareth not and counteth not his neighbours.

m In committing villany against him, 1 Cor. 10, 17, and chap. 30, 23/6, 11.

n Meaning his wives mothers.

o For God that
feeth in secret, will
revenge it.
* 174. 2. 19.

* Gal. 3. 10.

* 2 Tim. 1. 6. 5.

a He will make
thee the most ex-
cellent of all
people.
b When thou
shaltest thyself
forsaken.
c Thou shalt live
wealthily.
d Thy children
and succession.

e All thine enemies
prizes shall have
good successe.

f Meaning many
ways.

g God will bleſſe
what we doe out
dutie, and not be
idle.

h In that he is thy
God, and thou art
his people.

i For nothing in
the earth is profit-
able, but when
God sendeth his
blessings from
heaven.
* Chap. 1. 6.
* 107. be lowly.

* Job. 23. 6.

* 2 Tim. 2. 14.
* 1 Tim. 2. 17.
* 1 Tim. 2. 20.

107. 107.

24 Cursed bee he that smiteth his neighbour
secretly: And all the people shall say: So be it.

25 * Cursed be he that taketh a reward to put
to death innocent blood: And all the people shall
say: So be it.

26 * Cursed be he that confirmeth not all the
words of this Law, to doe them: And all the people
shall say: So be it.

CHAP. XXVIII.

1 The promises to them that obey the Commandments. 15 The
threatnings to the contrary.

IF thou shalt obey diligently the voyce of the
Lord thy God, and observe and doe all his com-
mandments, which I commaund thee this day,
then the Lord thy God will * set thee on high a-
bove all the nations of the earth.

2 And all these blessings shall come on thee,
and * overtake thee, if thou shalt obey the voyce
of the Lord thy God.

3 Blessed shall thou be in the * city, and blef-
sed also in the field.

4 Blessed shall be the fruit ^d of thy body, and
the fruit of thy ground, and the fruit of thy cat-
telle, the increase of thy kine, and the flocks of thy
sheepe.

5 Blessed shall be thy basket and thy dough.

6 Blessed shall thou be, when thou * comest
in, and blessed also when thou goest out.

7 The Lord shall cause thine enemies that rise
against thee, to fall before thy face: they shall
come out against thee one way, and shall flee be-
fore thee ^f seven ways.

8 The Lord shall command the blessing to be
with thee in thy store houses, and in all that thou
settest thine hand to, and will bleſſe thee in the
land which the Lord thy God giueth thee.

9 The Lord shall make thee an holy people
vnto himselfe, as he hath sworn vnto thee, if
thou shalt keepe the commandments of the Lord
thy God, and walke in his ways.

10 Then all people of the earth shall see that
the Name of the Lord is ^h called vpon ouer thee,
and they shall be afraid of thee.

11 And the Lord shall make thee plenteous in
goods: in the fruit of thy body, and in the fruit of
thy cattell, and in the fruit of thy ground, in the
land which the Lord swaue vnto thy fathers, to
giue thee.

12 The Lorde shall open vnto thee his good
treasure, ⁱ *euen* the iheaven to giue raie vnto thy
land in due season, and to bleſſe all the worke of
thine hands: and * thou shalt lend vnto many na-
tions, but shalt not borrow thy selfe.

13 And the Lord shall make thee the head, and
not the ^{||} taile, and thou shalt be aboue onely, and
shalt not be beneath, if thou obey the com-
mandments of the Lord thy God, which I commaund
thee this day, to keepe and to doe them.

14 But thou shalt not decline from any of the
words, which I commaund you this day, ^{either} to the
^{||} right hand or to the left, to goe after other
gods to serue them.

15 * But if thou wilt not obey the voyce of
the Lord thy God, to keepe and to do all his com-
mandments, and his ordinances, which I commaund
thee this day, then all these curses shall come
vpon thee, and ouertake thee.

16 Cursed shall thou be in the towne, & curf-
ed also in the field.

17 Cursed shall thy basket be, and thy ^{||} dough.

18 Cursed shall be the fruit of thy bodie, and

the fruit of thy land, the increase of thy kine, and
the flocks of thy sheepe.

19 Cursed shalt thou be when thou comest
in, and cursed also when thou goest out.

20 The Lorde shall send vpon thee cursing,
trouble, and iſthame, in all that which thou settest
thine hand to do, vntill thou be destroyed, and peri-
sh quickly, because of the wickednesse of thy
works whereby thou hast forsaken me.

21 The Lord shall make the pestilence cleaue
vnto thee, vntill he haue consumed thee from the
land, whither thou goest to possesse it.

22 * The Lord shall smite thee with a con-
sumption, and with the feuer, and with a burning
ague, and with burning heat, and with the sword,
and with ^{||} blasting, and with the mildew, and
they shall pursue thee vntill thou perishest.

23 And thine heauen that is ouer thine head,
shall be ^{||} braſſe, and the earth that is vnder thee,
yron.

24 The Lord shall giue thee for the raie of thy
land, dust and ashes: ^{euen} from ^{||} heauen shall it
come downe vpon thee, vntill thou be destroyed.

25 And the Lord shall cause thee to fall be-
fore thine enemies: thou shalt come out one way
against them, and shalt flee seven ways before
them, & shalt be ^{||} scattered through all the king-
domes of the earth.

26 And thy ^{||} carkeis shall be meate vnto all
foules of the aire, and to the beasts of the earth,
and none shall fray them away.

27 The Lord will smite thee with the botch of
Egypt, and with the emeroids, and with the skab,
and with the itch, that thou canst not be healed.

28 And the Lord shall smite thee with mad-
nesse, and with blindness, and with aſtonying of
heart.

29 Thou shalt also grope at neone dayes, as
the ^{||} blind gropeth in darkenesse, and shalt not
prosper in thy ways: thou shalt neuer but be op-
pressed with wrong, and be powdered euermore,
and no man shall succour thee.

30 Thou shalt betroth a wife, & another man
shall lie with her: thou shalt build an house, and
shalt not dwell therein: thou shalt plant a vine-
yard, and shalt not ^{||} eate the fruit.

31 Thine ox shall be slaine before thine eyes,
and thou shalt not eate thereof: thine asse shall be
violently take away before thy face, and shall
not be restored to thee: thy sheepe shall be giuen
vnto thine enemies, and no man shall rescue them
for thee.

32 Thy sonnes and thy daughters shall be giuen
vnto another people, and thine eyes ^{||} shall still
looke for them, euen till they fall out, and there
shall be no power in thine hand.

33 The fruit of thy land and all thy labours
shall a people which thou knowest not, eate, and
thou shalt neuer but suffer wrong, and violence
alway.

34 So that thou shalt be madde for the fight,
which thine eyes shall see.

35 The Lord shall smite thee in the knees, and
in the thighes, with a sore botch, that thou canst
not be healed: ^{euen} from the sole of the foot vn-
to the top of thine head.

36 The Lord shall bring thee and thy ^{||} King
(which thou shalt set ouer thee) vnto a nation,
which neither thou nor thy fathers haue knownen,
and there thou shalt serue other gods, ^{euen} wood
and stone.

1 Kings 19. 10. 11. 12.

1 Kings 19. 10. 11. 12.

1 Kings 19. 10. 11. 12.

1 Kings 19. 10. 11. 12.

1 Kings 19. 10. 11. 12.

1 Kings 19. 10. 11. 12.

1 Kings 19. 10. 11. 12.

1 Kings 19. 10. 11. 12.

1 Kings 19. 10. 11. 12.

1 Kings 19. 10. 11. 12.

37 And thou shalt be a wonder, a prouerbe and a common talke among all people, whither the Lord shall cary thee.

38 Thou shalt carie out much seede into the field, & shalt gather but little in: for the grasshoppers shall destroy it.

39 Thou shalt plant a vineyard, and dresse it, but shalt neither drinke of the wine, nor gather the grapes: for the wormes shall eat it.

40 Thou shalt haue Oliue trees in all thy crafts, but shalt not anyont thy selfe with the oyle: for thine oliues shall fall.

41 Thou shalt beget sonnes and daughters, but shalt not haue them: for they shall goe into captiuitie.

42 All thy trees and fruite of thy land shall the grasshopper consume.

43 The stranger that is among you, shall climbe about thee vp on his, and thou shalt come downe beneath alow.

44 He shall lend thee, and thou shalt not lend him: he shall bee the head, and thou shalt bee the talle.

45 Moreover, all these curses shall come vpon thee, and shall pursue thee and ouertake thee: till thou be destroyed, because thou obeydest not the voice of the Lord thy God, to keepe his commandments, and his ordinances, which he commanded thee:

46 And they shall be vpon thee for signes and wonders, and vpon thy seed for euer,

47 Because thou seruest not the Lorde thy God with ioyfulness, and with a good heart, for the abundance of all things.

48 Therefore thou shalt serue thine enemies which the Lord shall send vpon thee, in hunger and in thirst, and in nakednesse, and in neede of all things: and he shall put a yoke of yron vpon thy necke vntill he haue destroyed thee.

49 The Lord shall bring a nation vpon thee from farre, *even* from the end of the world, flying swift as an eagle: a nation whose tongue thou shalt not vnderstand.

50 A nation of a fierce countenance, which will not regard the person of the olde, nor haue compassion of the yong.

51 The same shall eate the fruit of thy cattell, and the fruit of thy land, vntill thou be destroyed, and he shall leaue thee neither wheate, wine, nor oyle, neither the increase of thy kine, nor the flocks of thy sheepe, vntill he haue brought thee to nought.

52 And hee shall besiege thee in all thy cities, vntill thine high and strong walles fall downe, wherein thou trustedst in all the lande: and hee shall besiege thee in all thy cities thorowout all thy lande, which the Lord thy God hath giuen thee.

53 And thou shalt eate the fruit of thy body, *even* the flesh of thy sonnes and thy daughters, which the Lord thy God hath giuen thee, during the siege and straitnesse wherein thine enemy shall inclose thee:

54 So that the man that is tender and exceeding daintie among you, shall be grieved at his brother, and at his wife that iseth in his bosome, and at the remnant of his children, which hee hath yet left.

55 For feare of giuing vnto any of them of the flesh of his children, whom he shall eate, because he hath nothing left him in that siege, and

straitnesse, wherewith thine enemy shall besiege thee in all thy cities.

56 The tender and daintie woman among you, which neuer would venture to set the sole of her foot vpon the ground (for her softnesse and tenderesse) shall be grieved at her husband that iseth in her bosome, and at her sonne, and at her daughter,

57 And at her afterbirth (that shall come out from between her seese) and at her children, which she shall beare: for when all things lacke, she shall eate them secretly, during the siege and straitnesse wherewith thine enemy shall besiege thee in thy cities.

58 ¶ If thou wilt not keepe and doe all the wordes of this Law (that are written in this book) and feare this glorious and fearefull Name, **THE LORD THY GOD,**

59 Then the Lord will make thy plagues wonderfull, and the plagues of thy seede, *even* great plagues, and of long continuance, and fore diseases, and of long durance.

60 Moreover, he will bring vpon thee all the diseases of Egypt, whereof thou wast afraid, and they shall cleaue vnto thee.

61 And every sicknesse, and every plague, which is not written in the booke of this Law, will the Lord heape vpon thee, vntill thou be destroyed.

62 And yee shall be left few in number, where ye were as the starres of heauen in multitude, because thou wouldst not obey the voyce of the Lord thy God.

63 And as the Lord hath reioyced ouer you, to doe you good, and to multiplie you, so he will reioyce ouer you, to destroy you, and bring you to nought, and ye shall be rooted out of the land, whither thou goest to possesse it.

64 And the Lord shall scatter thee among all people from the one end of the world vnto the other, and there thou shalt serue other gods, which thou hast not knownen, nor thy fathers, *even* wood and stone.

65 Also among these nations thou shalt finde no rest, neither shall the sole of thy foot haue rest: for the Lorde shall giue thee there a trembling heart, and looking to returne till thine eyes fall out, and a sorrowfull mind.

66 And thy life shall hang before thee, and thou shalt feare both night and day, and shalt haue none assurance of thy life.

67 In the morning thou shalt say, Would God it were euening, and at euening thou shalt say, Would God it were morning, for the feare of thine heart, which thou shalt feare, and for the fight of thine eyes, which thou shalt see.

68 And the Lord shall bring thee into Egypt againe with ships by the way, whereof I sayde vnto thee, Thou shalt see it no more againe: and there yee shall sell your selues vnto your enemies for bondmen and bondwomen, and there shall be no buyer.

CHAP. XXIX.

1 The people are exhorted to observe the commandments. 2 The whole people from the highest to the lowest are comprehended under Gods commandments. 3 The punishment of him that flattereth himselfe in his wickednesse. 4 The cause of Gods wrath against his people.

These are the wordes of the couenant which the Lorde commanded Moses to shew with

1 At came to pass in the dayes of osam king of Israel, a king of syon, and when the Romans besieged Jerusalem.

2 Hunger shall bite her, that shee be ready to eat her child before it be consumed.

3 For he that offendeth in one sinne is guilty of all law.

4 Declaring that God hath inuice means to plague the wicked, besides them that are ordinary be written.

5 Signifying that it is a singular gift of God to be in a place whereas we may worship God purely and declare our faith and religion.

6 For thou shalt be in doubt of thy life.

7 Because they were ungodly of that misdeed, when the sea gave place for them to passe thero.

b At the first gi-
uing of the Law,
which was forty
yeeres before.

c The proofes of
my power.

d Hee sheweth
that it is not in
mans power to
vnderstand the
mysteries of God,
if it be not giuen
him from above.

e Made by mans
arte, but Manna,
which I call d the
bread of Angels.

* Chap. 4. 6.
L. King. 2. 3.

f Who knoweth
your heart, and
therefore ye may
not thinke to dis-
semble with him.

g Alluding to
them, that when
they made a sure
covenant, did
a beast in twaine,
it putt betwene
the parts divided,
Genes. 15. 10.

h Meaning their
people. Gen. 2.

i Such fumes, as
the bitter fruit
cherul might
ch. ke and de-
stroy you.
* Actes 8. 23.
p. 8. 2. 3.
k For as he that
is thirsty, desireth
to drinke much, so
he that followeth
his appetites, fee-
leth by all meeres,
and yet cannot be
satisfied.

with the children of Israel in the land of Moab,
beside the covenant which hee had made with
them in ^b Horeb.

2 ¶ And Moses called all Israel, and said vnto
them, Yee haue seene all that the Lord did be-
fore your eyes in the land of Egypt vnto Phara-
oh and vnto all his seruants, and vnto all his
land,

3 The great tentations which thine eyes
haue seene, those great miracles and wonders :

4 Yet the Lord hath not ^d giuen you an heart
to perceiue, and eyes to see, and eares to heare, vn-
to this day.

5 And I haue led you forty yeeres in the wil-
dernesse : your clothes are not waxed olde vpon
you, neither is thy shoe waxed olde vpon thy
foote.

6 Yee haue eaten no ^e bread, neither drunke
wine, nor strong drinke, that yee might know
how that I am the Lord your God.

7 After, yee came vnto this place, and Sihon
king of Heshbon, and Og king of Bashan came
out against vs vnto battell, and we slew them,

8 And tooke their land, and gaue it for an in-
heritance vnto the Reubenites, and to the Ga-
dites, and to the halfe tribe of Manasseh.

9 * Keepe therefore the wordes of this cove-
nant and doe them, that yee may prosper in all
that ye shall doe.

10 Ye stand this day euery one of you before
the Lord your ^f God : your heads of your tribes,
your Elders and your officers, ^g *even* all the men of
Israel :

11 Your children, your wiues, and thy stran-
ger that is in thy campe, from the hewer of thy
wood, vnto the drawer of thy water,

12 That thou shouldst ^g passe into the coue-
nant of the Lord thy God, and into ^h *his* oath which
the Lord thy God maketh with thee this day,

13 For to establish thee this day a people
vnto himselfe, and that he may be vnto thee a
God, as hee hath sayd vnto thee, and as hee hath
sworne vnto thy fathers, Abraham, Izhak, and
Iaakob.

14 Neither make I this covenant and this oath
with you onely,

15 But ⁱ *aswell* with him that standeth heere
with vs this day before the Lord our God, as with
him ^h that is not here with vs this day.

16 For yee know, how we haue dwelt in the
land of Egypt, and how we passed thorow the
mids of the nations, which ye passed by.

17 And ye haue seene their abominations and
their idoles (wood and stone, silver and golde)
which were among them,

18 That there should not be among you man
nor woman, nor familie, nor tribe, which should
turne his heart away this day from the Lord our
God, to goe and serue the gods of these nations,
and that there should not be among you ⁱ *any*
root that bringeth forth ^j gall and wormewood,

19 So that when he heareth the wordes of this
curse, hee ^k *shall* blesse himselfe in his heart, saying, I
shall haue peace, although I walke according to
the stubburnnesse of mine owne heart, thus add-
ing ^k drunkennesse to thirst.

20 The Lord will not be mercifull vnto him,
but then the wrath of the Lord and his ielousie
shall smoke against that man, and euery curse
that is written in this booke, shall light vpon
him, and the Lord shall put out his name from

vnder heauen.

21 And the Lord shall separate him vnto euill
out of all the tribes of Israel, according vnto all
the curses of the covenant, that is written in the
booke of this Law.

22 So that the ^l generation to come, ^l *even* your
children, that shall rise vp after you, and the
stranger that shall come from a farre land, shall
say, when they shall see the plagues of this land,
and the diseases thereof, wherewith the Lord shall
smite it :

23 (For all that land shall burne with brim-
stone and salt : it shall not be sowne, nor bring
forth, nor any grasse shall grow therein, like as in
the ouerthrowing of ^m Sodom and Gomorah,
Admah, and Zeboim, which the Lord ouerthrew
in his wrath and in his anger)

24 Then shall all nations say, ⁿ *Wherefore* hath
the Lord done thus vnto this land ? how fierce is
this great wrath ?

25 And they shall answer, Because they haue
forsaken the covenant of the Lord God of their
fathers, which he had made with them, when he
brought them out of the land of Egypt,

26 And went and serued other gods, and wor-
shipped them : ^o *even* gods which they knew not,
and ^o *which* had giuen them nothing,

27 Therefore the wrath of the Lord waxed
hote against this lande, to bring vpon it euery
curse that is written in this booke.

28 And the Lorde hath rooted them out of
their land in anger and in wrath, and in great in-
dignation, and hath cast them into another land, as
^p *appeareth* this day.

29 The ^q *secret* things ^q *belong* to the Lord our
God, but the things reuealed ^q *belong* vnto vs, and
to our children for euer, that wee may doe all the
wordes of this Law.

CHAP. XXX.

^r *Mercies* ^r *flowed* when they repens. 6 The Lord dole circumsise
the heart. 11 All excuse of ignorance is taken away. 19 Life
and death is set before them. 20 The Lorde is their life which
obey him.

Now when all these things shall come vpon
thee, ^r *either* the blessing or the curse which I
haue set before thee, and thou shalt ^s *turne* into
thine heart, among all the nations whither the
Lord thy God hath driuen thee,

2 And shalt returne vnto the Lord thy God,
and obey his voyce in all that I commaund thee
this day : thou, and thy children with all thine
^t heart and with all thy soule,

3 Then the Lord thy God will cause thy cap-
tives to returne, and haue compassion vpon thee,
and will returne, to gather thee out of all the peo-
ple where the Lord thy God hath scattered thee.

4 Though thou werest cast vnto the vtmost
part of ^u *heaven*, from thence will the Lord thy
God gather thee, and from thence will he ^u *take*
thee,

5 And the Lord thy God will bring thee into
the land which thy fathers possessed, and thou
shalt possesse it, and he will shew thee fauour and
will multiply thee about thy fathers.

6 And the Lorde thy God will ^v *circumsise*
thine heart, and the heart of thy seede, that thou
maiest loue the Lord thy God with all thine heart,
and with all thy soule, that thou mayest liue.

7 And the Lorde thy God will lay all these
curses vpon thine enemies, and on them that hate
thee, and that persecute thee.

8. ^f *Returne*

f If we will have
Gods love for us
we must love him
with all our heart
mind & strength

g The more we
love God in his
law the more we
love him

h The law is so
sweet that it is
not a burden

i By keeping the
law we are made
like unto God

k We are to love
God with all our
heart mind & strength
as he has loved us

l Chap. 34

m The law is
our life and
our health

n I am no longer
under the law

o Rom. 7. 12

p Rom. 7. 12

q Rom. 7. 12

r I am your
hand

8 Returne thou therefore, and obey the voice of the Lord, & do all his commandments, which I command thee this day.

9 And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, & in the fruit of thy cattell, and in the fruit of the land for thy wealth: for the Lord will turne againe, and shall reioyce over thee to doe thee good, as he reioyced over thy fathers.

10 Because thou shalt obey the voyce of the Lord thy God, in keeping his commandments and his ordinances, which are written in the booke of this Law, when thou shalt returne vnto the Lord thy God with all thine heart and with all thy loue.

11 ¶ For this commandment which I command thee this day, is not hid from thee, neither is it farre off.

12 It is not in heauen, that thou shouldest say, Who shall goe vp for vs to heauen, and bring it vs, and caule vs to heare it, that we may doe it?

13 Neither is it beyond the sea, that thou shouldest say, Who shall goe ouer the sea for vs, and bring it vs, and caule vs to heare it, that we may doe it?

14 But the word is very neere vnto thee: *reuer* in thy mouth, and in thine heart, for to doe it.

15 Behold, I haue set before thee this day life and good, death and euill,

16 In that I command thee this day, to loue the Lord thy God, to walke in his wayes, and to keepe his commandments, and his ordinances, and his lawes, that thou mayest liue, and be multiplied, and that the Lord thy God may bleste thee in the land, whither thou goest to possesse it.

17 But if thine heart turne away, so that thou wilt not obey, but shalt be seduced and worship other gods, and serue them,

18 I pronounce vnto you this day, that ye shall surely perish, ye shall not prolong your dayes in the land, whither thou passest ouer Iordan to possesse it.

19 ¶ I call heauen and earth to record this day against you, that I haue set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may liue,

20 By louing the Lord thy God, by obeying his voyce, & by cleauing vnto him: for he is thy life, & the length of thy dayes: that thou mayest dwell in the land which the Lord swaue vnto thy fathers Abraham, Izhak, and Iakob, to giue them.

C H A P. XXXI.

21 ¶ Moses preparing himselfe to die appointeth Iosua to rule the people, 22 the giuing the law to the Leuites, 23 that they should read it to the people, 24 God giueth them a song as a witness betweene him and them, 25 God confirmeth Iosua, 26 Moses sheweth them that they will rebel against his death.

¶ Then Moses went and spake these words vnto all Israel,

2 And said vnto them, I am an hundredth and twenty yere old this day: I can no more goe out and in: also the Lord hath said vnto me, Thou shalt not goe ouer this Iordan.

3 The Lord thy God he will goe ouer before thee: hee will destroy these nations before thee, and thou shalt possesse them. ¶ Iosua, he shall goe before thee, as the Lord hath said.

4 And the Lord shall do vnto them, as he did to Sihon and to Og kings of the Amorites, and vnto their land whom he destroyed.

5 And the Lord shall giue them before you, as he will doe vnto them according vnto euery

* commandment which I haue commanded you.

6 ¶ Plucke vp your hearts therefore, and bee strong: dread not, nor be afraid of them: for the Lord thy God himselfe doeth goe with thee: hee will not faile thee, nor forsake thee.

7 ¶ And Moses called Iosua, and said vnto him in the sight of all Israel, Be of a good courage and strong: for thou shalt goe with this people vnto the land which the Lord hath sworn vnto their fathers, to giue them; and thou shalt giue it them to inherite.

8 And the Lord himselfe doeth goe before thee: he will be with thee: he will not faile thee, neither forsake thee: feare not therefore, nor be discomforted.

9 ¶ And Moses wrote this Lawe, and deliuered it vnto the Priests the sonnes of Leui (which bare the Arke of the couenant of the Lord) and vnto all the Elders of Israel.

10 And Moses commanded them saying, ¶ Euery seventh yere * when the yere of freedome shall be in the fealt of the Tabernacles:

11 When all Israel shall come to appeare before the Lord thy God, in the place which hee shall chuse, thou shalt reade this law before all Israel that they may heare it.

12 Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and keepe and obserue all the words of this Law,

13 And that their children which I haue not knownen it, may heare it, and learne to feare, the Lord your God, as long as ye liue in the land whither ye goe ouer Iordan to possesse it.

14 ¶ Then the Lord said vnto Moses, Behold, thy dayes are come, that thou must die: Call Iosua, and stand ye in the Tabernacle of the Congregation that I may giue him a charge. So Moses and Iosua went, and stood in the Tabernacle of the Congregation.

15 And the Lord appeared in the Tabernacle, in the pillar of a cloud: and the pillar of the cloud stood ouer the doore of the Tabernacle.

16 ¶ And the Lord said vnto Moses, Behold, thou shalt sleepe with thy fathers, & this people will rise vp, and goe a whoring after the gods of a strange land (whither they goe to dwell therein) and will forsake me, and breake my couenant which I haue made with them.

17 Wherefore my wrath will waxe hote against them at that day, and I will forsake them, & will hide my face from them: then they shall be consumed, and many aduersities and tribulations shall come vpon them: so then they shall say, Are not these troubles come vpon me, because God is not with me?

18 But I will surely hide my face in that day, because of all the euill, which they shall commit, in that they are turned vnto other gods.

19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouthes, that this song may be my witnesse against the children of Israel.

20 For I will bring them into the land (which I swore vnto their fathers) to floweth with milke and honie, and they shall eate, and fill themselves, and waxe fat: then shall they turne vnto other gods, and serue them, & contemne me, and breake

* Chap. 7. 2.

l Or, as of good courage.

c For he that shall
gouerne the people
hath a ready
will to re-
pente vice and
conflant to main-
taine with
d Signifying that
man can neuer be
of good courage,
except he be re-
solved of Gods
favour and assis-
tance.

* Nehem. 8. 2.

l Chap. 15. 2.

e Before the Arke
of the couenant,
which was the
figure of Gods pre-
sence: & the figure
of Christ.

f Which were not
before the law
was giuen.

g Or, command-
ment.

h In a cloud that
was fashioned like
a pillar.

i That is, I will
take my fauour
from them: as he
turne his face to-
ward vs is to them
vs his fauour.

j To preferre you
and your children
from idolatrie,
by remembri-
ng Gods benefits.

k For this is the
nature of flesh,
longer to obey
God then it re-
sisteth the
rod.

¶ That their oules
are couer'd wth
them, because they
forsooke mee.

¶ 10. 1. 4.

¶ Of thine in-
delite, when thou
shalt turne away
from the doctrine
conclued therein.

¶ As gonerous,
iudges, and magi-
strates.

¶ By history, and
worshipping ima-
ges, which are the
worke of your
hande.

¶ As witnesser of
this peoples in-
gratitude.

¶ He desireth that
he may speake to
God, glory, and
that the people, as
the greene graffe,
may receiue the
dew of his do-
ctrine.

¶ The Ebrewe
word is rocks,
noting that God
easily in mightie,
faithfull and con-
stant in his pro-
mise.

¶ Not according
to the common
gratious, but he
hath made there
a new creature
by his spirit.

my covenant.

21 And then when many aduersities & tribu-
lations shall come vpon them, this song shall an-
swer them to their faces as a witness: for it shall
not be forgotten out of the mouthes of their po-
sterity: for I know their imagination, which they
goe about euen now, before I haue brought them
into the land which I sware.

22 ¶ Moses therefore wrote this song the same
day, and taught it the children of Israel.

23 And God gaue Iothua the sonne of Nun a
charge, and sayd, * Be strong and of a good cou-
rage: for thou shalt bring the children of Israel
into the land, which I sware vnto them, and I
will be with thee.

24 ¶ And when Moses had made an ende of
writing the words of this Law in a booke vntill
he had finished them,

25 Then Moses commanded the Leuites, which
bare the Arke of the couenant of the Lord, say-
ing,

26 Take the booke of this Law, and put yee
it in the side of the Arke of the couenant of the
Lord your God, that it may be there for a wit-
nesse against thee.

27 For I know thy rebellion & thy stiffe neck:
behold, I being yet aliue with you this day, ye are
rebellious against the Lord: how much more then
after my death?

28 Gather vnto me all the Elders of your
tribes, and your officers, that I may speake these
words in their audience, and call heauen & earth
to record against them.

29 For I am sure that after my death yee will
veterly be corrupt and turne from the way, which
I haue commanded you: therefore euill will come
vpon you at the length, because ye will commit e-
uill in the sight of the Lord by prouoking him to
anger though the worke of your hands.

30 Thus Moses spake in the audience of all the
congregation of Israel the words of this song, vntill
he had ended them.

CHAP. XXXII.

The song of Moses containing 7 Gods bewfales toward the people,
15 and their ingratitude toward him. 20 God mouneth them,
21 and speaks of the reuocation of the Gentiles. 40 Moses com-
mended to teach the Law to the children. 49 God forewar-
neth Moses of his death.

Hearken, yee heauens, and I will speake: and
let the earth heare the words of my mouth.

2 My doctrine shall droppe as the raine,
and my speech shall stil as the dew, as the showre
vpon the herbes, and as the great raine vpon the
grasse.

3 For I will publish the name of the Lorde:
give ye glory vnto our God.

4 Perfect is the worke of the mighty God:
for all his wayes are iudgement. God is true, and
without wickednesse: iust and righteous is he.

5 They haue corrupted themselves toward
him by their vice, not being his children, but a
froward and crooked generation.

6 Do ye so reward the Lord, O foolish people
and vnwise? is not he thy father, & hath bought
thee? he hath made thee, and proportioned thee.

7 ¶ Remember the dayes of olde: consider
the yeres of so many generations: aske thy fa-
ther, and he will shew thee: thine Elders, and they
will tell thee.

8 When the most high God diuided to the na-
tions their inheritance, when hee separated the

sonnes of Adam, he appointed the borders of the
people, according to the number of the children
of Israel.

9 For the Lords portion is his people: Iacob is
the lot of his inheritance.

10 He found him in the land of the wilderness,
in a waste, and roaring wilderness: he led him a-
bout, he taught him, and kept him as the apple of
his eye.

11 As an eagle stereth vp her nest, & flut-
tereth ouer her birds, stretcheth out her wings, taketh
them, and beareth them on her wings,

12 So the Lord alone led him, and there was
no strange God with him.

13 He carried him vp to the high places of the
earth, that he might eate the fruits of the fields,
and he caused him to suck honny out of the stone,
and oile out of the hard rocke:

14 Butter of kine, and milke of sheepe with fat
of the lambs, and rammes fed in Bashan, & goats
with the fat of the graines of wheate: and the red
licour of the grape hath thou drunke.

15 ¶ But he that should haue bene i vpright,
when he waxed fat, spurned with his heele: thou art
fat, thou art grosse, thou art laden with farnes:
therefore hee forsooke God that made him, and
regarded not the strong God of his saluation.

16 They prouoked him with strange gods:
they prouoked him to anger with abominations.

17 They offered vnto deuils, not to God, but
to gods whom they knew not: new gods, which
came newly vp, whom their fathers feared not.

18 Thou hast forgotten the mighty God, that
begate thee, and hast forgotten God that formed
thee.

19 The Lord then sawe it, and was angry, for
the prouocation of his sonnes and of his daugh-
ters.

20 And hee sayde, I will hide my face from
them: I will see what their end shall be: for they
are a froward generation, children in whom is no
faith.

21 They haue mowed me to ielousie with that
which is not God: they haue prouoked me to an-
ger with their vanities: and I will moue them to
ielousie with those which are no people: I will
prouoke them to anger with a foolish nation.

22 For fire is kindled in my wrath, and shall
burne vnto the bottome of hell, and shall con-
sume the earth with her increase, and set on fire
the foundations of the mountaines.

23 I will spend plagues vpon them: I will be-
stowe mine arrowes vpon them.

24 They shall be burnt with hunger, and con-
sumed with heate, and with bitter destruction: I
will also fend the teeth of beasts vpon them, with
the venime of serpents creeping in the dust.

25 The sword shall kill them without, and
in the chambers feare: both the young man and
the young woman, the suckling with the man of
gray haire.

26 I haue said, I would scatter them abroad:
I would make their remembrance to cease from
among men.

27 Saue that I feared the furie of the enemy,
lest their aduersaries should waxe proude, and
lest they should say, Our high hand and not the
Lord hath done all this.

28 For they are a nation void of counsell, nei-
ther is there any vnderstanding in them.

29 Oh that they were wise, then they would vn-
derstand

¶ They would
consider the fol-
lowing, that was
before of the chie-
fity had theye
God.

¶ The fauour of
the Lord, as a
portion, deserveth
to be had, and cla-
imeth for mee.

¶ To be made
as hee.

¶ The good of
the Lord.

¶ Meaning of
the Lord, as a
portion, deserveth
to be had, and cla-
imeth for mee.

¶ The fauour of
the Lord, as a
portion, deserveth
to be had, and cla-
imeth for mee.

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¶ The fauour of
the Lord, as a
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to be had, and cla-
imeth for mee.

in the pro-
fous voy-
ges v. p.
on the ſea, Gen.
49.13.
[O]f mount Zim,
n The tribe of
Zabulon.

o So that the por-
tion of the Ga-
dites, and others
on this ſide Iordan
was Gods, though
it was not ſo
knowne.

p Meaning, were
the ſea.

q Thou ſhalt be
ſtrong, or thy
country ſhall of
myth, it ſeemeth
that Simeon ſaith
becauſe he
was vnder Iuda, and
his portion of
his inheritance,
Ioth 19.9.
r Who was plea-
ſed in Iſrael as a
fountain.

f Thine enemies
for ſeaſe ſhall be
in ſubſtitution.

18 ¶ And of Zabulon he ſaid, Reioyce, Zebu-
lun, in thy going out, and thou Iſſachar in thy
tents.

19 They ſhall call the people vnto the mount-
taine: there they ſhall offer the ſacrifices of righteouſneſſe: for they ſhall ſucke of the abun-
dance of the ſea, and of the treaſures hid in the
land.

20 ¶ Alſo of Gad he ſaid, Bleſſed be he that en-
largeth Gad: he dwelleth as a Lion, that catcheth
for his praye the arme with the head.

21 And hee looked to himſelfe at the begin-
ning, becauſe there was a portion of the Law-
giver hid: yet hee ſhall come with the heads of the
people, to execute the iuſtice of the Lord, and his
iudgements with Iſrael.

22 ¶ And of Dan he ſayde, Dan is a Lions
whelp: he ſhall leape from Baſhan.

23 ¶ Alſo of Naphtali he ſaid, O Naphtali, fa-
tiſtiſhed with fauour, and filled with the bleſſing of
the Lord, poſſeſſe the Weſt and the South.

24 ¶ And of Aſher he ſayd, Aſher ſhall be bleſ-
ſed with children, he ſhall be acceptable vnto his
brethren, and ſhall dip his foote in oyle.

25 Thy ſhoes ſhall be of yron and braſſe, and thy
ſtrength ſhall continue as long as thou liueſt.

26 ¶ There is none like God, O righteous peo-
ple, which rideth vpon the heauens for thine
helpe, and on the cloudes in his glory.

27 The eternall God is thy refuge, and vnder
his armes thou art for euer: hee ſhall caſt out the
enemie before thee, and will ſay, Deſtroy them.

28 Then Iſrael: the fountaine of Iſaac ſhall
dwell alone in ſafetie in a lande of wheate and
wine: alſo his heauens ſhall drop the dew.

29 Bleſſed art thou, O Iſrael: who is like vnto
thee, O people ſaued by the Lord, the diſtinct of
thine helpe, and which is the ſword of thy glo-
ry? therefore thine enemies ſhall be in ſubſti-
tution to thee, and thou ſhalt tread vpon their
places.

CHAP. XXXIIII.

Moses ſaith vnto the Land of Canaan. 5 Hee dieth. 8 Iſrael

reuerſeth: 9 Iſhmael ſuccedeth in Moſes reuerſe. 10 The praife
of Moſes.

Then Moſes went from the plaine of Moab vnto
mount Nebo vnto the top of Piſgah that is ouer againſt Iericho: and the Lord ſhewed
him * all the land of Gilead, vnto Dan,

2 And all Naphtali, and the land of Ephraim
and Manaſſeh, and all the land of Iudah, vnto the
vntmoſt ſea:

3 And the South, and the plaine of the valley
of Iericho, the city of palme trees, vnto Zoar.

4 And the Lord ſayd vnto him, * This is the
land which I ſware vnto Abraham, to Iſhak and
to Iaakob, ſaying, I will giue it vnto thy ſeede: I
haue cauſed thee to ſee it with thine eyes, but
thou ſhalt not goe ouer thither.

5 So Moſes the ſeruant of the Lord died there
in the land of Moab, according to the word of
the Lord.

6 And he buried him in a valley in the land
of Moab ouer againſt Beth-peor, but no man
knoweth of his ſepulchre vnto this day.

7 Moſes was now an hundred and twentie
yeere old when he died, his eye was not dimme,
nor his naturall force abated.

8 And the children of Iſrael wept for Moſes
in the plaine of Moab thirty dayes: to the dayes
of weeping and mourning for Moſes were ended.

9 And Iſhmael the ſonne of Nun was full of
the ſpirit of wiſedome; for Moſes had put his
hands vpon him. And the children of Iſrael were
obedient vnto him, and did as the Lord had com-
manded Moſes,

10 But there aroſe not a Prophet ſince Iſra-
el like vnto Moſes (whom the Lord knew face
to face)

11 In all the miracles and wonders which the
Lord ſent him to doe in the land of Egypt before
Pharaoh and before all his ſeruants, and before
all his land,

12 And in all that mighty hand and all that
great feare, which Moſes wrought in the fight of
all Iſrael.

THE BOOKE OF IOSHUA.

THE ARGUMENT.

In this booke the holy Ghoſt ſetteth moſt liuely before our eyes the accompliſhment of Gods promiſe,
I who as he promiſed by the mouth of Moſes, that a Prophet ſhould be raiſed up vnto the people like
vnto him, whom he willeth to obey, Deut. 34. 15: ſo hee ſheweth himſelfe here true in his promiſe, as at
all other times, and after the death of Moſes his faithfull ſervant, he raiſed up Iſhua to be ruler and
gouernour ouer his people, that neither they ſhould be diſcouraged for lacke of a Captaine, nor haue oc-
caſion to diſtruſt Gods promiſes hereafter. And becauſe that Iſhua might be confirmed in his voca-
tion, and the people alſo might haue none occaſion to grudge, as though he were not approved of God:
he is adorned with moſt excellent gifts and graces of God, both to gouerne the people with counſel, and
to defend them with ſtrength, that hee lacked nothing which either belonged to a valiant Captaine, or a
faithfull miniſter. So hee overcometh all difficulties, and bringeth them into the land of Canaan: the
which according to Gods ordinance hee diuideth among the people, and appointeth their borders: hee
eſtabliſheth lawes and ordinances, and putteth them in remembrance of Gods manifold benefites, aſſu-
ring them of his grace and fauour, if they obey God, and contrariwiſe of his plagues and vengeance, if
they diſobey him. This hiſtorie doth repreſent Jeſu Chriſt the true Iſhua, who leadeth vs vnto eter-
nall ſalutation, which is ſignified vnto vs by this lande of Canaan. From the beginning of the Genſis to
the ende of this booke are contained 2576 yeeres. For from Adam vnto the flood are 1656. from the
flood vnto the departure of Abraham out of Caldea 423. and from thence to the death of Ioseph 290.
So that the Genſis containeth 2369, Exodus 140. the other three bookes of Moſes 490. Iſhua 27. So
the whole maketh 2576 yeeres.

CHAP.

C H A P. I.

a The Lord encourageth Iosua to invade the land. *4* The borders and limits of the land of the Israelites. *5* The Lord promise to assist Iosua if he obey his words. *11* Iosua commandeth the people to prepare themselves to passe over Iorden. *12* and exhorteth the Reubenites to execute their charge.

NOW after the death of Moses the servant of the Lord, the Lord spake vnto Iosua the sonne of Nun, Moses minister, saying,

2 Moses my servant is dead: now therefore arise, go over this Iorden, thou, and all this people, vnto the land which I giue thee, that is, to the children of Israel.

3 Every place that the sole of your foote shall tread vpon, haue I giuen you, as I sayd vnto Moses.

4 From the wilderness and this Lebanon euen vnto the great riuier, the riuier || Perath: all the land of the Chittites, euen vnto the great Sea toward the going downe of the sunne, shall be your coast.

5 There shall not a man be able to withstand thee all the daies of thy life: as I was with Moses, so will I be with thee: I will not leaue thee, ner forsake thee.

6 Be strong and of a good courage: for vnto this people shalt thou diuide the lande for an inheritance, which I sware vnto their fathers to giue them.

7 Onely be thou strong, and of a most valiant courage, that thou mayest obserue and doe according to all the Lawe which Moses my servant hath commanded thee: thou shalt not turne away from it to the right hand, nor to the left, that thou mayest prosper whithersoever thou goest.

8 Let not this booke of the Law depart out of thy mouth, but meditate therein day & night, that thou mayest obserue and doe according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou haue good successe.

9 Haue not I commanded thee, saying, Be strong and of a good courage, feare not, nor bee discouraged? for I the Lord thy God will be with thee, whithersoever thou goest.

10 ¶ Then Iosua commanded the officers of the people, saying,

11 Passe through the hofte, and command the people, saying, Prepare you vitales: for s after three daies ye shall passe ouer this Iorden, to go in to possesse the land, which the Lord your God giueth you to possesse it.

12 ¶ And vnto the Reubenites, and to the Gadites, and to halfe the tribe of Manasseh spake Iosua, saying,

13 Remember the word, which Moses the servant of the Lord commanded you, saying, The Lord your God hath giuen you rest, and hath giuen you this land.

14 ¶ Your wiues, your children, and your cattell shall remaine in the lande which Moses gaue you || on this side Iorden: but ye shall goe ouer before your brethern armed, all that bee men of warre, and shall helpe them,

15 Vntill the Lord hath giuen your brethern rest as well as to you, and vntill they also shall possesse the land, which the Lord your God giueth them: then shall ye returne vnto the lande

of your possession, and shall possesse it, which I the Lord the Lords seruants gave you on this side Iorden toward the sunne rising.

16 Then they answered Iosua, saying, Al that thou hast commanded vs, wee will doe, and whithersoever thou sendest vs, wee will go.

17 As we obeyed Moses in all things, so will we obey thee: onely the Lord thy God bee with thee, as he was with Moses.

18 Whosoever shall rebell against thy commandement, and will not obey thy words in all that thou commandest him, let him bee put to death: onely be strong and of good courage.

C H A P. II.

1 Iosua sendeth men to spy Tericha, whome Rahab hideth. *11* Shee confesseth the God of Israel. *12* Shee requereth a signe for her deliuerance. *21* The spies returne to Iosua with comfortable tidings.

THEN Iosua the sonne of Nun sent out of a Shittim two men to spy secretly, saying, Go viewe the lande, and also Iericho: and they went, and came into an harlots house, named Rahab, and lodged there.

2 Then report was made to the king of Iericho, saying, Beholde, there came men hither to night, of the children of Israel, to spy out the cuntry.

3 And the king of Tericha sent vnto Rahab, saying, Bring forth the men that are come to thee, and which are entred into thine house: for they be come to search out all the land.

4 (But the woman had taken the two men, & hid them.) Therefore sayd shee thus, There came men vnto me, but I wist not whence they were.

5 And when they shut the gate in the darke, the men went out, whither the men went I wote not: follo w after them quickly, for ye shall ouertake them.

6 (But she had brought them vp to the roofe of the house, and hid them with the stalks of flax, which she had spread abroad vpon the roffe)

7 And certaine men pursued after them, the way to Iorden, vnto the fordes, and assoone as they which pursued after them, were gone out, they shut the gate.

8 ¶ And before they were asleepe, shee came vp vnto them vpon the roofe,

9 And sayd vnto the men, I knowe that the Lord hath giuen you the land, and that the feare of you is fallen vpon vs, and that all the inhabitants of the land faint because of you.

10 For wee haue heard how the Lord dried vp the water of the red Sea * before you, when ye came out of Egypt, and what you did vnto the two kings of the Amorites, that were on the other side Iorden, vnto * Sihon and to Og, whom ye vtterly destroyed:

11 And when we heard it, our hearts did faint, and there remained no more courage in any because of you: for the Lord your God, he is the God in heauen above, and in earth beneath.

12 Now therefore, I pray you, sweare vnto me by the Lord, that as I haue shewed you mercy, ye will also shew mercy vnto my fathers house, and giue me a true token,

13 And that yee will saue alius my father and my mother, and my brethren, and my sisters, and all that they haue: and that yee will deliuer our || soules from death.

14 And the men answered her, f Our life for you

1 By your request, but yet by Gods secret appointment.

1 They do not oonly promise to obey him so long as God is with him: but to helpe to punish all that rebell against him.

2 Which place was in the plaines of Moab nere vnto Iorden. *11* *12* *13* *14* *15* *16* *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100*

5 Though the wicked be the hand of God vpon them yet they repent not, but see how they may by their power and pellicierist his working.

6 Meaning vpon the house: for then their houses were flat above, so that they might doe their business thereon.

9 For so God promised, Deut. 28. 7. chap 5. 1.

10 Exod. 14. 21, 22. chap 4. 2.

11 Gen. 21. 24.

12 *13* *14* *15* *16* *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100*

a The beginning of this booke is written by Iosua as a preparation to the following.

1 *2* *3* *4* *5* *6* *7* *8* *9* *10* *11* *12* *13* *14* *15* *16* *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100*

1 *2* *3* *4* *5* *6* *7* *8* *9* *10* *11* *12* *13* *14* *15* *16* *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100*

1 *2* *3* *4* *5* *6* *7* *8* *9* *10* *11* *12* *13* *14* *15* *16* *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100*

1 *2* *3* *4* *5* *6* *7* *8* *9* *10* *11* *12* *13* *14* *15* *16* *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100*

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you to die, if ye vtter not this our businesse: and when the Lord hath giuen vs the lande, wee will deale mercifully and truly with thee.

15 Then he let them downe by a cord thorow the windowe: for her house was vpon the towne wall and she dwelt vpon the wall.

16 And the sayd vnto them, Go you into the g mountaine, Ie the pursuers meet with you, and hide your selues there three dayes, vntill the pursuers be returned: then afterward may ye go your way.

17 And the men sayd vnto her, ^b We will bee blamelesse of this thineoeth which thou hast made vs sweare.

18 Behold, when we come into the land, thou shalt bind this cord of red threed in the window, whereby thou lettest vs downe, and thou shalt bring thy father & thy mother, and thy brethren, and all thy fathers household home to thee.

19 And whosoever then doeth goe out at the doores of thine house into the streete, ⁱ his blood shall be vpon his head, and wee will bee guiltlesse: but whosoever shall bee with thee in the house, his blood shall be on our head, if any hand touch him:

20 And if thou vtter this our ^k matter, we will be quite of thine othe, which thou hast made vs sweare.

21 And shee answered, According vnto your words, so be it: then she sent them away, and they departed, and she bound the red cord in the window.

22 ¶ And they departed, and came into the mountaine, and there abode three dayes, vntill the pursuers were returned: and the pursuers fought them throughout all the way, but found them not.

23 So the two men returned, and descended from the mountaine, and passed ^l ouer, and came to Ioshua the saine of Nun, & told him all things that came vnto them.

24 Also they said vnto Ioshua, Surely the Lord hath deliuered into our handes all the lande: for euen all the inhabitants of the countrey faint because of vs.

CHAP. III.

3 Ioshua commandeth them to depart when the Arke remoueth, 7 The Lord promitteth to exalt Ioshua before the people. 9 To Ioshua's exhortation to the people. 16 The waters are put a drier vnder their feet.

Then Ioshua rose very earely, and they remoued from Shittim, and came to ^a Iorden, hee and all the children of Israel, and lodged there before they went ouer.

2 And after ^b three dayes, the officers went throughout the hoste,

3 And commanded the people, saying, When ye see the Arke of the couenant of the Lord your God, and the Priestes of the Leuites bearing it, ye shall depart from your place, and go after it.

4 Yet shall there be a space betweene you and it, about ^l two thousand cubits by measure: yee shall not come neere vnto it, that ye may knowe the way, by the which ye shall goe: for ye haue not gone this way in times past.

5 (Now Ioshua had sayde vnto the people, ^k Sanctifie your selues: for to morowe the Lord will doe wonders among you)

6 Also Ioshua spake vnto the Priestes, saying, Take vp the Arke of the couenant, and goe ouer before the people: so they tooke vp the Arke of

the couenant, and went before the people.

7 ¶ Then the Lord sayde vnto Ioshua, This day will I begin to magnifie thee in the sight of all Israel, which shall know, that ^{*} as I was with Moses, so will I be with thee.

8 Thou shalt therefore command the Priestes that beare the Arke of the couenant, saying, When ye are come to the brinke of the waters of Iorden, ye shall stand still ^c in Iorden.

9 ¶ Then Ioshua sayd vnto the children of Israel, Come hither, and heare the wordes of the Lord your God.

10 And Ioshua sayd, ^d Hereby ye shall know that the liuing God is among you, and that he will certainly cast out before you the Canaanites, and the Hittites, and the Hiuities, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Beholde, the Arke of the couenant of the Lord of all the world passeth before you into Iorden.

12 Nowe therefore take from among you ^e twelve men out of the tribes of Israel, out of euery tribe a man,

13 And alsoone as the soles of the feete of the Priestes (that beare the Arke of the Lord God the Lord of all the world) shall stay in the waters of Iorden, the waters of Iorden shall be cut off: for the waters that come from above, shall stand still vpon an heape.

14 ¶ Then when the people were departed from their tents to goe ouer Iorden, the Priestes bearing the ^{*} Arke of the couenant, went before the people.

15 And as they that bare the Arke came vnto Iorden, and the feete of the Priestes that bare the Arke were dipped in the brink of the water, (^{*} for Iorden vsith to fill all his ^f bankes all the time of haruest)

16 Then the waters that came downe from above, stayed and rose vpon an heape, and departed farre from the citie of Adam, that was beside Zaretan: but the waters that came down toward the Sea of the wilderness, euen the salt Sea, failed and were cut off: so the people went right ouer against Iericho.

17 But the Priestes that bare the Arke of the couenant of the Lord, stood drie within Iorden s ready prepared, and all the Israelites went ouer drie, vntill all the people were cleane gone ouer through Iorden.

CHAP. IIIII.

2 God commandeth Ioshua to set vp twelve stones in Iorden, 18 The waters returne to their old course. 20 Other twelve stones are set vp on Gilgal. 22 This miracle must be declared to the posteritie.

And when all the people were wholly gone ouer Iorden, (after the Lord had spoken vnto Ioshua, saying,

2 Take you twelue men out of the people, out of euery tribe a man,

3 And command you them, saying, Take you hence out of the middes of Iorden, out of the place where the Priestes stood in a ^a readinesse, twelue stones, which ye shall take away with you, and leaue them in the ^b lodging where you shall lodge this night)

4 Then Ioshua called the twelue men, whom he had prepared of the children of Israel, out of euery tribe a man,

5 And

g Which was nearest vnto the city.

b We shall be discharged of our othe, if thou doest periege this condition that followeth: if for so shalt thou and thine be deliuered.

i He shall be guilty of his owne death.

k So that others should thinke to escape by the same means.

l Or, farthest from the city.

l To wit, the river Iorden.

a Which according to the Hebrewes was in March, and about 40. dayes after Moses death. b Which time was giuen for to prepare them vnto the Chap. 1. 11.

l Or, smelt.

* Zeph. 1. 2. 7. 11. 12. chap. 7. 15. 1. Jan. 1. 6. 5.

* Chap. 15.

c Examine the stones which were set up in the river.

d By this means in dividing the water.

e Which shall set vp twelve stones in the river.

* 7. 14. 14.

* 1. 11. 11.

* 1. 11. 11.

* 1. 11. 11.

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* 1. 11. 11.

C H A P. V.

5 And Ioshua said vnto them, Go ouer before the Arke of the Lord your God, euen through the middes of Iorden, and take vp euery man of you a stone vpon his shoulder according vnto the number of the tribes of the children of Israel,

6 That this may be a signe among you, that when you children shal aske their fathers in time to come, saying, What *meane* you by these stones?

7 Then ye may answere them, That the waters of Iorden were cut off before the Arke of the Couenant of the Lord: for when it passed through Iorden, the waters of Iorden were cut off: therefore these stones are a memoriall vnto the children of Israel for euer.

8 Then the children of Israel did euen so as Ioshua had commanded, and tooke vp twelve stones out of the middes of Iorden as the Lord had said vnto Ioshua, according vnto the number of the tribes of the children of Israel, and caried them away with them vnto the lodging, and laid them downe there.

9 And Ioshua set vp ^d twelve stones in the middes of Iorden, in the place where the feete of the Priestes, which bare the Arke of the Couenant, stood, & there haue they continued vnto this day.

10 So the Priestes, which bare the Arke, stood in the middes of Iorden, vntill euery thing was finished that the Lord had commanded Ioshua to say vnto the people, according to al that Moses charged Ioshua: then the people hasted & went ouer.

11 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priestes before the people.

12 And the sonnes of Reuben, and the sonnes of Gad, and halfe the tribe of Manasseh went ouer before the children of Israel armed, as Moses had charged them.

13 Euen fourty thousand prepared for warre, went before the Lord vnto battell, into the plain of Iericho.

14 That day the Lord magnified Ioshua in the fight of all Israel, and they feared him, as they feared Moses all the dayes of his life.

15 And the Lord spake vnto Ioshua, saying,

16 Command the Priestes that beare the Arke of the testimonie, to come vp out of Iorden.

17 Ioshua therefore commanded the Priestes, saying, Come ye vp out of Iorden.

18 And when the Priestes that bare the Arke of the Couenant of the Lord, were come vp out of the middes of Iorden, and assoone as the soles of the Priestes feete were set on the drie land, the waters of Iorden returned vnto their place, and flowed ouer all the bankes thereof, as they did before.

19 So the people came vp out of Iorden the tenth day of the first moneth, and pitched in Gilgal, in the Eastside of Iericho.

20 Also the twelve stones, which they tooke out of Iorden, did Ioshua pitch in Gilgal.

21 And hee spake vnto the children of Israel, saying, Where your children shal aske their fathers in time to come, & say, What *meane* these stones?

22 Then ye shall shew your children, and say, Israel came ouer this Iorden on drie land:

23 For the Lord your God dried vp the waters of Iorden before you, vntill ye were gone ouer as the Lord your God did the red Sea, which hee dried vp before vs, till we were gone ouer,

24 That al the people of the world may know that the hand of the Lord is mightie, that ye might feare the Lord your God continually.

^a The Canaanites are afraid of the Israelites. ^b Circumcision is commanded the second time. ^c The Passover is kept. ^d Manna ceaseth. ^e The Angel appeareth vnto Ioshua.

Now when all the Kings of the Amorites, which were beyond Iorden Westward, and al the Kings of the Canaanites which were by the Sea, heard that the Lord had dried vp the waters of Iorden before the children of Israel vntill they were gone ouer their heart fainted, and there was no courage in them any more because of the children of Israel.

2 That same time the Lord said vnto Ioshua, Make thee sharpe knives, and returne, and circumcise the sonnes of Israel the second time.

3 Then Ioshua made him sharpe knives, and circumcised the sonnes of Israel in the hill of the foreskinnes.

4 And this is the cause why Ioshua circumcised all the people, euen the males that came out of Egypt, because all the men of warre were dead in the wilderness by the way after they came out of Egypt.

5 For all the people that came out, were circumcised: but all the people that were borne in the wilderness by the way after they came out of Egypt, were not circumcised.

6 For the children of Israel walked fourtie yeeres in the wilderness, till all the people of the men of war that came out of Egypt, were consumed, because they obeyed not the voyce of the Lord: vnto whom the Lord sware that he would not shewe them the land, which the Lord had sworn vnto their fathers, that he would giue vs, euen a land that floweth with milke and hony.

7 So their sonnes whom he raised vp in their steade, Ioshua circumcised: for they were vncircumcised, because they circumcised them not by the way.

8 And when they had made an end of circumcising all the people, they abode in the places in the campe till they were whole.

9 After, the Lord sayd vnto Ioshua, This day I haue taken away the shame of Egypt from you: wherefore hee called the name of that place, Gilgal, vnto this day.

10 So the children of Israel abode in Gilgal, and kept the feast of the Passouer the fourteenth day of the moneth at euen, in the plaine of Iericho.

11 And they did eat of the corne of the land, on the morow after the Passouer, vnto leavened bread, and parched corne in the same day.

12 And the MAN ceased on the morrow after they had eaten of the corne of the lande, neither had the children of Israel MAN any more, but did eat of the fruite of the lande of Canaan that yeere.

13 And when Ioshua was by Iericho, he lift vp his eyes and looked: and beholde, there stood a man against him, hauing a sword drawn in his hand: and Ioshua went vnto him, & said vnto him, Art thou on our side, or on our aduersaries?

14 And he said, Nay, but as a Captaine of the hoste of the Lord am I now come: then Ioshua fel on his face to the earth, & did worship, and saide vnto him, What sayeth my Lorde vnto his seruant?

15 And the Captaine of the Lords hoste said vnto Ioshua, Loose thy shoe off thy foote: for the place whereon thou standest, is holy: and Ioshua did so.

^a The Amorites were on both sides Iorden, whereof two kings were slain a ready on the side toward Moab.

^{* Exod 4.25.} ^b Forsooke they had leuit it off, about 40 yeeres. ^c Gilgal was so called because they were there circumcised.

^d For they looked daily to remove at the Lords commandement, which thing they that were new circumcised, could not doe without great danger. ^e Num. 14.33.

^e For their fore was so precious, that they were not able to remove. ^f By bringing you into this promised land contrary to the wicked opinion of the Egyptians: or the forsaken, whereby you were like to the Egyptians.

^{* Exod 3.5.} ^b In that Ioshua worshipeth him, he acknowledgeth him to be God: and in that hee calleth himselfe the Lords Captaine, hee declareth himselfe to be Christ.

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CHAP. VI.

3 The Lord instructeth Ioshua what he should doe attaching Jericho. 6 Ioshua commands the priests and warriors what to do. 10 The walls fall. 23 Rahab is saved. 24 All men burne (save gold and metal). 26 The curse of him that buildeth the citie.

a That none could goe out.
b That none could come in.
c For feare of the Iericho.

NOW Iericho was shut vp, and closed, because of the children of Israel, none might goe out nor enter in.

2 And the Lord said vnto Ioshua, Behold, I haue giuen into thine hand Iericho and the King thereof, and the strong men of warre.

3 All ye therefore that be men of warre, shall compass the city, in going round about the city 4 once: thus shall you doe fixe dayes:

d Every day once.

4 And seven priests shal beare seven trumpets of rammes hornes before the Arke: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

e That the conquest might not be assigned to mus power, but to the mercy of God, which with most weak things can overcome that which seemeth most strong.

5 And when they make a long blast with the rams hornes, and ye heare the sound of the trumpet, all the people shall shout with a great shout: then shall the wall of the city fall downe flat, and the people shall ascend vp, every man straight before him.

6 ¶ Then Ioshua the sonne of Nun called the priests & said vnto them, Take vp the Arke of the Couenant, and let seven priests beare seven trumpets of rams hornes before the Arke of the Lord.

f This is chiefly meant by the Remembrance, Gadites, and Iudith the tribe of Manasseth.

7 But he said vnto the people, Go and compass the city: and let him that is armed, go forth before the Arke of the Lord.

8 ¶ And when Ioshua had spoken vnto the people, the seven priests bare the seven trumpets of rams hornes, and went forth before the Arke of the Lord, and blew with the trumpets, and the Arke of the Couenant of the Lord followed them.

g Meaning the reward, wherein was the flunder of the tribe of Dan, Num. 10. 25.

9 ¶ And the men of armes went before the priests, that blew the trumpets: then the gathering hoste came after the Arke, as they went and blew the trumpets.

10 (Now Ioshua had commanded the people, saying, Ye shall not shout, neither make any noise with your voice, neither shall a word proceed out of your mouth, untill the day that I say vnto you, Shout, then shall ye shout)

h For that day.

11 So the Arke of the Lord compassed the citie, and went about it once: then they returned into the host, and lodged in the campe.

12 And Ioshua rose early in the morning, & the priests bare the Arke of the Lord:

i The tribe of Dan was so called, because it marched last, and gathered vp whatsoeuer was left of others.

13 Also seven Priests bare seven trumpets of rammes hornes, and went before the Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the gathering hoste came after the Arke of the Lord, as they went and blew the trumpets.

14 And the second day they compassed the citie once, and returned into the host: thus they did fixe daies.

k Besides every day once for the space of fixe daies.

15 And when the seventh day came, they rose early, even with the dawning of the day, and compassed the citie after the same manner: seven times: only that day they compassed the citie seven times.

16 And when the priests had blown the trumpets the seventh time, Ioshua said vnto the people, Shoute: for the Lord hath giuen you the citie.

l That is appoynted and wholly so he desired.

17 And the citie shall be an execrable thing, both it, and all that are therein, vnto the Lord: onely Rahab the harlot shall liue, & shee, and all that are with her in the house: for shee hid the

m Chap. 3. 4.

messengers that we sent.

18 Notwithstanding, be ye ware of the execrable thing, lest ye make your selues execrable, and in taking of the execrable thing, make also the hoste of Israel execrable, and trouble it.

19 Bural siluer, and gold, and vessels of brasie, and yron shalbe consecrate vnto the Lord, and shal come into the Lords treasure.

20 So the people shouted, whē they had blown trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shout: and the wall fell downe flat: so the people went vp into the citie, every man straight before him: and they tooke the citie.

21 And they utterly destroyed all that was in the citie, both man and woman, yong, and olde, and oxe, and sheepe, and asse, with the edge of the sword.

22 But Ioshua had said vnto the two men that had spied out the countrey, Goe into the harlots house, and bring out thence the woman, and all that seee hath, as ye sware to her.

23 So the yong men that were spies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that shee had: also they brought out all her family, and put them without the host of Israel.

24 After, they burnt the city with fire, and all that was therein: onely the siluer and the golde, and the vessels of brasie and yron, they put vnto the treasure of the house of the Lord.

25 So Ioshua saved Rahab the harlot, and her fathers household, and all that shee had, and shee dwelt in Israel, even vnto this day, because shee had hid the messengers, which Ioshua sent to spie out Iericho.

26 ¶ And Ioshua sware at that time, saying, Cursed be the man before the Lord, that riseth vp, and buildeth the city of Iericho: hee shal lay the foundation thereof in his eldest sonne, and in his yongest sonne shall he let vp the gates of it.

27 So the Lord was with Ioshua, and he was famous throughout all the world.

CHAP. VII.

1 The Lord is angry with Achan. 4 They of Ai put the Israelites to flight. 6 Ioshua prayeth to the Lord. 16 Ioshua enquireth out him that sinned, and stoneth him and all his.

BUT the children of Israel committed a trespass: in the communicate thing: for Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah, tooke of the communicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

2 And Ioshua sent men from Iericho to Ai, which is beside Bethuon, on the Eastside of Bethel, and spake vnto them, saying, Go vp, and view the countrey. And the men went vp and viewed Ai,

3 And returned to Ioshua, and sayd vnto him, Let not all the people go vp, but let as it were two or three thousand men go vp, and smite Ai, and make not all the people to labour thither, for they are few.

4 So there went vp thither of the people about three thousand men, and they fled before the men of Ai.

5 And the men of Ai smote of them vpon a thirty and sixe men: for they chafed them from before the gate vnto Shebarim, and smote them in the going downe: wherefore the hearts of the people melted away like water.

6 ¶ Then

6 ¶ Then Ioshua rent his clothes, and fell to the earth vpon his face before the Arke of the Lord, until the euening, bee, and the Elders of Israel, and put dust vpon their heads.

7 And Ioshua sayd, Alas, O Lord God, wherefore hast thou brought this people ouer Iorden, to deliuer vs into the hand of the Amorites, and to destroy vs? would God wee had bene content to dwell on the other side Iorden.

8 Oh Lord, what shal I say, when Israel turne their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shal heare of it, and shall compass vs, and destroy our name out of the earth: and what wilt thou doe vnto thy mightie Name?

10 ¶ And the Lord said vnto Ioshua, Get thee vp: wherefore leyest thou thus vpon thy face?

11 Israel hath sinned, and they haue transgressed my couenant, which I commanded them: for they haue euen taken of the excommunicate thing, and haue also stolen, and dissembled also, and haue put it euen with their owne stuffe.

12 Therefore the children of Israel cannot stand before their enemies, but haue turned their backs before their enemies, because they be execrable: neither wil I be with you any more, except ye destroy the excommunicate from among you.

13 Yp therefore, sanctifie the people, and say, Sanctifie your selues against to morow: for thus saith the Lord God of Israel, There is an execrable thing among you, O Israel, therefore yee cannot stand against your enemies, until ye haue put the execrable thing from among you.

14 In the morning therefore ye shall come according to your tribes, and the tribe which the Lord taketh, shall come according to the families: and the family which the Lord shall take, shall come by the households: and the household which the Lord shall take, shall come man by man.

15 And he that is taken with the excommunicate thing, shall be burnt with fire, hee, and all that he hath, because he hath transgressed the couenant of the Lord, and because he hath wrought folly in Israel.

16 ¶ So Ioshua rose vp early in the morning, and brought Israel by their tribes: and the tribe of Iudah was taken.

17 And he brought the families of Iudah, and tooke the family of the Zarhies, and he brought the family of the Zarhites, man by man, and Zabdi was taken.

18 And he brought his household, man by man, and Achan the sonne of Carni, the sonne of Zabdi, the sonne of Zerach of the tribe of Iudah was taken.

19 Then Ioshua said vnto Achan, My sonne, I beseech thee, giue glory to the Lord God of Israel, and make confession vnto him, and shew me now what thou hast done: hide it not from me.

20 And Achan answered Ioshua, and said, In deede I haue sinned against the Lord God of Israel, and thus, and thus haue I done.

21 I saw among the spoile a goodly Babylonish garment, and two hundred shekels of siluer, and a wedge of gold of fiftie shekels weight, and I coueted them, and tooke them: and behold, they lie hidde in the earth in the mids of my tent, and the siluer vnder it.

22 ¶ Then Ioshua sent messengers, which ran vnto the tent, and behold, it was hid in his tent, and the siluer vnder it.

23 Therefore they tooke them out of the tent, and brought them vnto Ioshua, and vnto all the children of Israel, and laid them before the Lord.

24 Then Ioshua tooke Achan the sonne of Zerach, and the siluer, and the garment, and the wedge of gold, and his sonnes, and his daughters, and his oxen, and his asses, and his sheepe, and his tent, and all that hee had: and all Israel with him brought them vnto the valley of Achor.

25 And Ioshua said, In as much as thou hast troubled vs, the Lord shall trouble thee this day: and all Israel threw stones at him, and burned them with fire, and stoned them with stones.

26 And they cast vpon him a great heape of stones vnto this day: and so the Lord turned from his fierce wrath: therefore hee called the name of that place, The valley of Achor, vnto this day.

CHAP. VII.

1 The siege, 19 and winning of Ai. 29 The king thereof is hanged. 30 Ioshua setteth up an Altar. 32 He wreatheth the Law vpon stones, 35 and readeth it to all the people.

After, the Lord said vnto Ioshua, Feare not, neither be thou faint hearted: take all the men of warre with thee and arise, go vp to Ai: behold, I haue giuen into thine hand the King of Ai, and his people, and his citie, and his land.

2 And thou shalt doe to Ai and to the king thereof, as thou diddest vnto Jericho and to the king thereof: neuertheless the spoyle thereof and the cattell thereof shal ye take vnto you for a pray: thou shalt lie in wait against the city on the backside thereof.

3 ¶ Then Ioshua arose, and all the men of warre to gee vp against Ai: and Ioshua chose out thirty thousand strong men, and valiant, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall lie in wait against the city on the backside of the city: goe not very farre from the citie, but be ye all in a readinesse.

5 And I and all the people that are with me, will approach vnto the city: and when they shall come out against vs, as they did at the first time, then will we flee before them.

6 For they will come out after vs, till we haue brought them out of the citie: for they will say, They flee before vs as at the first time: so we will flee before them.

7 Then you shall rise vp from lying in wait, and destroy the city: for the Lord your God will deliuer it into your hand.

8 And when ye haue taken the city, yee shall set it on fire: according to the commandement of the Lord shall ye doe: behold, I haue charged you.

9 ¶ Ioshua then sent them forth, and they went to lie in wait, and abode betweene Beth-el and Ai, on the West side of Ai: but Ioshua lodged that night among the people.

10 And Ioshua rose vp early in the morning, and numbered the people: and he and the Elders of Israel went vp before the people against Ai.

11 Also all the men of warre that were with him went vp and drew neere, and came against the citie, and pitched on the North side of Ai: and there was a valley betweene them and Ai.

12 And hee tooke about fise thousand men, and set them to lie in wait betweene Beth-el and Ai, on the West side of the citie.

13 And the people set all the hoste that was on the North side against the city, and the liars in

for perphr. 1 Some read, a plate: others, a rod, and some a tongue.

m The iudgement only appertaineth to God, and to whom he will re- uen-ge, to man he hath commended not to punish the child for the fathers fault, Deut. 24. 16.

n He declarerh that this is Gods iudgement: be- cause hee had offended, and caused others to be sinned.

* Deut. 32. 35. and 7. 18.

* Chap. 6. 31.

* Deut. 30. 14.

a Meaning, on the West side, as ver. 9.

b God would not destroy Aiyas citie, as Jericho, to the intent that other nations might see: the power and police of his people.

for, drive out (the inhabitants) of the citie.

c With the rest of the armie.

d That is, viewed, or surveyed them, and setteth in aray.

e He sent them few that the other which lay in ambush might not be discouraged.

f To the intent that they in the cite might the better discouert his armie.

g As they which failed to flee for feare.

h On lift vp the banner, to signifie when they shall invade the cite.

i Or, towards the house.

j Which came out of the ambush.

* Deut. 7.2.

k For the first, which they had before f t in the citie, was not to signifie vnto Ioshua that they were cured.

* Num. 3. 22, 26. as ver 2.

l That it could neuer be built againe.

m According as it was commanded, Deut. 2. 12.

* Chap. 7. 5, 6.

waite on the West, against the city: and Ioshua went the same night into the mids of the valley.

14 ¶ And when the king of Ai saw it, then the men of the city halted and rose vp early, and went out against Israel to battell, he and all his people, at the time appointed, before the plaine: for hee knew not that any lay in wait against him on the backside of the cite.

15 Then Ioshua and all Israel as beaten before them, fled by the way of the wildeerneise.

16 And all the people of the city were called together to pursue after them: and they pursued after Ioshua, and were drawn away out of the cite.

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 Then the Lord said vnto Ioshua, Stretch out the speare that is in thine hand, toward Ai: for I will giue it into thine hand: and Ioshua stretched out the speare that hee had in his hand, toward the cite.

19 And they that lay in wait, arose quickly out of their place, and ranne as soone as hee had stretched out his hand, and they entered into the cite, and tooke it, and halted, and set the city on fire.

20 And the men of Ai looked behinde them, and saw it: for loe, the smoke of the city ascended vp || to heauen, and they had || no power to flee this way or that way: for the people that fled to the wildeerneise, turned backe vpon the pursuers.

21 When Ioshua and all Israel sawe that they that lay in waite, had taken the cite, and that the smoke of the cite mounted vp, then they turned againe and slew the men of Ai.

22 Also the other issued out of the cite against them: so were they in the middes of Israel, these being on the one side, and the rest on the other side: and they slew them, so that they let none of them * remaine nor escape.

23 And the King of Ai they tooke aline, and brought him to Ioshua.

24 And when Ishaal had made an end of slaying all the inhabitants of Ai in the field, that is, in the wilderness where they chased them, and when they were all fallen on the edge of the sword, vntill they were consumed, all the Israelites returned vnto Ai, and smote it with the edge of the sword.

25 And all that fell that day, both of men and women, were twelue thousand, euen all the men of Ai.

26 For Ioshua drewe not his hand backe againe which he had stretched out with the speare, vntill he had vtterly destroyed all the inhabitants of Ai.

27 * Only the cattell and the spoyle of this city, Ishaal tooke for a pray vnto himselfe, according vnto the word of the Lorde, which hee commanded Ioshua.

28 And Ioshua burnt Ai, and made it an heape for euer, and a wildeerneise vnto this day.

29 And the king of Ai hee hanged on a tree, vnto the euening. And as soone as the sunne was downe, Ioshua commanded m that they should take his carkeis downe from the tree, and cast it at the entring of the gate of the cite, and lay thereon a great heape of stones, that remaineth vnto this day.

30 ¶ Then Ioshua built an altar vnto the Lord God of Israel, in mount Ebal,

31 As Moses the seruant of the Lord had commanded the children of Israel, as it is written in the * booke of the Lawe of Moses, an altar of whole stone, ouer which no man had lift an yron: and they offered thereon burnt offerings vnto the Lord, and sacrificed peace offerings.

32 Also he wrote there vpon the stones, a remembrance of the Lawe of Moses, which hee wrote in the presence of the children of Israel.

33 And all Israel (and their Elders, and officers and their Iudges stood on this side of the Arke, and on that side, before the Priests of the Leuites, which bare the Arke of the covenant of the Lord) as well the stranger, as hee that is borne in the country: halfe of them were ouer against mount Gerizim, and halfe of them ouer against mount Ebal, as Moses the seruant of the Lord had commanded before, that they should blesse the children of Israel.

34 Then afterward he read all the wordes of the Law, the blessings and cursings, according to all that is written in the booke of the Law.

35 There was not a worde of all that Moses had commanded, which Ioshua read not before all the Congregation of Israel, as well before the women and the children, as the stranger that was conuerfant among them,

CHAP. IX.

1 Diuers Kings assemble themselves against Ioshua. 2 The craft of the Gibeonites. 3 Ioshua maketh a league with them. 4 For their craft they are condemned to perpetual banishment.

And when all the Kings that were beyond Iordan, in the mountaines and in the valleys, and by all the coastes of the great Sea ouer against Iebanon (as the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hiuities, and the Iebusites) heard thereof,

2 They gathered themselves together, to fight against Ioshua, and against Israel with one accord.

3 ¶ But the inhabitants of Gibeon heard what Ioshua had done vnto Iericho, and to Ai.

4 And therefore they wrought craftily: for they went, and fained themselves ambassadours, and tooke old sackes vpon their asses, and old bottles for wine, both rent and empty bound vp,

5 And olde shoes and clouted vpon their feete: also the raiment vpon them was old, and all their prouision of bread was dried, and moulded.

6 So they came vnto Ioshua into the hoste to Gilgal, and said vnto him, and vnto the men of Israel, We be come from a far country: now therefore make a league with vs.

7 Then the men of Israel said vnto the Hiuities, It may bee that thou dwellest among vs, how then can I make a league with thee?

8 And they sayd vnto Ioshua, We are thy seruants. Then Ioshua said vnto them, Who are ye? and whence come ye?

9 And they answered him, From a very farre country thy seruants are come for the Name of the Lord thy God: for we haue heard his fame and all that he hath done in Egypt.

10 And all that he hath done to the two kings of the Amorites that were beyond Iordan, to Sihon king of Hesbbon, and to Og king of Basan, which were at Ashtaroth.

11 Wherefore our elders, and all the inhabitants of our country spake to vs saying, Take vi-tailles with you for the iourney, and go to meete them,

* Exodus 24. 12.

m Mithras, a god of the Persians, which was the same as the whole law.

n Deut. 10. 1, 2.

o Deut. 10. 1, 2.

p Deut. 10. 1, 2.

q Deut. 10. 1, 2.

r Deut. 10. 1, 2.

s Deut. 10. 1, 2.

t Deut. 10. 1, 2.

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aj Deut. 10. 1, 2.

ak Deut. 10. 1, 2.

them and say vnto them, Wee are your seruants: now therefore make ye a league with vs.

12 This our bread we tooke it hote with vs for victuals out of our houses, the day we departed to come vnto you: but now behold, it is dried, and it is moulded.

13 Also these bottles of wine which we filled, were new, and loe, they be rent, and these our garments, and our shoes are old, by reason of the exceeding great iourney.

14 ¶ And the 9 men accepted their tale concerning their victuals, and counselled not with the mouth of the Lord.

15 So Ioshua made peace with them, & made a league with them, that he would suffer them to liue also the Princes of the Congregation sware vnto them.

16 ¶ But at the end of three daies, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel tooke their iourney, & came vnto their cities the third day, and their cities were Gibeon, and Chephirah, and Beeroth, and Kiriath-earim.

18 And the children of Israel slew them not, because the Princes of the Congregation had sworne vnto them by the Lord God of Israel: wherefore all the Congregation murmured against the Princes.

19 Then all the Princes said vnto all the Congregation, Wee haue sworne vnto them by the Lord God of Israel: now therefore we may not touch them.

20 But this we will doe to them, and let them liue, lest the wrath be vpon vs, because of the oath which we sware vnto them.

21 And the Princes said vnto them againe, Let them liue, but they shall hew wood, and drawe water vnto all the Congregation, as the Princes appoint them.

22 Ioshua then called thens, and talked with them, and said, Wherefore haue yee beguiled vs, saying, Wee are very farre from you, when yee dwell among vs?

23 Now therefore yee are cursed, and these shall none of you be freed from being bond men, and hewers of wood, and drawers of water for the house of my God.

24 And they answered Ioshua, and said, Because it was told thy seruants, that the Lord thy God had commanded his seruant Moses to saye you all the land, & to destroy all the inhabitants of the land out of your sight, therefore wee were exceeding sore afraid for our liues at the presence of you, and haue done this thing:

25 And behold now, we are in thine hand: do as it seemeth good and right in thine eyes to doe vnto vs.

26 Euen so did he vnto them, and deliuered them out of the hand of the children of Israel, that they slew them not.

27 And Ioshua appointed them that same day to be hewers of wood, & drawers of water for the Congregation, and for the altar of the Lord vnto this day, in the place which he should chuse.

CHAP. X.

Five kings make warre against Gibeon whom Ioshua discomfitteth. 1 The Lord raised battell for vs, and we many. 12 The Sunne standeth at Ioshuas prayer. 25 The five kings are hanged. 29 Many wot cities and kings are destroyed.

NOW when Adoni-zedek king of Ierusalem had heard how Ioshua had taken Ai and had destroyed it, (for as he had done to Iericho and to the king thereof, so he had done to Ai and to the king thereof) and how the inhabitants of Gibeon had made peace with Israel, and were among them,

2 Then they feared exceedingly: for Gibeon was a great citie, as one of the royall cities: for it was greater then Ai, and all the men thereof were mightie.

3 Wherefore Adoni-zedek king of Ierusalem sent vnto Hoham king of Hebron, and vnto Piram king of Iarmuth, and vnto Iapia king of Lachish, and vnto Debir king of Eglon, saying,

4 Come vp vnto mee, and helpe me, that wee may smite Gibeon: for they haue made peace with Ioshua and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, and the king of Eglon, gathered themselues together, and went vp, they with all their hostes, and besieged Gibeon, and made warre against it.

6 And the men of Gibeon sent vnto Ioshua, cūen to the host to Gilgal, saying, Withdraw not thine hand from thy seruants: come vp to vs quickly, and helpe vs, for all the kings of the Amorites, which dwell in the mountaines, are gathered together against vs.

7 So Ioshua ascended from Gilgal, he, and all the people of warre with him, and all the men of might.

8 ¶ And the Lord said vnto Ioshua, ¶ Feare them not: for I haue giuen them into thine hands: none of them shall stand against thee.

9 Ioshua therefore came vnto them suddenly: for he went vp from Gilgal all the night.

10 And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth vp to Beth-horon, and smote them to Azekah, and to Makkedah.

11 And as they fled from before Israel, and were in the going down to Beth-horon, the Lord cast downe great stones from heauen vpon them, vntil Azekah, and they died: they were more that died with the hailstones, then they whom the children of Israel slew with the sword.

12 ¶ Then spake Ioshua to the Lord, in the day when the Lord gaue the Amorites before the children of Israel, and hee said in the sight of Israel, ¶ Sunne, stay thou in Gibeon, and thou moone, in the valley of Aialon.

13 And the Sunne abode, and the moone stood still, vntill the people auenged themselues vpon their enemies: (is not this written in the booke of Iasher?) so the Sunne abode in the middes of the heauen, and hastened not to goe downe for a whole day.

14 And there was no day like that before it, nor after it, that the Lord heard the voice of a man for the Lord fought for Israel.

15 ¶ After, Ioshua returned, and all Israel with him vnto the campe of Gilgal:

16 But the five kings fled and were hid in a caue at Makkedah.

17 And it was tolde Ioshua, saying, The five kings are found hid in a caue at Makkedah.

18 Then Ioshua said, Route great stoues vpon the

* Chap. 6. 15, 22.
* Chap. 8. 32 & 39.

a That is Lord of iudicis yraus take to themselues glorious names, when indeed they be very enemies against God and all milice.

b So enuious the wicked are, when any depart from thei hand.

c Ioshua should haue thought that God had sent his great power against him for his vnlawfull league with the Gibeonites, the Lord here strenghteneth him.

d So we see that all things serue to execute Gods vengeance against the wicked.

* J. 4. 8. 31. actus 46. 45.

e Some read in the booke of the righteous, meaning Moses: the Childre test read in the booke of the Law, but it is like that it was a booke thus named, which is now lost. f By taking away the enemies hearts and destroying them with holie stones.

f The wicked haue no mercy, nor spare to lette for their sin police, when they will decrease the seruants of God.

g Some thinke that the libe were one of their victuals, and so made a league with them.

h From Gilgal.

i Ioshua left for their limits the place of God should have light upon them all.

k This doeth not establish that the law is toward his, which would not punish them for their fault.

l For the uses of the Tabernacle and of the temple when it shall be built.

* Deut. 7. 1.

m Who were intended to put them to death for sinners of Gods law. n This is for the benefit of the people, as ver. 13.

the mouth of the caue, and set men by it for to keepe them.

19 But stand ye not still: follow after your enemies, and I smite all the hindmost, suffer them not to enter into the cities: for the Lord your God hath giuen them into your hand.

20 And when Ioshua and the children of Israel had made an end of slaying them with an exceeding great slaughter till they were confumed, and the rest that remained of them were entred into walled cities,

21 Then all the people returned to the campe, to Ioshua at Makkedah in peace: no man moued his tongue against the children of Israel.

22 After, Ioshua said, Open the mouth of the caue, & bring out these five kings vnto mee forth of the caue.

23 And they did so, & brought out those five kings vnto him forth of the caue, *even* the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, and the king of Eglon.

24 And when they had brought out those kings vnto Ioshua, Ioshua called for all the men of Israel, and said vnto the chiefe of the men of war, which went with him, Come neere, set your feete vpon the neckes of these kings, and they came neere, and fet their feete vpon their neckes.

25 And Ioshua said vnto them, Feare not, nor be faint hearted, but be strong and of a good courage: for thus will the Lord doe to all your enemies, against whom ye fight.

26 So then Ioshua smote them, & slew them, and hanged them on five trees, and they hanged still vpon the trees vntill the euening.

27 And at the going downe of the sunne, Ioshua gaue commandement, that they should take them downe off the trees, and cast them into the caue (wherein they had bene hid) and they laid great stones vpon the caues mouth, *which remain* vntill this day.

28 ¶ And that same day Ioshua tooke Makkedah and smote it with the edge of the sword, and the king thereof destroyed he with them, and all the foules that were therein, he let none remaine: for he did to the king of Makkedah as he had done vnto the king of Iericho.

29 Then Ioshua went from Makkedah, and al Israel with him vnto Libnah, and fought against Libnah.

30 And the Lord gaue it also, and the king thereof into the hand of Israel: and he smote it with the edge of the sword, and all the foules that were therein: he let none remaine in it: for he did vnto the king thereof, as he had done vnto the king of Iericho.

31 ¶ And Ioshua departed from Libnah, and al Israel with him vnto Lachish, and besieged it, and assaulted it.

32 And the Lord gaue Lachish into the hand of Israel, which tooke it the second day, & smote it with the edge of the sword, and all the foules that were therein, according to all as he had done to Libnah.

33 ¶ Then Horam king of Gezer came vp to helpe Lachish: but Ioshua smote him and his people, vntill none of his remained.

34 ¶ And from Lachish Ioshua departed vnto Eglon, and al Israel with him, and they besieged it, and assaulted it.

35 And they tooke it the same day, and smote

it with the edge of the sword, and all the foules that were therein: hee vterly destroyed the same day, according to all that he had done to Lachish.

36 Then Ioshua went vp from Eglon, and al Israel with him vnto Hebron, and they fought against it.

37 And when they had taken it, they smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the foules that were therein: he left none remaining, according to all as he had done to Eglon: for he destroyed it vterly, and all the foules that were therein.

38 ¶ So Ioshua returned, and al Israel with him to Debir, and fought against it.

39 And when he had taken it, and the king thereof, and all the cities thereof, they smote them with the edge of the sword, and vterly destroyed all the foules that were therein: hee let none remaine: as he did to Hebron, so hee did to Debir, and to the king thereof, as hee had also done to Libnah, and to the king thereof.

40 ¶ So Ioshua smote all the hill countreys, and the South countreys, and the valleys, and the hill sides, and all their kings, and let none remaine, but vterly destroyed euery foule, as the Lord God of Israel had commanded.

41 And Ioshua smote them from Kadesh-barnea vnto Azzah, and al the countrey of Goshen, *even* vnto Gibeon.

42 And all these kings, and their land did Ioshua take at our time, because the Lord God of Israel fought for Israel.

43 Afterward, Ioshua and al Israel with him returned vnto the campe in Gilgal.

CHAP. XI.

2 *Diuers kings and cities, and countreys overcome by Ioshua.* 13 *Ioshua did all that Moses had commanded him.* 20 *God barmeth the enemies hearts: that they might be destroyed.*

And when Iabin king of Hazor had heard this, then he sent to Iobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

2 And vnto the kings that were by the North in the mountaines and plaines toward the South side of Cinneroth, and in the valleys, and in the borders of Dor Westward,

3 And vnto the Canaanites, both by East, and by West, and vnto the Amorites, and Hittites, and Perizzites, and Iebusites in the mountaines, and vnto the Hittites vnder Hermon in the land of Mizpeh.

4 And they came out, and all their hosts with them, many people, as the fane that is on the sea shore, for multitude, with horses and charets exceeding many.

5 So all these kings met together, and came and pitched together at the waters of Merom, for to fight against Israel.

6 ¶ Then the Lord said vnto Ioshua Bee not afraide for them: for to morrow about this time will I deliuer them all flaine before Israel: thou shalt drough their horses, and burne their charets with fire.

7 Then came Ioshua and al the men of warre with him, against them, by the waters of Merom suddenly, and fell vpon them.

8 And the Lord gaue them into the hand of Israel: and they smote them, & chased them vnto great Zidon, and vnto Mifrephothmaim, & vnto the valley of Mizpeh Eastward, & smote them vntill they had none remaining of them.

¶ Ios. ch. 11. v. 23.

¶ Or in facie, so that none gaue them as much as an evil word.

¶ Signifying what should become of the rest of Gods enemies, seeing that kings themselves were not spared.

¶ Deut. 31. 23. chap. 8. 19.

¶ Ioshua taketh Makkedah.

¶ Or, euery person.

¶ Chap. 6. 31.

¶ Libnah is taken.

¶ Or, persons.

¶ Lachish is taken.

¶ The King of Gezer is slaine.

¶ Eglon is taken.

¶ Hebron is taken.

¶ Debir is taken.

¶ Some say, the king of the hill sides.

¶ Deut. 31. 23.

¶ In our hand.

¶ Wherein was, when they were taken in the victorie.

¶ The name of the king of the North.

¶ That is, the king of the North.

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9 And Ioshua did vnto them as the Lorde bade him: hee houghed their hories, and burnt their charres with fire.

10 ¶ At that time also Ioshua turned backe, and tooke Hazor, and smote the King thereof with the sword: for Hazor before time was the head of all those kingdomes.

11 Moreover they smote all the ^f persons that were therein with the edge of the sword, vterly destroying ^{all}, leauing none aliue, and hee burnt Hazor with fire.

12 So all the cities of those kings, and all the kings of them did Ioshua take, and smote them with the edge of the sword, and vterly destroyed them, * as Moses the seruant of the Lorde had commanded,

13 But Israel burnt none of the cities that stood still in their strength, saue Hazor onely, that Ioshua burnt.

14 And all the spoylè of these cities and the cattel the children of Israel tooke for their praye, but they smote euery ^h man with the edge of the sword vntill they had destroyed them, not leauing one aliue.

15 ¶ As the Lord * had commaunded Moses his seruant, so did Moses * command Ioshua, and so did Ioshua: he left nothing vndone of all that the Lord had commanded Moses.

16 So Ioshua tooke all this land of the mountaines, and all the South, and all the land of Goshen, and the low countrey, and the plaine, and the ^h mountaine of Israel, and the low countrey of the same,

17 From the mount ^h Halak, that goeth vp to Seir, euen vnto ^h Baal-gad in the valley of Lebanon, vnder mount Hermon: and all their Kings he tooke, and smote them, and slew them.

18 Ioshua made war long time with all those Kings,

19 Neither was there any city that made peace with the children of Israel, * saue those Hiuities that inhabited Gibeon: all ^{other} they tooke by battell.

20 For it came of the Lord, to ^h harden their hearts that they should come against Israel in battell, to the intent that they should destroy them vterly, and shew them no mercy, but that they should bring them to nought, * as the Lord had commanded Moses.

21 ¶ And that same season came Ioshua, and destroyed the Anakims out of the mountaines: as out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all the mountaines of Israel: Ioshua destroyed them vterly with their cities.

22 There was no Anakim left in the lande of the children of Israel, onely in Azzah, ^h in Gath, and in Ashdod were they left.

23 So Ioshua tooke the whole land, according to all that the Lord had said vnto Moses: and Ioshua gaue it for an inheritance vnto Israel * according to their portions through their tribes: then the land was at rest without warre.

CHAP. XIII.

1. 7 What Kings Ioshua and the children of Israel killed on both sides of Iordan. 24. Which were in number thirtie and one.

And these are the Kings of the land, which the children of Israel smote and possessed their land, on the * other side Iordan toward the rising of the sunne, from the riuier Arnon, vnto mount Hermon, and all the plaine Eastward.

2 * Sihon King of the Amorites, that dwelt in Heshbon, hauing dominion from Arer, which is beside the riuier of Arnon, and from the middle of the riuier, and from halfe Gilead vnto the riuier Iabbok, in the border of the children of Ammon.

3 And from the plaine vnto the sea of Cinne-roth Eastward, and vnto the sea of the ^h plaine, euen the salt sea Eastward, the way to Beth-jeshimoth, and from the South vnder the ^h springs of * Pifgah.

4 ¶ They conquered also the coast of Og king of Bashan of the * remnant of the gyants, which dwelt at Ashtaroth, and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, vnto the border of the Geshurites, and the Maachathites, and halfe Gilead, euen the border of Sihon-king of Heshbon.

6 Moses the seruant of the Lord, and the children of Israel smote them: * Moses also the seruant of the Lord gaue ^{their} land for a possession vnto the Reubenites, & vnto the Gadites, and to halfe the tribe of Manasseh.

7 ¶ These also are the kings of the countrey, which Ioshua and the children of Israel smote on this side Iordan, Westward from Baal-gad in the valley of Lebanon, euen vnto the mount ^h Halak that goeth vp to Seir, and Ioshua gaue it vnto the tribes of Israel for a possession, according to their portions:

8 In the mountaines, and in the valleyes, and in the plaines, and in the ^h hill sides, and in the wilderness, & in the South, ^{where} were the Hittites, the Amorites, and the Canaanites, and Perezites, and Hiuities, and the Iebusites.

9 ¶ The King of Iericho was one: * the King of Ai, which is besides Beth-el, one:

10 * The King of Ierusalem, one: the King of Hebron, one:

11 The King of Iarmuth, one: the King of Lachish, one:

12 The King of Eglon, one: the * King of Gazer, one:

13 The * King of Debir, one: the King of Geder, one:

14 The King of Hormah one: the King of Arad, one:

15 The * King of Libnah one: the King of Adullam, one:

16 The * King of Makkedah, one: the King of Beth-el, one:

17 The King of Tappuah one: the King of Hapher, one:

18 The King of Aphek, one: the King of Latharon, one:

19 The King of Madon, one: the * King of Hazor, one:

20 The King of Shimron-meron, one: the King of Achthaph, one:

21 The King of Taanach one: the King of Megiddo, one:

22 The King of Kedesh, one: the King of Iokneam ^h of Carmel, one:

23 The King of Dor, in the countrey of Dor, one: the King of the * nations of Gilgal, one:

24 The King of Tirzah, one. All the Kings were thirtie and one.

CHAP. XIII.

3 The boarders and coastes of the land of Canaan. 8 The possession of the Reubenites, Gadites, and of halfe the tribe of Manasse. 14. The Lordin inheritance of Levi. 22 Balac was slaine.

L 3

Now

* Num. 21. 24
deut. 3. 6.

¶ Or, wilderness.

¶ Or, hill sides.

* Deut. 3. 17.
and 4. 49.

* Deut. 3. 12.
chap. 13. 14.

* Num. 32. 29.
deut. 3. 12.
chap. 13. 8.

b. Reade chap. 19
verse 17.

¶ Or, in Ashdod.

* Chap. 4. 4.
* Chap. 8. 19.
* Chap. 10. 33.

* Chap. 10. 33.

Chap. 10. 33.

* Chap. 10. 33.

* Chap. 10. 33.

* Chap. 21. 20.

¶ Or, more unto
Carmel.
¶ Gen. 47.

f. Robt. men, women
and children.

¶ Num. 33. 54.
deut. 7. 2.

¶ Which were
slaine by Iosua
and not burnt
by warre.

¶ All mountaine.

¶ Gen. 24. 11.

¶ Gen. 7. 2.

¶ That is, Samaria.

¶ So called, be-
cause it was bare
and without trees.
¶ Or, the valley of
Gad.

¶ Chap. 9.

¶ That is to give
them rest to
domesticities and
therefore they
could not but re-
sist against God
and his chosen
people.

¶ Out of the
which came Goli-
ath. Sam. 17. 4.

¶ Num. 33. 53, 54.

¶ From Gilgal
where Ioshua
camped.

a Being almost an hundred and ten yeeres old.

f Ebr. women into yeeres.

b After that the women are out-come.

g Or borders.

h Ebr. tribes.

i Ebr. upon the face of Egypt.

j Ebr. Mevab.

k Or she plain of Gad.

l Reade Chap. xi. 8.

m Num. xi. 33. deut. 3. 1. 2. 3. 4.

n Or valley.

o Deut. 3. 11. chap. 32. 4.

p Because they destroyed not all as God had commanded, they that rema. ned were suereward pricks to hurt them.

Num. 35. 1. chap. 35. 12. iudg. 2. 3.

q I will live by the facilities.

Num. 18. 31.

r Or his places of Baal.

s Or, the valley.

t Deut. 3. 17.

u Num. 31. 8.

NOW when Ioshua was olde, and ^a stricken in yeeres, the Lord said vnto him, Thou art old & growen in age, and there remaineth exceeding much land to be ^b possessed:

2 This is the land that remaineth, all the ^c || regions of the Philistims, and all Gefhuri.

3 From ^d Nilus which is ^e in Egypt, euen vnto the borders of Ekron Northwards: this is couēd of the Canaanites, euen siue Lordships of the Philistims, the Azzithites, and the Ashdodites, the Ephelonites, the Gittites, and the Ekronites, and the Auites:

4 From the South, all the land of the Canaanites, and the ^f caue that is beside the Sidonians, vnto Aphek, and to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanon toward the sunne rising from ^g Bahal-gad vnder mount Hermon, vntill one come to Hamath.

6 All the inhabitants of the mountaines from Lebanon vnto ^h Misrephothaim, and all the Sidonians, I will cast them out from before the children of Israel: only diuide thou it by lot vnto the Israelites, to inherit, as I haue commanded thee.

7 Now therefore diuide this land to inherite, vnto the nine tribes, and to the halfe tribe of Manasseh.

8 For with ⁱ halfe thereof the Reubenites & the Gadites haue receiued their inheritance, ^j which Moses gaue them beyond Iorden Eastward, euen as Moses the seruant of the Lord had giuen them.

9 From Aroer that is on the brinke of the riuer Arnon, and from the citie that is in the mids of the ^k || riuer, and all the plaine of Medeba vnto Dibon,

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, vnto the borders of the children of Ammon,

11 And Gilead, and the borders of the Gefhurites and of the Maachathites, and all mount Hermon, with all Bashan vnto Salcah:

12 All the kingdome of Og in Bashan, which reigned in Aiharoth and in Edrei: (who remained of the ^l rest of the gyants) for these did Moses smite, and cast them out.

13 But the children of Israel ^m expelled not the Gefhurites nor the Maachathites: but the Gefhurites and the Maachathites dwel among the Israelites euen vnto this day.

14 Onely vnto the tribe of Leui he gaue none inheritance, ⁿ but the sacrifices of the Lord God of Israel are ^o his inheritance, as he said vnto him.

15 ^p ¶ Moses then gaue vnto the tribe of the children of Reuben inheritance, according to their families.

16 And their coast was from Aroer, that is on the brinke of the riuer Arnon, and from the citie that is in the mids of the riuer, and all the plaine which is by Medeba:

17 Heshbon with all the cities thereof, that are in the plaine: Dibon and ^q Ramoth-baal, and Beth-baal-meon:

18 And Jahazah, & Kedemoth, & Mephaath:

19 Kiriat-haim also, and Sibmah, and Zereth-shahar in the mount of ^r Emek:

20 And Beth-peor, and ^s Aihdath-pigah, and Beth-ieshimoth:

21 And all the cities of the plaine, and all the kingdome of Sihon King of the Amorites, which reigned in Heshbon, whom Moses ^t smote with the Princes of Midian, Eni, and Rekem, and Zur, and Hur, and Reba, the dukes of Sihon, dwelling

in the country.

22 And ^u Balaa the sonne of Beor the sooth-sayer did the children of Israel slay with the sword, among them that were slaine.

23 And the border of the children of Reuben was Iorden with the coastes. This was the inheritance of the children of Reuben according to their families, with the cities and their villages.

24 ^v ¶ Also Moses gaue inheritance vnto the tribe of Gad, euen vnto the children of Gad according to their families.

25 And their coasts were Iazer, and all the cities of Gilead, and halfe the land of the children of Ammon vnto Atoer, which is before Rabbah:

26 And from Heshbon vnto Ramoth, Mizpeh, and Betonim: and from Mahanaim vnto the borders of Debir:

27 And in the valley Beth-aram, & Bethnimrah, and Succoth, & Zaphon, the rest of the kingdome of Sihon king of Heshbon, vnto Iorden and the borders euen vnto the Sea coast of Cinnereth, & beyond Iorden Eastward.

28 This is the inheritance of the children of Gad, after their families, with the cities, and their villages.

29 ^w ¶ Also Moses gaue inheritance vnto the halfe tribe of Manasseh: and this belonged to the halfe tribe of the children of Manasseh according to their families.

30 And their border was from Mahanaim, euen all Bashan, to ^x wat, all the kingdome of Og King of Bashan, and all the townes of Iair which are in Bashan, threescore cities.

31 And halfe Gilead, and Ahtaroth, & Edrei, cities of the kingdome of Og in Bashan, ^y were giuen vnto the ^z children of Machir the sonne of Manasseh to halfe of the children of Machir after their families.

32 These are the heritages, which Moses did distribute in the plaine of Moab beyond Iorden toward Iericho Eastward.

33 ^a ¶ But vnto the tribe of Leui Moses gaue none inheritance: for the Lorde God of Israel is their inheritance, ^b as he said vnto them.

CHAP. XIII.

^c The land of Canaan was diuided among the nine tribes and the half, & Caleb requirith the heritage that was promised him. 13. Hebron was giuen him.

THESE also are the places which the children of Israel inherited in ^d the land of Canaan, ^e which Eleazar the Priest, and Ioshua the sonne of Nun and the chiefe fathers of the tribes of the children of Israel, distributed to them,

2 ^f By the lot of their inheritance, as the Lord had commanded by the hand of Moses, to giue to the nine tribes, and the halfe tribe.

3 For Moses had giuen inheritance vnto ^g two tribes and halfe tribe, beyond Iorden: but vnto the Leuites he gaue none inheritance among them

4 For the children of Ioseph were ^h two tribes, Manasseh and Ephraim, therefore they gaue no part vnto the Leuites in the lande, ⁱ saue cities to dwell in, with the suburbs of the same for their beastes and their substance.

5 ^j As the Lord had commanded Moses, so the children of Israel did when they diuided the land.

6 ¶ Then the children of Iudah came vnto Ioshua in Galgath, and Caleb the sonne of Iephunneh the Kenazite sayd vnto him, Thou knowest what the Lord sayd vnto Moses the man of God, concerning

f So that they which came out of Egypt should see the land, Num. 13. 4.

g Which was the city of the inheritance of God.

h That is, the city of the inheritance of God.

i That is, the city of the inheritance of God.

j That is, the city of the inheritance of God.

k That is, the city of the inheritance of God.

l That is, the city of the inheritance of God.

m That is, the city of the inheritance of God.

n That is, the city of the inheritance of God.

o That is, the city of the inheritance of God.

p That is, the city of the inheritance of God.

q That is, the city of the inheritance of God.

r That is, the city of the inheritance of God.

s That is, the city of the inheritance of God.

t That is, the city of the inheritance of God.

u That is, the city of the inheritance of God.

v That is, the city of the inheritance of God.

w That is, the city of the inheritance of God.

x That is, the city of the inheritance of God.

y That is, the city of the inheritance of God.

z That is, the city of the inheritance of God.

a That is, the city of the inheritance of God.

b That is, the city of the inheritance of God.

c That is, the city of the inheritance of God.

d That is, the city of the inheritance of God.

e That is, the city of the inheritance of God.

f That is, the city of the inheritance of God.

^c Which was that they two only should come into the land. *Numb. 13-14.*

^d Which were the ten tribes. *17-18.*

concerning thee and me in Kadesh-barnea.

7 Fourtie yeere olde was I, when Moses the servant of the Lord sent me from Kadesh-barnea to espie the land, and I brought him word again, as I thought in mine heart.

8 But my brethren that went vp with mee, discouraged the heart of the people: yet I followed still the Lord my God.

9 Wherefore Moses sware the same day, saying, Certainly the land whereon thy feete haue troden, shall bee thine inheritance, and thy childrens for ever, because thou hast followed constantly the Lord my God.

10 Therefore behold now, the Lord hath kept me alive, as he promised: this is the forty and fift yeere since the Lord spake this thing vnto Moses, while the children of Israel wandered in the wilderness: and now loe, I am this day fourecore and fve yeere old:

11 And yet am as * strong at this time, as I

was when Moses sent me: as strong as I was then, so strong am I now, either for warre, or for gouernment.

12 Now therefore giue mee this mountaine whereof the Lord spake in that day (for thou heardest in that day, how the Anakims were there, and the cities great and walled): if to bee the Lord will be with mee that I may drue them out, as the Lord said.

13 Then Ioshua blessed him, and gaue vnto Caleb the sonne of Iephunneh, Hebron for an inheritance.

14 * Hebron therefore became the inheritance of Caleb the sonne of Iephunneh the Kenizite, vnto this day: because hee followed constantly the Lord God of Israel.

15 And the name of * Hebron was beforetime, Kiriath arba: which *Arba* was a great man among the Anakims: thus the lande ceased from warre.

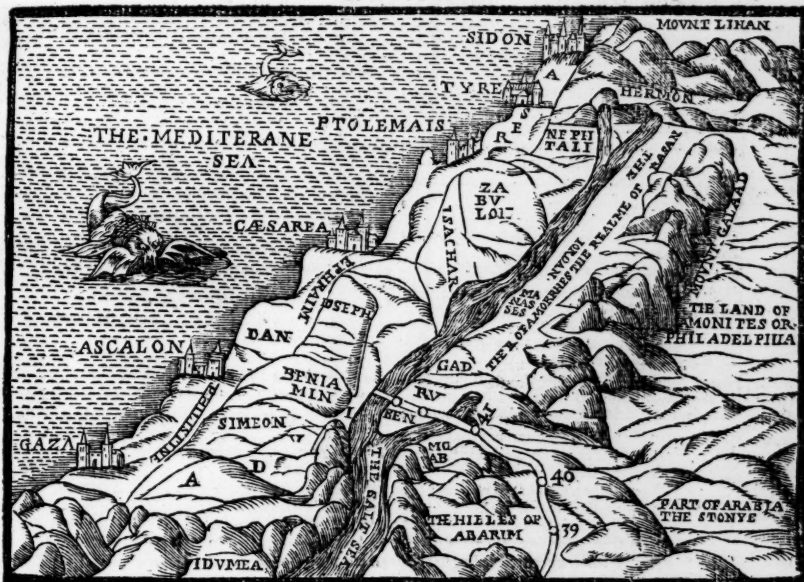
^f *Ebr. 10 go on and come in.*

^g *Or giants.*
^e This he spake of modestie, and not of doubting.

^h *Chap. 12. 13.*
ⁱ *1. Mose. 2. 56.*

^k *Chap. 1. 13.*
^l Either for his power or pet. om.

NORTH.



SOUTH.

CHAP. XV.

^a The lot of the children of Iudah, and the names of the cities and villages of the same, 13 Caleb's portion, 18 The request of Achan.

His then was the lot of the tribe of the children of Iudah by their families: *even* * to the border of Edom and the wilderness of * Zipp, Southward on the South coast.

2 And their South border was the salt Sea coast, from the * point that looketh Southward.

3 And it went out on the South side towards Maaleh-akabbim, and went along to Zin, and ascended vp on the South side vnto Kadesh-barnea, and went along to Hebron, and went vp to Adar, and let a compass to Karkaa.

4 From thence went it along to Azmon, and

reached vnto the riuer of Egypt, and the end of that coast was on the West side: this shall be your South coast.

5 Also the East border shall be the salt Sea, vnto the * end of Iordan: and the border on the North quarter from the point of the Sea, & from the end of Iordan.

6 And this border goeth vp to Beth-hogla, and goeth along by the North side of Beth-arabah: so the border from thence goeth vp to the * Stone of Bohan the sonne of Reuben.

7 Again this border goeth vp to Debir from the valley of Achor, and Northward, turning toward Gilgal, that lieth before the going vp to Adummim, which is on the South side of the riuer:

^b Meaning the mouth of the riuer where it runneth into the salt Sea.

^c *15. 1. ch. 1. 13.* mark to part their country.

^d *Numb. 34. 3.*
^e *Numb. 33. 36.*

^f The Ebrewe were ignoſſant howpoynt by it was the ſouth ſide of the Sea that cometh into the land, or a rock or cape that goeth into the Sea.

¶ Or, the fountain
of the fount.
* 1. King. 1. 9.

† Mr. Rechem.

¶ Or, the cite of
woods.

¶ Meaning, to-
ward Syria.

* Chap. 14. 15.

e This was done
after the death of
Ioshua, Iudg. 1. 29,
2. 0.

¶ Or, confu.

¶ Because her hus.
band varied too
long.

¶ Or, grant me
thou petition.

g Because her
country was bar-
ren, she desired of
her father a field
which had springs,
Iudg. 1. 24, 15.

h Which before
was called Ze-
phar, Iud. 1. 17.

uer : also this border goeth vp to the waters of
¶ En-shemesh, and endeth at * En-rogel.

8 Then this border goeth vp to the valley of
the sonne of Hinnom, on the Southside of the
Iebusites : the same is Ierusalem. Also this border
goeth vp to the top of the mountain that lieth be-
fore the valley of Hinnom Westward, which is by
the end of the valley of the † giants Northward.

9 So this border compasseth from the top of
the mountaine vnto the fountaine of the water
of Nephtoah, & goeth out to the cities of mount
Ephron : and this border draweth to Baalah,
which is || Kiriathiearim.

10 Then this border compasseth from Baalah
Westward vnto mount Seir, and goeth along vn-
to the side of mount Iearim, which is Chesalon
on the Northside : so it cometh downe to Beth-
shemesh, and goeth to Timnah.

11 Also this border goeth out vnto the side of
Ekron Northward : and this border draweth to
Shicron, and goeth along to mount Baalah, and
stretcheth vnto Iabneel : and the endes of this
coast are vnto the † Sea.

12 And the West border is to the great Sea : so
this border shall be the bounds of the children of
Iudah round about, according to their families.

13 ¶ And vnto Caleb the sonne of Iephunneh
did Ioshua giue a part among the children of Iu-
dah, as the Lord commanded him, *euem* * Kiriath-
arba of the father of Anak which is in Hebron.

14 And Caleb † droue thence three sonnes of
Anak, Shephai, and Ahiman, & Talmai, the sonnes
of Anak.

15 And he went vp thence to the inhabitants
of Debir : and the name of Debir beforetime was
Kiriath-sopher.

16 Then Caleb sayd, He that smiteth Kiriath-
sopher, and taketh it, euem to him wil I giue Ach-
sah my daughter to wife.

17 And Ornniel, the sonne of Kenaz, the || bro-
ther of Caleb tooke it : and he gaue him Achsah
his daughter to wife.

18 And as the went in to him, she moued him,
to aske of her father a field : & the lighted off
her asse, and Caleb said vnto her, What wilt thou?

19 Then she answered, || Giue me a blessing :
for thou hast giuen me the South country : & giue
mee also springs of water. And hee gaue her the
springs aboue, and the springs beneath.

20 This shalbe the inheritance of the tribe of
the children of Iudah according to their families.

21 And the vmost cities of the tribe of the
children of Iudah, toward the coastes of Edom
Southward were Kabzeel, and Eder, and Iagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, Hefron
(which is Hazor)

26 Amam, and Shema, and Moladah,

27 And Hazar, Gaddah, and Heshmon, and
Beth-palet,

28 And Hazer-shual, and Beer-sheba, and Biri-
othiah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Cheshi, and † Hormah,

31 And Ziklag, and Madmanna, & Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and
Rimmon : all these cities are twentie nine with
their villages.

33 ¶ In the lowe country were Eshtaol, and

Zoreah, and Ashnah,
34 And Zanoah, and Engannim, Tappuah,
and Enam,

35 Iarmuth, and Adullam, Socoh, and Aze-
kah,

36 And Sharaim, & Adithaim, & Gederah, and
Gederothaim : foureteeen cities with their villages,

37 Zenan, and Hadassah, and Migdal-gad,

38 And Dileam, and Mizpel, and Iokheel,

39 Lachish, and Bozkath, and Eglon,

40 And Kabbon, and Lahman, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah,
and Makkedah : sixteeen cities with their villages.

42 Lebnah, and Ether, and Afhan,

43 And Iiphtah, and Ashnah, and Nezeb,

44 And Keilah, and Aczib, and Maresah : nine
cities with their villages.

45 Ekron with her † townes and † her villages,

46 From Ekron, euem vnto the Sea, all that li-
eth about Ashdod with their villages.

47 Ashdod with her townes and her villages : Azzah
with her towns and her villages, vnto the
† riuer of Egypt, and the great Sea, was their coast.

48 ¶ And in the mountaines were Shamir, and
Iattir, and Socoh,

49 And Dannah, and † Kiriath-sannath (which
is Debir)

50 And Anab, and Ashtemoh, and Anim,

51 And Goshen, and Holon, and Gilohzeleuen
cities with their villages.

52 Arab, and Dunah, and Eshean,

53 And Iauam, and Beth-tappuah, & Aphekah,

54 And Humtah, and † Kiriath-arba, (which is
Hebron) and Zior : nine cities with their villages.

55 Maon, Carmel, and Ziph, and Iurrah,

56 And Izreel, and Iokdeam, and Zanoah,

57 Kain, Gibeah, and Timnah : ten cities with
their villages.

58 Halhul, Bethzur, and Geder,

59 And Maarah, and Beth-anoth, and Elte-
kon : sixe cities with their villages.

60 Kiriathbaal which is Kiriath-earim, and
Rabbah : two cities with their villages.

61 ¶ In the wilderness were Beth-arabah, Mid-
din, and Secacah,

62 And Nibshan, and the † city of salt, and En-
gedi : sixe cities with their villages.

63 Neuertheless, the Iebusites that were the
inhabitants of Ierusalem, did not the children
of Iudah cast out, but the Iebusites dwell with
the children of Iudah at Ierusalem vnto this day.

CHAP. XVI.

1 The lot or part of Ephraim. 12 The Canaanites dwelled among
them.

AND the lot fell to the † children of Ioseph
from Iorden by Iericho vnto the water of Ie-
richo Eastward, and to the wilderness that goeth
vp from Iericho by the mount Beth-el :

2 And goeth out from Beth-el to * Luz,
and runneth along vnto the borders of Archiatroth.

3 And goeth down Westward to the coast of
Iaphleti, vnto the coast of Beth-horoth the nether,
and to Gezer, & the ends † thereof are at the Sea.

4 So the children of Ioseph, Manasseh and E-
phraim † tooke their inheritance.

5 ¶ Also the borders of the children of E-
phraim according to their families, euem the bor-
ders of their inheritance on the Eastside were A-
troth-addar, vnto Beth-horon the vpper.

6 And this border goeth out to the Sea vnto
Michmethah on the Northside, and this border
returneth

returneth Eastward vnto Taanath Shiloh, and passeth it on the Eastside vnto Iamohah,
7 And goeth downe from Iamohah to Ataroth, and Naarath, and cometh to Tericho,^d and goeth out at Iorden.

8 And this border goeth from Tappuah Westward vnto the riuer Kanah, and the endes thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the ^e separate cities for the children of Ephraim were among the inheritance of the children of Manasseh: the cities with their villages.

10 And they cast not out the Canaanite that dwelt in Gezer,^f but the Canaanite dwelt among the Ephraimites vnto this day, and serued vnder tribute.

CHAP. XVII.

1 The portion of the halfe tribe of Manasseh. 3 The daughters of Zelophehad. 13 The Canaanites are become tributaries. 14 Manasseh and Ephraim require a greater portion of heritage.

THIS was also the lot of the tribe of Manasseh: for he was the ^g first borne of Ioseph, to wit, of Machir the first borne of Manasseh, and the father of Gilead: now because hee was a man of warre, he had Gilead and Bashan.

2 And also ^h of the ⁱ rest of the sonnes of Manasseh by their families, ^{even} of the sonnes of Abiezer, and of the sons of Helek, and of the sons of Azriel, and of the sonnes of Shechem, and of the sonnes of Hephher, and of the sonnes of Shemida: these were the males of Manasseh, the sonne of Ioseph according to their families.

3 ¶ But Zelophehad the sonne of Hephir, the sonne of Gilead, the son of Machir, the sonne of Manasseh, had no sonnes, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milkah, and Tirzah.

4 Which came before Eleazar the Priest, and before Ioshua the sonne of Nun, and before the princes, saying, The Lord commaunded Moses to giue vs an inheritance among our brethren: therefore according to the comendement of the Lord, he gaue them an inheritance among the brethren of their father.

5 And there fell ten portions to ^k Manasseh, beside the land of Gilead and Bashan, which is on the other side of Iorden,

6 Because the daughters of Manasseh did inherit among his sonnes: and Manassehs other sonnes had the land of Gilead.

7 ¶ So the borders of Manasseh were from Asher to Michmethah that lieth before Shechem, and this border goeth on the right hande, ^{even} vnto the inhabitants of En Tappuah.

8 The land of Tappuah belonged to Manasseh, but ^l Tappuah beside the border of Manasseh ^{belongeth} to the sonnes of Ephraim.

9 Also this border goeth downe vnto the riuer Kanah southward to the riuer: these cities of Ephraim ^m among the cities of Manasseh: and the border of Manasseh ⁿ is on the Northside of the riuer, and the ends of it are at the ^o Sea.

10 The South pertaineth to Ephraim, and the North to Manasseh, and the Sea is his border: and they met together in ^p Asher Northward, and in Issachar Eastward.

11 And Manasseh had in Issachar and in Asher, Beth-shean, and her townes, and Ibleam, and her townes, & the inhabitants of Dor with the townes

thereof, and the inhabitants of En-dor, with the townes thereof, and the inhabitants of Taanach with her townes, and the inhabitants of Megiddo with the townes of the same, ^{even} three countries

12 Yet the children of Manasseh ^q could not destroy those cities, but the Canaanites dwelled full in that land.

13 Neuertheless, when the children of Israel were strong, they put the Canaanites vnder tribute cast them not out wholly.

14 Then the children of Ioseph spake vnto Ioshua, saying, Why hast thou giuen me but one lot, and one portion to inherit, seeing I am a great people, for as much as the Lord hath ^r blessed me hitherto?

15 Ioshua then answered them, If thou beest much people, get thee vp to the wood, and cut trees for thy selfe there in the land of the Perizzites, & of the ghyants, ^s if mount Ephraim be too narrow for thee.

16 Then the children of Ioseph sayde, The mountaine will not be enough for vs: and all the Canaanites that dwell in the lowe country haue charrets of yron, aswell they in Bethshean, and in the townes of the same, as they in the valley of Izreel.

17 And Ioshua spake vnto the house of Ioseph, to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power, and shalt not haue one lot.

18 Therefore the mountaine shall bee thine: for it is a wood, and thou shalt cut it downe: and the endes of it shall be thine, ^t and thou shalt cast out the Canaanites, though they haue yron charrets, and though they be strong.

CHAP. XVIII.

1 The Tabernacle set in Shiloh. 4 Certaine are first to diuide the land to the other seven tribes. 11 The lot of the children of Benjamin.

AND the whole Congregation of the children of Israel came together at Shiloh: for they set vp the ^u Tabernacle of the Congregation there, after the land was subiect vnto them.

2 Now there remained among the children of Israel seven tribes, to whom ^v they had not diuided their inheritance.

3 Therefore Ioshua said vnto the children of Israel, How long are ye so slacke to enter & possess the land which the Lord God of your fathers hath giuen you?

4 Giue from among you for ^w every tribe three men, that I may send them, & that they may rise, and walke through the land, and distribute it according to their inheritance, and returne to me. 5 And that they may diuide it vnto them into seven parts, (Judah shall abide in his coast at the South, and the house of Ioseph shall ^x stande in their coastes at the North)

6 Ye shall describe the land therefore into seven parts, and shall bring them hither to me, and I will cast lots for you here before the ^y Lord our God.

7 But the Leuites shall haue no part among you: for the ^z Priesthood of the Lord is their inheritance: also Gad & Reuben, and halfe the tribe of Manasseh haue receiued their inheritance beyond Iorden Eastward, which Moses the seruant of the Lord gaue them.

8 ¶ Then the men arose, and went their way: and Ioshua charged them that went to describe the

g For at the first they lacked courage, and after agreed with them on condition contrary to Gods comendement.

h According to my father Iacobus prophetic, Gene. 48. 19.

i If this mount be not large enough, why doe not they get more by destroying Gods enemies, as he hath commanded?

k So that thou shalt see thy portion thereby.

a For they had now removed it from Gilgal and set it up in Shiloh. b As Eleazar, Ioshua, and the heads of the tribes had done to Iudah, Ephraim, and tribe of Manasseh.

c That is, into seven portions, to every tribe one.

d For they had their inheritance already appointed.

e Before the Aker of the Lord.

f That is, the sacrifices and offerings, Chap. 13. 14.

g By writing the names of every country and city.

h That every one should be content with Gods appointment.

i Their inheritance bordered upon Iudah and Ioseph.

k Which was in the tribe of Ephraim; another Beth-el was in the tribe of Benjamin.

l Or, to the sea.

m Or, Ephraim.

n Or, Jerusalem.

o Which is in the tribe of Ephraim.

p Chap. 15.6.

q To the very Brute, where the river runneth into the salt sea.

r Which was not wholly in the tribe of Benjamin, but part of it was a fo in the tribe of Iudah.

the land, saying, Depart, and go through the land, and describe it, and returne to mee, that I may here cast lots for you before the Lord in Shiloh.

9 So the men departed, and passed through the land, & described it by cities into seven parts in a booke, & returned to Iofhua into the campe at Shiloh.

10 ¶ Then Iofhua ^h cast lots for them in Shiloh before the Lord, and there Iofhua diuided the land vnto the children of Israel, according to their portions.

11 ¶ And the lot of the tribe of the children of Benjamin came forth according to their families, and the coast of their lot lay ⁱ betweene the children of Iudah, and the children of Ioseph.

12 And their coast on the Northside was from Iorden, and the border went vp to the side of Iericho on the North part, and went vp through the mountaines Westward, and the ends thereof are in the wilderness of Beth-auen:

13 And this border goeth along from thence to Luz, ^{euem} to the Southside of Luz (the same is ^k Beth-el) and this border descendeth to Atrothaddar, neere the mount, that lieth on the Southside of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the Sea Southward, from the mount that lieth before Beth-horon Southward: and the ends thereof are at Kiriath baal (which is Kiriath-iearim) a cite of the children of Iudah: this is the West quarter.

15 And the South quarter ^u from the end of Kiriath-iearim and this border goeth out (Westward, and commeth to the fountaine of waters of Nephtoa).

16 And this border descendeth at the end of the mountaine, that lyeth before the valley of Ben-hinnom, which is in the valley of the shepents Northward, and descendeth into the valley of Hinnom by the side of Jebusi Southward, & goeth downe to En rogel.

17 And compasseth from the North, and goeth forth to En-themesh, and stretcheth to Geli-loth, which is toward the going vp vnto Adummim, and goeth downe to the ^v stone of Bohan the sonne of Reuben.

18 So it goeth along to the side ouer against the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northward: and the ends thereof, ^{that is} of the border, reach to the point of the salt Sea Northward, and to the ^w end of Iorden Southward: this is the South coast.

20 Also Iorden is the border of it on the Eastside: this is the inheritance of the children of Benjamin by the coastes thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin, according to their families, are Iericho, and Beth-hoglah, and the valley of Kezie,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Auim, and Parah, and Ophrah,

24 And Chephar, Ammonai, and Ophni, and Gaba: twelue cities with their villages.

25 Gibeon, and Ramah, and Becroth,

26 And Mizpeh and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zela, Eleph, and Jebusi, (which is ^u Ierusalem,) Gibeath, and Kiriath: fourteene cities

with their villages: this is the inheritance of the children of Benjamin, according to their families.

CHAP. XIX.

1 The portion of Simeon, 10 Of Zebulun, 17 Of Ifachar, 24 Of Acher, 32 Of Naphtali, 40 Of Dan. 49 The possession of Iofhua.

AND the second lot came out to Simeon, ^{euem} for the tribe of the children of Simeon, according to their families: and their inheritance was in the middes of the inheritance of the children of Iudah.

2 Now they had in their inheritance, Beer-sheba, and Sheba, and Moladah,

3 And Hazar-shual, and Balah, and Azem:

4 And Etolad, and Bethul, and Hornah,

5 And Ziklag, and Beth-marcaboth, and Hazar-israh,

6 And Beth-lebaoth, and Sharuh: thirteene cities with their villages

7 Ain, Remmon, and Echer, and Afshan: foure cities with their villages.

8 And all the villages that were round about these cities, vnto Baalathbeer, and ⁱ Ramath, Southwarde: this is the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Iudah came the inheritance of the children of Simeon: for the part of the children of Iudah was too much for them: therefore the children of Simeon had their inheritance within their inheritance.

10 ¶ Also the third lot arose for the children of Zebulun, according to their families: and the coastes of their inheritance came to Sarid,

11 And their border goeth vp ^v Westward, ^{euem} to Maralah, and reacheth to Dabbatheth, and meeteth with the river that lieth before Iokneam,

12 And turneth from Sarid Eastward toward the Sunne rising vnto the border of Chisloth-tabor, and goeth out to Daberah, and ascendeth to Iaphia,

13 And from thence goeth along Eastward toward the Sunne rising to Gittah-hepher to Itahkazin, and goeth forth to Rimmon, and turneth to Neah.

14 And this border compasseth it on the North side to Hannath, and the ends thereof are in the valley of Tiptah-el.

15 And Kartah, and Nahallal, and Shimron, and Idolah, and ^v Beth-lehem: twelue cities with their villages.

16 This is the inheritance of the children of Zebulun, according to their families: ^{that is} these cities and their villages.

17 ¶ The fourth lot came out to Issachar, ^{euem} for the children of Issachar, according to their families

18 And their coast was Izreelah, and Chesul-loth, and Shunem,

19 And Hapharaim, and Sihon, and Anaharath,

20 And Harabbiuth, and Kishion, and Aber,

21 And Remeth, and ^v En-ganaim, and En-haddah, and Beth-pazzez.

22 And this coast reacheth to Tabor, and Shazaimath, and Beth-shechem, and the ends of their coast reach to Iorden: sixteene cities with their villages.

According to the tribe of Simeon, that he should be content with the inheritance of Gen. 49.7.

Or, Remmon.

Or, Beer-sheba.

Or, Sarid.

Or, Sarid.

Or, Sarid.

Or, Sarid.

Or, Sarid.

Or, Sarid.

23 This is the inheritance of the tribe of the children of Iſſachar according to their families: *that is, the cities and their villages.*

24 ¶ Also the ſixt lot came out for the tribe of the children of Aſher according to their families.

25 And their coaſt was Helcath, and Hali, and Beten, and Achſhaph,

26 And Alammelech, and Amad, and Miſheal, and came to Carmel Weſtward, and to Shihor Libnath,

27 And turneth towarde the ſunne riſing to Beth-ſagon, and commeth to f Zebulun, and to the valley of Iſphat-el, toward the North ſide of Beth-emek, and Neiel, and goeth out on the left ſide of Cabul,

28 And to Ebron, and Rehob, and Hammon, and Kanah, unto great Zidon.

29 Then the coaſt turneth to Ramah and to the ſtrong cite of a Zor, and thus border turneth to Hoſah, and the ends thereof are at the Sea from Hebel to Achzib,

30 Vmmah alſo and Aphek, and Rehob: two and twenty cities with their villages.

31 This is the inheritance of the tribe of the children of Aſher, according to their families: *that is, theſe cities and their villages.*

32 ¶ The ſixt lot came out to the children of Naphtali, *as in* to the children of Naphtali according to their families.

33 And their coaſt was from b Heleph, and from Allon in Zaanannin, and Adaminkeb, and Labnel, unto Lakum, and the ends thereof are at Iorden.

34 So this coaſt turneth Weſtward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the South ſide, and goeth to Aſher on the Weſt ſide, and to Iudah || by Iorden toward the ſunne riſing.

35 And the ſtrong cities are Ziddim, Zer, and Hammath, Rakkath, and i Cinnereth,

36 And d amah, and Ramah and Hazor,

37 And Kedeth, and Edrei, and En hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anah, and Beth ſhemesh: nineteene cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families: *that is, the cities and their villages.*

40 ¶ The ſeventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coaſt of their inheritance was Zorah, and Eſhtaal, and Ir-ſhemesh,

42 And Shaaſhabbin, and Aiaalon, and Ichlah,

43 And Elon, and Temnathah, and Ekron,

44 And Elekeh, and Gibbethon, and Baalah,

45 And Iehud, and Bene-berak, and Gath-rimmon,

46 And Me-iarkon, and Rakkon, with the border that lieth before k Tapho.

47 But the coaſtes of the children of Dan fell out too late for them: therefore the children of Dan went up to l ſight againſt Leſhem, and tooke it, and ſmote it with the edge of the ſword, and poſſeſſed it, and dwell therein, and called Leſhem, * Dan after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families, *that is, theſe cities and their villages.*

49 ¶ When they had made an ende of dividing the land by the coaſts thereof, then the children of Iſrael gave an inheritance unto Iofhua the ſonne of Nun among them.

50 According to the worde of the Lord they gave him the cite which hee asked, *as in* Timnath-ſerak in mount Ephraim: and hee built the cite and dwell therein.

51 * Theſe are the heritages which Eleazar the Prieſt, and Iofhua the ſonne of Nun, & the chiefe fathers of the tribes of the children of Iſrael divided by lot in Shiloh before the Lord at the doore of the Tabernacle of the Congregation: ſo they made an end of dividing the countrey.

CHAP. XX.

2 The Lord commanded Iofhua to appoint cities of refuge. 3 The uſe thereof, 7 and their number.

THE Lord alſo ſpake unto Iofhua, ſaying, 2 Speake to the children of Iſrael, and ſay, * Appoynt you cities of refuge, whereof I ſpake unto you by the hand of Moſes.

3 That the ſlayer that killeth any perſon by ignorance, and unwittingly, may flee thither, and they ſhall bee your refuge from the auenger of blood.

4 And hee that doeth flee unto one of theſe cities, ſhall ſtand at the entering of the gate of the cite, and ſhal ſhew his cauſe to the Elders of the city: and they ſhal receive him into the city unto them, and give him a place, that hee may dwell with them.

5 And if the b auenger of blood purſue after him, they ſhal not deliuer the ſlayer into his hand becauſe hee ſmote his neighbour ignorantly, neither hated he him beforetime:

6 But hee ſhall dwell in that city until hee ſtand before the Congregation in c iudgement, * or until the death of the hie Prieſt that ſhal be in thoſe dayes: then ſhall the ſlayer returne, and come vnto his owne cite, and vnto his owne houſe, *as in* vnto the city from whence he fled.

7 ¶ Then they appointed Kedeth in || Galil in mount Naphtali, and Shechem in mount Ephraim, and Kiriath-arba, (which is Hebron) in the mountaine of Iudah.

8 And on the other ſide Iorden toward Iericho Eaſtward, they appoynted * Bezer in the wildeſſe vpon the ſaine, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Baſhan, out of the d tribe of Manaſſeh.

9 Theſe were the cities appoynted for all the children of Iſrael, and for the ſtranger that ſoourned among them, that whoſoeuer killed any perſon ignorantly, might flee thither, and not die by the hand of the auenger of blood, vntill hee ſtood before the c Congregation.

CHAP. XXI.

The cities given to the Levites, 41 in number eight and ſixteen.

48 The Lord according to his promiſe gave the children of Iſrael reſt.

THEN came the || principall fathers of the Levites unto Eleazar the Prieſt, and unto Iofhua the ſonne of Nun, and vnto the chiefe fathers of the tribe of the children of Iſrael,

2 And ſpake vnto them at Shiloh in the land of Canaan, ſaying, * The Lord commanded * by the hand of Moſes, to give vs cities to dwell in, with the ſuburbs thereof for our cattell.

3 So the children of Iſrael gave vnto the Levites, out of their inheritance at the commande-

* Chap. 24. 30.

* Num. 34. 17.

* Exod. 21. 13. Num. 35. 6, 13, 14. Lev. 19. 2. a At ſunwaies, and beaſing him no grudge.

b Hee in the earne of the Elders.

b That is, hee neuer ſhall ſanſon of him that is ſlaine.

c Till his cauſe were procecded. * Num. 35. 25.

d Or, Galilee.

* Deut. 4. 43. 1. chro. 6. 78.

d Out of the halfe tribe of Manaſſeh beyond Iorden.

e Before the Iudges.

f Or, the chiefe of the fathers.

* Num. 35. 2. a by Moſes, by whoſe miniſtery God ſhewed his power.

f ſayeth to the ſide of Zebulun, which by note Eſtward.

g Which was Ty- rone a ſtrong cite upon Sea.

i Theſe cities were in the countrey of Zaanannin.

h, Num. vnto Iorden.

i Of the which the ſake of Gomerath had his name.

k Called Toppa.

l According as Iſaiah had prophesied, Ge. 49. 17. * Iſaiah. 48. 29.

b He meaneth them that were Priests: for some were but Levites. **c** Every tribe gave more or fewer cities according as their inheritance was great or little. Num. 35. 8.

d For Aaron came of Kohath, & therefore the Priests of his race were named in that family.

e Chap. 14. 14. 1. cor. 6. 16.

e That is, the Priest of the family of the Kohathites, of whom Aaron was chief.

f The suburbs were a thousand cubits from the wall of the city round about. Num. 35. 4.

g That were not Priests.

h Hebron and Shechem were the two cities of refuge under the Kohathites.

i Which dwell in Canaan.

ment of the Lord these cities with their suburbs.

4 And the lot came out for the families of the ^b Kohathites: and the children of Aaron the Priest, which were of the Levites, had by lot, out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

6 Also the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, & out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

7 The children of Merari according to their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 So the children of Israel gave by lot unto the Levites these cities with their suburbs, as the Lord had commanded by the hand of Moses.

9 And they gave out of the tribe of the children of Judah, & out of the tribe of the children of Simeon, these cities which are here named.

10 And they were the children of ^d Aaron being of the families of the Kohathites, and of the families of Levi, (for theirs was the first lot)

11 So they gave them Kirjath-arba of the father of Anok (which is Hebron) in the mountain of Judah, with the suburbs of the same round about it.

12 (But the land of the cities, and the villages thereof, gave they to ^e Caleb the sonne of Iephunneh to be his possession.)

13 ¶ Thus they gave to the ^e children of Aaron the Priest, a city of refuge for the slayer, even Hebron with her suburbs, and Libnah with her suburbs,

14 And Lattir with her suburbs, and Eshtemoa, and her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, & Irtah with her suburbs, Beth-shemesh with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Benjamin they gave Gibeon with her ^f suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs: four cities.

19 All the cities of the children of Aaron Priests, were thirteene cities with their suburbs.

20 ¶ But to the families of the children of Kohath of the Levites, ^g which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim.)

21 They gave them the city of refuge for the slayer, ^h Shechem with her suburbs in mount Ephraim, and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs: four cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibeon with her suburbs,

24 Aiialon with her suburbs, & Gath-rimmon with her suburbs: four cities.

25 And out of the ⁱ half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

26 All the cities for the other families of the

children of Kohath were ten with their suburbs.

27 ¶ Also unto the children of Gershon of the families of the Levites, they gave out of the half tribe of Manasseh, the city of refuge for the slayer ^k Golan in Bashan with her suburbs, and Beel-terah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabereh with her suburbs,

29 Iarmuth with her suburbs, En-gannim with her suburbs: four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkai with her suburbs, and Rehob with her suburbs: four cities.

32 And out of the tribe of Naphtali, the city of refuge for the slayer, Kedesh in ^l Galil. with her suburbs, and Hammoth-dor with her suburbs, and Kartan with her suburbs: three cities.

33 All the cities of the Gershonites according to their families, were thirteene cities with their suburbs.

34 ¶ Also unto the families of the children of Merari the ^l rest of the Levites, they gave out of the tribe of Zebulun, Iokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs: four cities.

36 And out of the tribe of Reuben, ^m Bezer with her suburbs, and Iahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs: four cities.

38 And out of the tribe of Gad they gave for a city of refuge for the slayer, Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

39 Heshbon with her suburbs, and Tazer with her suburbs: four cities in all.

40 So all the cities of the children of Merari according to their families (which were the rest of the families of the Levites) were by their lot, twelve cities.

41 And all the cities of the Levites ⁿ within the possession of the children of Israel, were eight and forty with their suburbs.

42 These cities lay every one ^o severally with their suburbs round about them: so were all these cities.

43 ¶ So the Lord gave unto Israel all the land, which he had sworn to give unto their fathers: and they possessed it, and dwelt therein.

44 Also the Lord gave them rest round about according to all that he had sworn unto their fathers: and there stood not a man of all their enemies before them: for the Lord delivered all their enemies into their hand.

45 * There failed nothing of all the good things, which the Lord had said unto the house of Israel, but all came to passe.

CHAP. XXII.

1 Reuben, Gad, and the half tribe of Manasseh are sent against to their possessions. **2** They build an altar for a memorial. **3** The Israelites reproach them. **4** Their answer for defence of the same.

THEN ^a Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,

2 And said unto them, Yee have kept all that Moses the servant of the Lord ^b commanded you, and have obeyed my voice in all that I commanded you:

3 You have not forsaken your brethren this long season unto this day, but have diligently

^k Golan in Bashan was called the city of refuge for the slayer.

^l Galil. was called the city of refuge for the slayer.

^m Bezer was called the city of refuge for the slayer.

ⁿ Within the possession of the children of Israel.

^o Severally with their suburbs.

^p So the Lord gave unto Israel all the land.

^q They were sent against to their possessions.

^r They build an altar for a memorial.

^s The Israelites reproach them.

^t Their answer for defence of the same.

^u Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh.

^v Yee have kept all that Moses the servant of the Lord commanded you.

^w And have obeyed my voice in all that I commanded you.

^x You have not forsaken your brethren this long season.

^y But have diligently kept

^z The commandments of the Lord.

^{aa} And have obeyed my voice in all that I commanded you.

^{ab} You have not forsaken your brethren this long season.

^{ac} But have diligently kept

kept the commandment of the Lord your God.
4 And now the Lorde hath given rest vnto your brethren, as hee promised them: therefore now returne ye, and go to your tents, to the lande of your possession, which Moses the seruante of the Lord hath giuen you beyond Iorden.

5 But take diligent heede, to doe the commandment and Law, which Moses the seruante of the Lord commanded you: that is, that ye e loue the Lord your God, and walke in all his wayes, and keepe his commandements, and cleaue vnto him, and serue him with all your heart, and with all your foule.

6 So Ioshua blessed them, and sent them away, and they went vnto their tents.

7 Now vnto one halfe of the tribe of Manasseh Moses had giuen a possession in Bashan: & vnto the other halfe thereof gaue Ioshua among their brethren on this side Iorden Westward: therefore when Ioshua sent them away vnto their tents, and blessed them,

8 Thus he spake vnto them, saying, Returne with much riches vnto your tents, & with a great multitude of cattell, with filuer and with gold, with brasse and with yron, and with great abundance of raiment: diuide the spoyle of your enemies with your brethren.

9 So the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to goe vnto the countrey of Gilead to the lande of their possession, which they had obtained according to the word of the Lord by the hand of Moses.

10 ¶ And when they came vnto the borders of Iorden (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, built there an altar by Iorden, a great altar to see to.

11 ¶ When the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh haue built an altar in the forefront of the land of Canaan, vpon the borders of Iorden at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh, to goe vp to warre against them.

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh into the lande of Gilead Phinehas the son, of Eleazar the Priest,

14 And with him ten princes, of euery chiefe house a prince, according to all the tribes of Israel: for euery one was chiefe of their fathers household among the thousands of Israel.

15 So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the land of Gilead, and spake with them, saying,

16 Thus saith the whole Congregation of the Lord, What transgression is this that ye haue transgressed against the God of Israel, to turne away this day from the Lord, in that ye haue built you an altar for to rebell this day against the Lord?

17 Haue we too little for the wickednesse of Peor, whereof we are not clenfed vnto this day, though a plague came vpon the Congregation of the Lord?

18 Yee also are turned away this day from the Lord, and seeing ye rebel to day against the Lord, euen to morrow he will be with al the Congregation of Israel.

19 Notwithstanding, if the land of your possession be vncleane, come ye ouer vnto the lande of the possession of the Lord, wherein the Lords Tabernacle dwelleth, and take possession among vs: but ye rebell not against the Lord, nor rebell not against vs in building you an altar, beside the altar of the Lord our God.

20 Did not Achan the sonne of Zerah trespass grievously in the execrable thing, and wrath fell on all the Congregation of Israel? and this man alone perished not in his wickednesse.

21 ¶ Then the children of Reuben and the children of Gad, and halfe the tribe of Manasseh answered, and said vnto the heads ouer the thousands of Israel,

22 The Lord God of gods, the Lorde God of gods, he knoweth, and Israel himselfe shal know: if by rebellion, or by transgression against the Lord we haue done it, saue thou vs not this day.

23 If we haue built vs an altar to return away from the Lorde, either to offer thereon burnt offering, or meate offering, or to offer peace offerings thereon, let the Lord himselfe requite it:

24 And if we haue not rather done it for feare of this thing, saying, In time to come your children might say vnto our children, What haue ye to do with the Lord God of Israel?

25 For the Lord hath made Iorden a border betweene vs and you, ye children of Reuben and of Gad: therefore ye haue no part in the Lord: so shal your children make our children othe from fearing the Lord.

26 Therefore we said, We will now go about to make vs an altar, not for burnt offering, nor for sacrifice,

27 But it shal be a witness betweene vs and you, and betweene our generations after vs, to execute the seruice of the Lord before him, in our burnt offerings, and in our sacrifices, and in our peace offerings, and that your children should not say to our children in time to come, Yee haue no part in the Lord.

28 Therefore said we, If so be that they should say to vs or to our generations in time to come, then will we answer, Behold the fashion of the altar of the Lord, which our fathers made, not for burnt offering nor for sacrifice, but it is a witness betweene vs and you.

29 God forbid, that we should rebell against the Lord, and turne this day away from the Lord, to build an altar for burnt offering, or for meate offering, or for sacrifice, saue the altar of the Lord our God: that is before his Tabernacle.

30 ¶ And when Phinehas the Priest, and the princes of the Congregation and heads ouer the thousands of Israel which were with him, heard the words that the children of Reuben, and children of Gad, and the children of Manasseh spake, they were well content.

31 And Phinehas the sonne of Eleazar the Priest sayd vnto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceiue, that the Lord is among vs, because ye haue not done this trespass against the Lord: now ye haue deliuered the children of Israel out of the hand of the Lord.

32 ¶ Then

k in your iudgement.

1 To wit any other seruice then God hath appointed, is to rebell against God, 1 Sam. 15. 22.

2 Chap. 7. 1. 5. m Signifying, that if many suffered for one mans fault for the fault of many all should suffer.

3 Let him punish vs.

4 O that we were backe from the true God.

5 Gen. 31. 48. Chap. 34. 27. 28. 29.

6 They thought wonderful care that they beate toward their posteritie, that they might liue in the true seruice of God.

7 Hee it was good in their eyes.

8 By preserving vs and governing vs. 9 When if he had offended he would haue punished with you.

¶ Gen. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Gen. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Gen. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Gen. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Gen. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Gen. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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32 ¶ Then Phinehas the sonne of Eleazar the Priest with the princes, returned from the children of Reuben, & from the children of Gad, out of the land of Gilead, vnto the land of Canaan, to the children of Israel, and brought them answere.

33 And the saying pleased the children of Israel: and the children of Israel blessed God, and minded not to go against them in battell, for to destroy the land, wherein the children of Reuben and Gad dwelt.

34 Then the children of Reuben, and the children of Gad called the alzar ¶ Ed: for it shall be a witness betweene vs, that the Lord is God.

CHAP. XXIII.

1 Ioshua exhorteth the people, that they feare not themselves to the Gentiles, 7 that they name not their idols. 14 The promise if they feare God. 15 And the exhortation if they forsake him.

¶ And a long season after that the Lord had giue rest vnto Israel from all their enemies round about, and Ioshua was old, and stricken in age,

2 Then Ioshua called all Israel, and their Elders and their Heads and their Iudges, and their officers, and said vnto them, I am old, and stricken in age.

3 Also ye haue seene all that the Lord your God hath done vnto all these nations: before you, howe the Lord your God himselfe hath fought for you.

4 Beholde, I haue diuided vnto you by lot these nations that remaine, to bee an inheritance according to your tribes, from Iorden, with all the nations that I haue destroyed, euen vnto the great Sea ¶ Westward.

5 And the Lord your God shall expel them before you, and cast them out of your sight, and ye shall possesse their land, as the Lord your God hath said vnto you.

6 Be ye therefore of a valiant courage, to obferue and doe all that is written in the booke of the Law of Moses, * that ye turne not therefrom to the right hand nor to the left,

7 Neither companie with these nations: that is, with them which are left with you, neither * make mention of the name of their gods, nor caufe to sweare by them, neither serue them, nor bow vnto them:

8 But sticke fast vnto the Lord your God, as ye haue done vnto this day.

9 For the Lord hath cast out before you great nations and mighty, and no man hath stood before your face hitherto.

10 * One man of you shal chase a thousand: for the Lord your God he fighteth for you, as he hath promised you.

11 Take good heed therefore vnto your selves, that ye loue the Lord your God.

12 Else, if ye goe backe, and cleaue vnto the rest of these nations: that is, of them that remaine with you, and shall make mariages with them, and goe vnto them, and they to you,

13 Know ye for certain, that the Lord your God will cast out no more of these nations from before you: * but they shall be a snare and destruction vnto you, and a whip on your sides, and thornes in your eyes, vntill ye perish out of this good lande, which the Lord your God hath giuen you.

14 And behold, this day doe I enter into the way of all the world, and ye knowe in all your hearts and in all your soules, that * nothing hath

failed of all the good things which the Lord your God promised you, but all are come to passe vnto you: nothing hath failed thereof.

15 Therefore as all good things are come vpon you, which the Lord your God promised you, so shal the Lord bring vpon you euery thing, vntill hee haue destroyed you out of this good land, which the Lord your God hath giuen you.

16 When yee shall transgresse the Couenant of the Lord your God, which hee commanded you, and shall goe and serue other gods, and bow your selues to them, then shall the wrath of the Lord waxe hote against you, and ye shall perish quickly out of the good land which he hath giuen you.

CHAP. XXIIII.

1 Ioshua rehearseth Gods benefites, 14 and exhorteth the people to feare God. 25 The league renewed betwene God and the people. 29 Ioshua dieth. 32 The bones of Iosaphat are buried. 33 Eleazar dieth.

¶ And Ioshua assembled againe all the tribes of Israel to Shechem, and called the Elders of Israel, and their Heads, and their Iudges, and their officers, & they presented themselves before God.

2 Then Ioshua said vnto all the people, Thus saith the Lord God of Israel, * Your fathers dwelt beyond the flood in old time, euen Terah the father of Abraham, and the father of Nachor, and serued other Gods.

3 And I took your father Abraham from beyond the flood, and brought him thorow all the land of Canaan, and multiplied his seed, and gaue him Izhak.

4 And I gaue vnto Izhak, * Iakob and Esau: and I gaue vnto * Esau mount Seir, to possesse it: but * Iakob and his children went downe into Egypt.

5 * And I sent Moses and Aaron, and I plagued Egypt: & when I had so done among them, I brought you out.

6 So I brought your fathers out of Egypt, and ye came vnto the sea, and the Egyptians pursued after your fathers with chares and horfmen vnto * the red Sea.

7 Then they cryed vnto the Lord, and hee put a daikenesse betwene you and the Egyptians, and brought the Sea vpon them, and couered them: so your eyes haue seene what I haue done in Egypt: also ye dwelt in the wilderness a long season.

8 After, I brought you into the land of the Amorites, which dwelt beyond Iorden, * and they fought with you: but I gaue them into your hand and ye possessed their countrey, and I destroyed them out of your sight.

9 * Also Balak the sonne of Zippor king of Moab, arose and warred against Israel, and sent to Balaam the sonne of Beor for to curse you.

10 But I would not heare Balaam: therefore he blessed you, and I deliuered you out of his hand.

11 And ye went ouer Iorden, and came vnto Iericho, and the men of Iericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hiuities, and the Iebusites, and I deliuered them into your hand.

12 And I sent * hornets before you, which cast them out before you, euen the two kings of the Amorites, & not with thy sword, nor with thy bow.

13 And I haue giuen you a land, wherein yee

For pray, sed.
1 Ebr. said.

For witness, as
10 Ebr. 27.

1 Ebr. I am in
10 Ebr. 10.

10 Your eyes bea.
10 Ebr. 10.

10 Your eyes bea.
10 Ebr. 10.

10 Your eyes bea.
10 Ebr. 10.

10 Your eyes bea.
10 Ebr. 10.

10 Your eyes bea.
10 Ebr. 10.

10 Your eyes bea.
10 Ebr. 10.

10 Your eyes bea.
10 Ebr. 10.

10 Your eyes bea.
10 Ebr. 10.

10 Your eyes bea.
10 Ebr. 10.

10 Your eyes bea.
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10 Your eyes bea.
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10 Your eyes bea.
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10 Ebr. 10.

10 Your eyes bea.
10 Ebr. 10.

10 Your eyes bea.
10 Ebr. 10.

10 Your eyes bea.
10 Ebr. 10.

10 Or the lord of Bezek.

d This was Gods just judgement, as they tyrantlike confest, that as he had done, so did he receive. *Leuit. 24. 19, 20.*

e Which was afterwards on a gain, & possessed by the Iebusites, *2 Sam. 5-6.*

* *Isa. 15. 14.* f These three were giants, & the children of Anak.

g Reade Iosh. 15-18.

h This was one of the names of Moses father in law, read *Num. 1. 1. 29.*

* *Numb. 21. 1.* i These cities and others were afterwards possessed of the Philistines, *2 Sam. 6. 17.*

* *Numb. 14. 24.* josh. 14. 19. and 15. 14.

k For after that the tribe of Iudah had burnt it they built it againe.

* *Gen. 38. 19.*

5 And they found || Adoni-bezek in Bezek: and they fought against him, and slew the Canaanites, and the Perizzites.

6 But Adoni bezek fled, and they pursued after him, and caught him, and cut off the thumbs of his hands and of his feete.

7 And Adoni-bezek said, Seienty Kings hauing the thumbs of their hands and of their feete cut off, gathered bread vnder my table: as I haue done, so God hath rewarded me. so they brought him to Ierusalem, and there he died.

8 (Now the children of Iudah had fought against Ierusalem, and had taken it and smitten it with the edge of the sword, and had set the * citie on fire.)

9 ¶ Afterward also the children of Iudah went downe to fight against the Canaanites, that dwelt in the mountaine, and toward the South, and in the low country.

10 And Iudah went against the Canaanites that dwelt in Hebron, which Hebron beforetime was called * Kiriathbaba: and they slew: Sheshai, and Ahiman, and Talmai.

11 And from thence hee went to the inhabitants of Debir, and the name of Debir in old time was Kiriath-sepher.

12 And Caleb said, Hee that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

13 And Othniel the sonne of Kenaz, Calebs younger brother tooke it, to whom hee gaue Achsah his daughter to wife.

14 And when she came to him, she moued him to aske of her father a field, and she lighted off her asse, and Caleb sayd vnto her, What wilt thou?

15 And she answered him, Giue me a blessing: for thou hast giuen me a South country, giue me also springs of water: and Caleb gaue her the springs aboue and the springs beneath.

16 ¶ And the children of * Keni Moses father in law went vp out of the citie of the palme trees with the children of Iudah, into the wilderness of Iudah, that lyeth in the South of Arad, and went and dwelt among the people.

17 But Iudah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and vterly destroyed it, and called the name of the citie * Hormah.

18 Also Iudah tooke * Azzah with the coasts thereof, and Askelon with the coasts thereof, and Ekron with the coasts thereof.

19 And the Lord was with Iudah, and he possessed the mountaines: for he could not driue out the inhabitants of the valleys, because they had chariots of yron.

20 And they gaue Hebron vnto Caleb, as * Moses had said, and he expelled thence the three fohnes of Anak.

21 But the children of Benjamin did not cast out the Iebusites, that inhabited Ierusalem: therefore the Iebusites dwel with the children of Benjamin in Ierusalem vnto this day.

22 ¶ They also that were of the house of Ioseph, went vp to Beth-el, and the Lord was with them,

23 And the house of Ioseph caused to view Beth-el (and the name of the citie before time was Luz)

24 And the spies saw a man come out of the citie, and they said vnto him, Shew vs, wee pray

thee, the way into the citie, * and we will shewe thee mercie.

25 And when he had shewed them the way into the citie, they smote the city with the edge of the sword, but they let the man and all his household depart.

26 Then the man went into the lande of the Hittites, and built a citie, and called the name thereof Luz, which is the name thereof vnto this day.

27 ¶ Neither did Manasseh destroy Beth-shean with her towne, nor Taanach with her towne, nor the inhabitants of Dor with her towne, nor the inhabitants of Ibleam with her towne, neither the inhabitants of Megiddo with her towne: but the Canaanites dwelled still in that land.

28 Neuertheless when Israel was strong they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did * Zebu'un expell the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Asher cast out the inhabitants of Achcho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob.

32 But the Asherites dwelt among the Canaanites the inhabitants of the land: for they did not driue them * out.

33 ¶ Neither did Naphtali driue out the inhabitants of Beth-shehem, nor the inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: neuertheless the inhabitants of Beth-shehem, and of Bethanath became tributaries vnto them.

34 And the Amorites * did droue the children of Dan into the mountaine: so that they suffred them not to come downe to the valley.

35 And the Amorites * dwelt still in mount Heres in Aialon, and in Shaalbim, and when the hand of Iosephs familie preuailed, they became tributaries:

36 And the coast of the Amorites was from Maaleh akrabim, euen from Sephelah and vpward.

CHAP. II.

1 The Angel rebuketh the people, because they had made peace with the Canaanites. 2 The Israelites fell to idolatry after Iosephs death. 3 They are deliuered into the enemies hands. 4 God deliuereth them by judges. 5 Why God suffered idolaters to remaine among them.

And an Angel of the Lord came vp from Gilgal to Bochim, and said, I made you to go vp out of Egypt, and haue brought you vnto the land which I had sworn vnto your fathers, and said, I will neuer breake my couenant with you.

2 * Ye also shall make no couenant with the inhabitants of this land, but shall breake downe their altars: but yee haue not obeyed my voyce. Why haue ye done this?

3 Wherefore, I said also. I will not cōtend with you before you, but they shall be * as thornes vnto your sides, & their gods shall be your destruction.

4 And when the Angel of the Lord spake these words vnto all the children of Israel, the people lift vp their voyce, and wept.

5 Therefore they called the name of that place,

C H A P. III.

place, ¹ Bechim, and offered sacrifices there vnto the Lord.

¶ Now when Ioshua had ² sent the people away the children of Israel went euery man into his inheritance, to possesse the land.

¶ And the people had serued the Lord all the dayes of Ioshua, and all the dayes of the Elders that outliued Ioshua, which had seene all the great workes of the Lord that he did for Israel.

¶ But Ioshua the sonne of Nun the seruant of the Lord died, when he was an hundred and ten yeeres olde :

¶ And they buried him in the coastes of his inheritance, in ⁴ Timnath-heres in mount Ephraim, on the Northside of mount Gaash.

¶ And so all that generation was gathered vnto their fathers, and another generation arose after them, which neither knew the Lord, nor yet the workes, which he had done for Israel.

¶ Then the children of Israel did wickedly in the sight of the Lord, and serued ⁶ Baalim,

¶ And forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, ⁷ euen the gods of the people that were round about them, and bowed vnto them, and prouoked the Lord to anger.

¶ So they forsooke the Lorde, and serued ⁸ Baal, and ⁹ Ashtaroth.

¶ And the wrath of the Lorde was hote against Israel, & he deliuered them into the hands of spoylers, that spoyled them, and he ¹⁰ sold them into the hands of their enemies round about them, so that they could no longer stand before their enemies.

¶ Whiche soeuer they went out, the ¹¹ hand of the Lord was sore against them, as the Lorde had said, and as the Lord had sworne vnto them: so he punished them sore.

¶ Notwithstanding, the Lorde rayfed vp ¹² Iudges, which ¹³ deliuered them out of the hands of their oppressours.

¶ But yet they would not obey their Iudges: for they went a whoring after other gods, & worshipped them, & turned quickly out of the ¹⁴ way, wherein their fathers walked, obeying the commandements of the Lord: they did not so.

¶ And when the Lord had rayfed them vp Iudges, the Lord was with the Iudge, and deliuered them out of the hand of their enemies all the dayes of the Iudge (for the Lord had compassion of their groynings, ¹⁵ because of them that oppressed them and tormented them)

¶ Yet ¹⁶ when the Iudge was dead, they returned, and ¹⁷ did worse then their fathers, in following other gods to serue them and worship them: they ceased not from their owne inuentions, nor from their rebellious way.

¶ Wherefore the wrath of the Lorde was kindled against Israel, and he said, ¹⁸ Because this people hath transgressed my couenant which I commanded their fathers, and hath not obeyed my voyce,

¶ Therefore will I no more cast out before them any of the ¹⁹ nations, which Ioshua left when he died,

¶ That through them I may ²⁰ proue Israel, whether they will keepe the way of the Lord, to walke therein, as their fathers kept it, or not.

¶ So the Lorde left those nations, and droue them not out immediately, neither deliuered them into the hand of Ioshua.

¶ The Canaanites were left to this Israel. ¶ Certaine delinquents
Israel. 21. And Ahab King of Israel. 22. Changer with the
Philistines.

¶ These now are the nations which the Lord ²³ left, that he might proue Israel by them (euen as many of Israel as had not knowne all the warres of Canaan,

¶ Onely to make the generations of the children of Israel to know, and to teach them warre, which doubtlesse their predecessors knew not)

¶ Five princes of the Philistims, and all the Canaanites, and the Sidonians, and the Hittites that dwelt in mount Lebanon, from mount Baal-hermon vntill one come to Hamath.

¶ And these remained to proue Israel by them, to wite, whether they would obey the commandements of the Lord, which he commanded their fathers by the hand of Moses.

¶ And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hittites, and the Jebusites,

¶ And they tooke ²⁴ their daughters to bee their wiues, and gaue their daughters to their sonnes, and serued their gods.

¶ So the children of Israel did wickedly in the sight of the Lorde, and forgate the Lord their God, and serued Baalim, and ²⁵ Atheroth.

¶ Therefore the wrath of the Lord was kindled against Israel, and he sold them into the hand of Chusban-rishathaim King of ²⁶ Aram-naharaim, and the children of Israel serued Chusban-rishathaim eight yeeres.

¶ And when the children of Israel cried vnto the Lord, the Lord stirred vp ²⁷ a Sauour to the children of Israel, and he saued them, euen Othniel the sonne of Kenaz, Calebs yonger brother.

¶ And the ²⁸ Spirit of the Lord came vpon him, and he iudged Israel, and went out to warre: and the Lord deliuered Chusban-rishathaim king of ²⁹ Aram into his hand, and his hand preuailed against Chusban-rishathaim.

¶ So the land had rest ³⁰ foure yeeres, and Othniel the sonne of Kenaz died.

¶ Then the children of Israel againe committed wickednesse in the sight of the Lord: and the Lord ³¹ strengthened Eglon King of Moab against Israel, because they had committed wickednesse before the Lord.

¶ And he gathered vnto him the children of Ammon, and Amalek, and went and smote Israel, and they possessed the cite of palme trees.

¶ So the children of Israel serued Eglon king of Moab eightene yeeres.

¶ But when the children of Israel cryed vnto the Lord, the Lord stirred them vp a sauour, Ehad the sonne of Gera the sonne of ³² Iemini, a man lame of his right hand: and the children of Israel sent a present by him vnto Eglon king of Moab.

¶ And Ehud ³³ made him a dagger with two edges of a cubite length, and he hid it vnder his raiment vpon his right thigh,

¶ And he presented the gift vnto Eglon king of Moab (and Eglon was a very fat man)

¶ And when he had now presented ³⁴ his present, he sent away the people that bare the present,

¶ But he turned againe from the ³⁵ quarties, that were by Gilgal, & said, I haue a secret errand vnto thee, O King. Who said, Keepe silence: and all

a Which were
attributed by the
hand of God, and
not by the power
of man.
b For they trusted
in God, and he
fought for them.

c Contrary to
Gods command-
ment, Deut. 32.
d Trees or woods
needed for idola-
trie.

10r, Mesopotamia.

e He was raised
up by the Spirit
of the Lord.

10r, Spirit.

f That is to say, when
Ioshua, and eight
vnder Othniel.

g So that the
enemies of Gods
people haue no power
ouer them, but by
Gods appointment.

10r, Desolation.

10r, left hand.

10r, passed a day
up to be made.

10r, Desolation.

10r, left hand.

h Or as some
read, from the
place of idola-
trie. Till all be de-
parted.

all that stood about him, went out from him.

20 Then Ehud came vnto him, (and he fate alone in a summer parlor, which he had) and Ehud sayd, I haue a message vnto thee from God. Then he arose out of his throne.

21 And Ehud put fourth his left hand, and tooke the dagger from his right thigh, & thrust it into his belly,

22 So that the haft went in after the blade, and the fatte closed about the blade, so that hee could not drawe the dagger out of his belly, but the dirt came out.

23 Then Ehud gate him out into the porch, and shut the doores of the parlor vpon him, and locked them.

24 And when hee was gone out, his seruants came: who seeing that the doores of the parlor were locked, they said, Surely he doeth his easement in his summer chamber.

25 And they taried till they were ashamed: and seeing hee opened not the doores of the parlor, they tooke the key and opened them, and behold, their lord was fallen dead on the earth.

26 So Ehud escaped (while they taried) and was passed the quarries, and escaped vnto Seirath.

27 And when he came home, he blew a trumpet in mount Ephraim, and the children of Israel went downe with him from the mountaine, and he went before them.

28 Then said hee vnto them, Follow me: for the Lord hath deliuered your enemies, *even* Moab into your hand. So they went downe after him, and tooke the passages of Iorden toward Moab, and suffered not a man to passe ouer.

29 And they slew of the Moabites the same time about twene thousand men, all gilde men, and all were warriors, and there escaped not a man.

30 So Moab was subdued that day, vnder the hand of Israel: and the land had rest fourescore yeeres.

31 And after him was Shamgar the sonne of Anath, which slew of the Philistims fise hundred men with an oxe goade, and hee also deliuered Israel.

CHAP. IIIII.

1 Israel sate and are giuen into the hands of Iabin. 4 Deborah iudgeth Israel, and exhorteth Barak to deliuer the people. 15 Sisera killeth, 17 and is killed by Iael.

And the children of Israel began againe to doe wickedly in the sight of the Lord when Ehud was dead.

2 And the Lord foldeth them into the hand of Iabin King of Canaan, that reigned in Hazor, whose chiefe Captaine was called Sisera, which dwelt in Harosheth of the Gentiles.

3 Then the children of Israel cryed vnto the Lord: (for he had nine hundred charres of yron, and twentie yeeres hee had vexed the children of Israel very sore)

4 And at that time Deborah a Prophetesse the wife of Lapidoth iudgeth Israel.

5 And this Deborah dwelt vnder a palme tree, betwene Ramah and Beth-el in mount Ephraim, and the children of Israel came vp to her for iudgement.

6 Then the sent and called Barak the sonne of Abinoam out of Kedesh of Naphthali, and said vnto him, Hath not the Lord God of Israel commanded, saying, Goe, and draw toward mount Tabor, and take with thee ten thousand men of

the children of Naphtali, and of the children of Zebulun?

7 And I will draw vnto thee to the river Kishon, Sisera, the captaine of Iabins armie with his charres, and his multitude, and will deliuer him into thine hand.

8 And Barak said vnto her, If thou wilt goe with me, I will goe: but if thou wilt not goe with me, I will not goe.

9 Then shee answered, I will surely goe with thee, but this iourney that thou takest, shall not be for thine honour: for the Lord shall sell Sisera into the hand of a woman. And Deborah arose and went with Barak to Kedesh.

10 And Barak called Zebulun and Naphtali to Kedesh, and he went vp on his feete with ten thousand men, and Deborah went vp with him.

11 (Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, was departed from the Kenites, and pitched his tent vntill the plaine of Zanaim, which is by Kedesh)

12 Then they shewed Sisera, that Barak the sonne of Abinoam was gone vp to mount Tabor.

13 And Sisera called for all his charres, *even* nine hundred charres of yron, and all the people that were with him from Harosheth of the Gentiles, vnto the river Kishon.

14 Then Deborah said vnto Barak, s vp: for this is the day that the Lord hath deliuered Sisera into thine hand. Is not the Lord gone out before thee? So Barak went downe from mount Tabor, and ten thousand men after him.

15 And the Lord destroyed Sisera and all his charres, and all his hoste with the edge of the sword before Barak, so that Sisera lighted downe off his charret, and fled away on his feete.

16 But Barak pursued after the charres, and after the hoste vnto Harosheth of the Gentiles: and all the hoste of Sisera fell vpon the edge of the sword: there was not a man left.

17 Howbeit Sisera fled away on his feete to the tent of Iael the wife of Heber the Kenite: (for peace was betwene Iabin the king of Hazor, and betwene the house of Heber the Kenite)

18 And Iael went out to meet Sisera, and said vnto him, Turne in my lord, turne in to me: feare not. And when hee had turned in vnto her into her tent, he couered him with a mantle.

19 And she said vnto her, Giue me, I pray thee, a little water to drinke: for I am thirsty. And she opened a bottle of milke, and gaue him drinke, and couered him.

20 Again she sayde vnto her, Stand in the doore of the tent, and when any man doth come and enquire of thee, saying, Is any man heere? thou shalt say, Nay.

21 Then Iael Hebers wife tooke a naylor of the tent, and tooke a hammer in her hand, and went softly vnto him, and smote the nail into his temples, and fastened it into the ground, (for hee was fast asleepe, and wearie) and so he died.

22 And behold, as Barak pursued after Sisera, Iael came out to meete him, and said vnto him, Come, and I will shew thee the man, whom thou seekest: and when he came into her tent, behold, Sisera lay dead, and the nail in his temples.

23 So God brought downe Iabin the king of Canaan that day before the children of Israel.

24 And the hand of the children of Israel

prospered.

Or, hall.

Or, hee, because hee was in his seat.

Or, and hee was in his seat, as he was in his seat.

Or, Army, and his hostes.

Or, hee, because hee was in his seat, as he was in his seat.

Or, hee, because hee was in his seat, as he was in his seat.

Or, hee, because hee was in his seat, as he was in his seat.

Or, hee, because hee was in his seat, as he was in his seat.

Or, hee, because hee was in his seat, as he was in his seat.

Or, hee, because hee was in his seat, as he was in his seat.

of the Egyptians, and out of the hand of all that oppressed you, and have cast them out before you, and given you their land.

10 And I said vnto you, I am the Lord your God: * feare not the gods of the Amorites in whose land you dwell: but yett haue not obeyed my voice.

11 ¶ And the Angel of the Lord came, and fate vnder the oke which was in Ophrah, that pertained vnto Ioash the father of the Ezrites, and his sonne Gideon threshed wheate by the wine-press, to hide it from the Midianites.

12 Then the Angel of the Lord appeared vnto him, and said vnto him, The Lord is with thee, thou valiant man.

13 To whome Gideon answered, 4 Ah my Lord, if the Lord bee with vs, why then is all this come vpon vs? & where be all his miracles which our fathers told vs of, and said, Did not the Lord bring vs out of Egypt? but now the Lord hath forsaken vs, and deliuered vs into the hand of the Midianites.

14 And the Lord looked vpon him, and said, Goe in this thy f might, and thou shalt saue Israel out of the hands of the Midianites: haue not feare thee?

15 And he answered him, Ah my Lord, whereby shall I saue Israel? behold, my father is poore in Manasseh, and I am the least in my fathers house.

16 Then the Lord said vnto him, I will therefore be with thee, and thou shalt smite the Midianites, as one man.

17 And hee answered him, I pray thee, if I haue found fauour in thy sight, then shew me a signe, that thou talkest with me.

18 Depart not hence, I pray thee, vntill I come vnto thee, and bring mine offering, and lay it before thee. And he said, I will tarie vntill thou come againe.

19 ¶ Then Gideon went in, and made readie a kiddie, and vleauened bread of an ephah of flour, and put the flesh in a baskie, and put the broth in a pot, and brought it out vnto him vnder the oke, and presented it.

20 And the Angel of the Lord said vnto him, Take the flesh and the vleauened bread, and lay them vpon this stone, and powre out the broth: and he did so.

21 ¶ Then the Angel of the Lord put forth the end of the staffe that he held in his hand, and touched the flesh and the vleauened bread: and there arose fyre out of the stone, and consumed the flesh and the vleauened bread: so the Angel of the Lord departed out of his sight.

22 And when Gideon perceived that it was an Angel of the Lord, Gideon then said, Alas, my Lord God: * for because I haue seene an Angel of the Lord face to face, I shall die.

23 And the Lord said vnto him, Peace be vnto thee: feare not, thou shalt not die.

24 Then Gideon made an altar there vnto the Lord, and called it, ¶ Jehouah-shalom: vnto this day it is in Ophrah, of the father of the Ezrites.

25 ¶ And the same night the Lord said vnto him, Take thy fathers yong bullocke, and another bullocke: offeuen yeeres olde, and destroy the altar of Baal that thy father hath, and cut down the groue that is by it,

26 And build an altar vnto the Lord thy God

vpon the top of this rocke, in a plaine place: and take the second bullocke, and offer a burnt offering with the wood of the groue, which thou shalt cut downe.

27 Then Gideon tooke ten men of his seruants, and did as the Lord bade him: but because he feared to doe it by day for his fathers household, and the men of the citie he did it by night.

28 ¶ And when the men of the citie arose early in the morning, beholde, the altar of Baal was broken, and the groue cut downe: that was by it, and the second bullocke offered vpon the altar that was made.

29 Therefore they said one to another, Who hath done this thing? and when they inquired & asked, they said, Gideon the sonne of Ioash hath done this thing.

30 Then the men of the citie said vnto Ioash, Bring out thy sonne, that he may die: for he hath destroyed the altar of Baal, & hath also cut down the groue that was by it.

31 And Ioash said vnto all that stood by him, Will yee plead Baals cause? or will yee saue him? he that will contend for him, let him die: or the morning. If he be God, let him plead for himselfe against him that hath cast downe his altar.

32 And in that day was Gideon called Jerubbaal, that is, Let Baal plead for himselfe because he hath broken downe his altar.

33 Then all the Midianites & the Amalekites, and they of the East, were gathered together, and went and pitched in the valley of Izreel.

34 But the Spirit of the Lord came vpon Gideon, and he blew a trumpet, and Abiezer was ioyned with him.

35 And he sent messengers thorowout all Manasseh, which also was ioyned with him, and hee sent messengers vnto Aher, and to Zebulun and to Nephtali, and they came vp to meett him.

36 Then Gideon said vnto God, ¶ If thou wilt saue Israel by mine hand, as thou hast said,

37 Beholde, I will put a fleece of wooll in the threshing place: if the dewe come on the fleece onely, and it be drie vpon all the earth, then shall I be sure, that thou wilt saue Israel by mine hand, as thou hast said.

38 And so it was: for he rose vp early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, and filled a bowle of water.

39 Again, Gideon said vnto God, Be not angry with me, that I may speake once more: let me proue once againe, I pray thee, with the fleece: let it now be drie onely vpon the fleece, and let dew be vpon all the ground.

40 And God did so that same night: for it was drie vpon the fleece onely, and there was dewe on all the ground.

CHAP. VII.

2 The Lord commanded Gideon to send away agreat part of his company. 12 The Midianites are discomfited by a woodman fort. 25 Oreb and Zeeb are slain.

¶ Then Terebbaal (who is Gideon) rose vp early, and all the people that were with him, and pitched beside the well of Harod, so that the hoste of the Midianites was on the Northside of them, in the valley by the hill of Moreh.

2 And the Lord said vnto Gideon, The people that are with thee, are too many for mee to give the Midianites into their hands, lest Israel make

d This came not of distrust, but of weakness of faith, which is the most perfect for no man in this life can have a perfect faith yett the children of God haue a true f. k. whereby they be justified.

e That is, Christ appearing in visible forme. f Which I haue giuen thee, Gideon.

h Of Ephah, reade Exod. 16. 36.

i So that we know the flesh is enemy vnto Gods vocation, which cannot be perswaded without signes.

k Of Ephah, reade Exod. 16. 36.

l By the power of Gods onely, as in the scripture of Helias. King. 18. 38.

m Exod 33. 20. chap. 33. 12.

n In the Lord of Hostes.

o That is, as the Chaldee text witnesseth, Ieuea yeeres.

1 Which yong about Baal.

m Meaning the bull, which was kept to be offered vnto Baal.

n That we might to indicate that azazel of Gods name, though all the multitude vs. gailit vs.

† Ebraiel Gilead. 2. 20. chap. 19. 1. 20. The image of Abiezer, as he was.

p This must be understood in the fleece, which he wringed confirmed in the vocation.

q Gilead.

q Whence it was named that it was a manly God.

r Chap. 12.

s Ebraiel.

t 2. 20. 2. 20.

a God will not
plus any creature
deprive him of
his glory.
1. Pet. 1. 4.
1. Cor. 13. 16.

their vaunt against me, and say, Mine hand hath saved me.

3 Now therefore proclaim in the audience of the people, and say, * Who so is timorous or fearful, let him returne, and depart early from mount Gilead. And there returned of the people which were at mount Gilead, two and twenty thousand: so ten thousand remained.

4 And the Lord said vnto Gideon, The people are yet too many: bring them downe vnto the water, and I will try them for thee there: and of whom I say vnto thee, This man shall goe with thee, the same shall goe with thee: and of whomsoever I say vnto thee, This man shall not goe with thee, the same shall not goe.

5 So he brought downe the people vnto the water. And the Lord said vnto Gideon, As many as lap the water with their tongues, as a dog lappeth, them put by themselves, and euery one that shall bow downe his knees to drinke, *put apart.*

6 And the number of them that lapped by putting their hands to their mouths, were three hundred men: but all the remnant of the people kneeled downe vpon their knees to drinke water.

7 ¶ Then the Lord sayde vnto Gideon, By these three hundred men that lapped, will I saue thee and the deliuer the Midianites into thine hand: and let all the other people goe euery man vnto his place.

8 ¶ So the people tooke vitayles † with them, and their trumpets: & he sent all the rest of Israel, euery man vnto his tent, and ¶ retained the three hundred men: and the hoste of Midian was beneath him in a valley.

9 ¶ And the same night the Lord sayd vnto him, Arise, & get thee downe vnto the hoste: for I haue deliuered it into thine hand.

10 But if thou feare to goe downe, *then* goe thou, and Phurah thy seruant downe to the hoste.

11 And thou shalt hearken what they say, and so shall thine hands be strong to goe downe vnto the hoste. Then went he downe and Phurah his seruant vnto the outside of the fouldiers that were in the hoste.

12 ¶ And the Midianites, and the Amalekites and all * the ytery of the East, lay in the valley like grasshoppers in multitude, and their camels were without number, as the sand which is by the sea side for multitude.

13 And when Gideon was come, beholde, a man tolde a dreame vnto his neighbour, and said, Beholde, I dreamed a dreame, and loe, a cake of barley bread tumbled from aboue into the hoste of Midian, and came vnto a tent, and smote it that it fell, and ouerturned it, that the tent fell downe.

14 And his fellow answered, and said, This is nothing els: saue the sword of Gideon the sonne of Ioash a man of Israel: for into his hand hath God deliuered Midian and all the hoste.

15 ¶ When Gideon heard the dreame tolde, and the interpretation of the same, he g worshipped, and returned vnto the hoste of Israel, and said, Vp: for the Lord hath deliuered into your hand the hoste of Midian.

16 And hee diuided the three hundred men into three bandes, and gaue euery man a trumpet in his hand with emptie pitchers, and ¶ lampes h within the pitchers.

17 And he laid vnto them, Lookoe on me, and doe likewise, when I come to the side of the

hoste: euen as I doe, so doe you.

18 When I blowe with a trumpet and all that are with me, blowe ye with trumpets also on euery side of the hoste, and say, ¶ For the Lord, and for Gideon.

19 ¶ So Gideon and the hundred men that were with him, came vnto the outside of the hoste, in the beginning of the middle watch, and they raised vp the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands.

20 And the three compaines blew with trumpets and brake the pitchers, and held the lampes in their left hands, and the trumpets in their right hands to blowe withall: and they cried, The sword of the Lord and of Gideon.

21 And they stood, euery man in his place round about the hoste: and all the hoste ¶ ranne, and cryed, and fled.

22 And the three hundred blew with trumpets, and * the Lord set euery mans sword vpon his neighbour, & vpon all the hoste: so the hoste fled to Beth-ha-hittah in Zererah, and to the border of Abel-nehulah, vnto Tabbath.

23 Then the men of Israel began gathered together out of Naphtali, and out of Asher, and out of all Manasseh, pursued after the Midianites.

24 And Gideon sent messengers vnto all mount Ephraim, saying, Come downe against the Midianites, and take before them the waters vnto Beth-barah and Iordan. Then all the men of Ephraim gathered together and tooke the waters vnto Beth-barah, and Iordan.

25 And they tooke two * princes of the Midianites, Oreb and Zeeb, and slew Oreb vpon the rocke Oreb, and slew Zeeb at the winepress of Zeeb, and pursued the Midianites, and brought the heads of Oreb and Zeeb to Gideon beyond Iordan.

CHAP. VIII.

1 Ephraim warreth against Gideon, 2 who opposeth them.

4 He passeth the Iordan. 16 Hee reuengeth himselfe on them of Succoth and Pnuel. 27 He maketh an Ephod which was the cause of idolatrie. 30 Of Gideons finnes and of his death.

¶ Then the men of Ephraim sayde vnto him, Why hast thou serued vs thus that thou calledst vs not, when thou wentest to fight with the Midianites? and they chode with him sharply.

2 To whom he said, What haue I now done, in comparison of you? is not the gleanings of grapes of Ephraim better, then the vintage of Abiezer?

3 God hath deliuered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to doe in comparison of you? and when he had thus spoken, then their spirits abated toward him.

4 ¶ And Gideon came to Iordan to passe ouer, hee, and the three hundred men that were with him, weary yet pursuing them.

5 And he said vnto the men of Succoth, Giue, I pray you, morsels of bread vnto the people that follow me *(for they be weary)* that I may follow after Zebah and Zalmunna kings of Midian.

6 And the princes of Succoth sayde, Are the hands of Zebah and Zalmunna now in thine hands, that wee should giue bread vnto thine armie?

7 Gideon then sayde, Therefore when the Lord hath deliuered Zebah and Zalmunna into mine hand, I will tear your flesh with thornes of the wilderness and with briers.

i That is, the
victorie shalbe the
Lords & Gideons
his fruant.

k Shall destroy
the enemies.
¶ Or, brake their
aray.
* Psal. 9. 4.

l The Lord caused
the Midianites to
kill one another.

m Meaning, the
pages or the
loordes, that they
should not escape.

* Psal. 83. 11.
i. e. 10. 36.

n These places
had their names of
the aetes that were
done there.

a They began to
chide because he
had the glory of
the victorie.

b Which haue
saine two princes
Oreb and Zeeb.
c This last aete of
the whole tribe is
more famous, then
the whole enter-
prise of one man
or one armie.

d Or, some shall
pursue.
¶ E. i. that as at
my feet.

e Because thou
hast ouercome an
handfull, thinkest
thou to haue over-
come the whole?
¶ E. i. doest in pie-
ces.

b I will give thee
a people to know
that thou shalt
goe with thee.

c Let them depart
in silence, that
they may not
suffer.

d That is, the one
tribe, the Gilead-
ites, and the
other, the
Beniaminites.

e Thus the Lord
by diuers me-
ans sheweth
himselfe to be
true in his
promises.

* Chap. 6. 33.

f Some read a
comb of any
of barley bread:
meaning that one
of no reputation
should make their
gouernour to
be a man.

g Or, Gideon
saith, as it is
in the Chalde text.

h Or, Gideons
armie. This
is the weak
meane God
used to shew
that the whole
victorie
came of him.

f Having gotten the victory.

g A cite Eastward beyond Iordan.

h He went by the wilderness where the Arabians dwell in tents.

i Some read, before the sunne rose up.
|| Or desired.

|| Or he brake in pieces, as one sheweth
eare.
|| King 12. 25.

|| Or, they were like unto this.

k We came all out of one belly: therefore I will be recognized.

l Meaning, that they would be rid out of their paine at once, or else to have a violent man to put them to death.
|| Or, follow.
|| That is, thy posteritie.

m His intent was to shew his life thankfull for this victory by restoring of religion, which because it was not according as God had commanded, turned to their destruction.

|| Or, sweet balls.

8 ¶ And he went vp thence to Penuel, and spake vnto them likewise, and the men of Penuel answered him, as the men of Succoth answered,

9 And he saide alway vnto the men of Penuel, When I come againe f in peace, I will breake downe this towre.

10 ¶ Now Zebah and Zalmunna were g in Karkor, and their hostes with them, about fiftene thousand, all that were left of all the hostes of them of the East: for there was slaine an hundredth & twentie thou and me, that drew swords.

11 ¶ And Gideon went through them that dwelt in h Tabernacles on the East side of Nobah and Iogbehah, and smote the hoste: for the hoste was carelesse.

12 And when Zebah and Zalmunna fled, hee followed after them, and tooke the two kings of Midian, Zebah and Zalmunna, and discomfited all the hoste.

13 ¶ So Gideon the sonne of Ioash returned from battell, i the sunne being yet hie,

14 And tooke a seruant of the men of Succoth, and inquired of him: and hee || wrote to him the princes of Succoth and the Elders thereof, euen seauentie and seuen men.

15 And he came vnto the men of Succoth, and said, Behold Zebah and Zalmunna, by whom ye vprayed me, laying, Are the hands of Zebah, and Zalmunna already in thine handes, that wee should giue bread vnto thy wearie men?

16 Then he tooke the Elders of the cite, and thornes of the wilderness and briars, and t did teare the men of Succoth with them.

17 Also he brake downe the tower of * Penuel, and slew the men of the cite.

18 ¶ Then said he vnto Zebah and Zalmunna, What manner of men were they, whom ye slew at Tabor? and they answered, As thou art, so were they: euerie one was like the children of a King.

19 And he said, They were my brethren, euen my k mothers children: as the Lord lueth, if yee had saved their liues, I would not slay you.

20 Then hee said vnto Iether his first borne sonne, Vp, and slay them: but the boy drew not his sword: for he feared, because he was yet yong.

21 Then Zebah & Zalmunna said, Rise thou, and fall vpon vs: for i as the man is, s o is his strength. And Gideon arose and slew Zebah and Zalmunna, and tooke away the || ornaments, that were on their camels neckes.

22 ¶ Then the men of Israel sayd vnto Gideon, Reigne thou ouer vs, both thou, and thy sonne, and thy m sonnes sonne: for thou hast deliuered vs out of the hand of Midian.

23 And Gideon said vnto them, I will not reigne ouer you, neither shall my childre reigne ouer you, but the Lord shall reigne ouer you.

24 Againe Gideon said vnto them, n I would desire a request of you, that you would giue mee euerie man the earringes of his praye (for they had golden earringes because they were Ismaelites).

25 And they answered, Wee will giue them. And they spread a garment, and did cast therein euerie man the earringes of his praye.

26 And the weight of the golden earringes that he required, was a thousand and seuen hundredth || beke o of gold, beside collars || and jewells, and purple raiment that was on the kings of Midian, and beside the chaines that were about their camels neckes.

27 And Gideon made an * Ephod thereof, and

put it in Ophrah his cite: and all Israel went a whoring there after it, which was the destruction of Gideon and his house.

28 Thus was Midian brought lowe before the children of Israel, so that they lift vp their heads no more: and the countrie was in quietnes fourty yeeres in the dayes of Gideon.

29 ¶ Then Ierubbaal the sonne of Ioash went, and dwelt in his owne house.

30 And Gideon had seuen ty sonnes t begotten of his body: for he had many wiues.

31 And his concubine which was in Shechem, bare him a sonne also, whose name he called Abimelech.

32 So Gideon the sonne of Ioash died in a good age, and was buried in the sepulchre of Ioash his father in Ophrah, of the p father of the Exrites.

33 But when Gideon was dead, the children of Israel turned away, and went a whoring after Baalim, and made q Baal-berith their god.

34 And the children of Israel remembered not the Lord their God, which had deliuered them out of the hands of all their enemies on euerie side.

35 Neither r shewed they mercy on the house of Ierubbaal, or Gideon, according to all the goodnesse which he had shewed vnto Israel.

CHAP. IX.

1 Abimelech vsurpeth the kingdom, and putteth his brethren to death. 2 Iotham prophecieth a parable, 23 slayd betweene Abimelech and the Shechemites. 26 Gaal conspireth against him, and is ouercome. 33 Abimelech is wounded to death by a woman.

T Hen Abimelech the sonne of Ierubbaal went to Shechem vnto his * mothers brethren, and communed with them, and with all the family, and house of his mothers s father, saying,

2 Say, I pray you, in the audience of all the men of Shechem, Whether is better for you, that all the sonnes of Ierubbaal, which are seauentie persons, reigne ouer you, either that one reigne ouer you? Remember also, that I am your f bone, and your flesh.

3 Then his mothers brethren spake of him in the audience of all the men of Shechem, all these wordes: and their hearts were moued to follow Abimelech: for said they, He is our brother

4 And they gaue him fiftie pieces of siluer out of the house of Baal-berith, wherewith Abimelech hired || vaine and light fellows which followed him.

5 And hee went vnto his fathers house at Ophrah, and s slew his brethren, the sonnes of Ierubbaal, about seauentie persons vpon one stone: yet Iotham the yongest sonne of Ierubbaal was left: for he hid himselfe.

6 ¶ And all the men of Shechem gathered together with all the house of d Millo, and came and made Abimelech King in the plaine, where the stone was erected in Shechem.

7 And when they told it to Iotham, he went and stood in the top of mount Gerizim, and lift vp his voice, and cried, and said vnto them, Hearken vnto mee, you men of Shechem, that God may hearken vnto you.

8 ¶ The trees went forth to anoint a King ouer them, and saide vnto the Olive tree, Reigne thou ouer vs.

9 But the Olive tree saide vnto them, Should I leaue my farnesse, wherewith by mee they honour God and man, and goe to aduance mee a-boue the trees?

o That is, such things as pertained to the use of the Tabernacle, Leviticus 24. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

t Eke which came out of his thigh.

p Which cite is longed to the name of f Ezer.

q That is, Baalim whom they had bound themselves by conscience. r They were remind all of God & vnto them to be holy whom they had receiued so great a benefit.

a To practise with his kinfolde in the anointing of the kingdom.

b Of your kind by my mothers side.

|| Or, idle fellows and vagabonds.

c These fiftie pieces of siluer which were sowed, spare not the ancient blood. King 20. 7. chon. 11. 4. d Which was in the towne house, or common hall, which he called the tower of Shechem, ver. 48.

e By this parable hee saith that the tree that are not ambitious, are most worthy to be chosen, & that the ambitious tree shall bring downe both to their owne destruction & to the

10 Then the trees said to the figge tree, Come thou, and be king ouer vs.

11 But the fig tree answered them, Should I forsake my sweetnesse, and my good fruit, and go to aduance me about the trees?

12 Then said the trees vnto the vine, Come thou, and be king ouer vs.

13 But the vine said vnto them, Should I leaue my wine, whereby I cheere God and man, and goe to aduance me about the trees?

14 Then said all the trees vnto the || bramble, Come thou, and reigne ouer vs.

15 And the bramble said vnto the trees, If ye will in deed anoint mee king ouer you, come, and put your trust vnder my shadow: and if not, the fire shall come out of the bramble, and consume the Cedars of Lebanon.

16 Now therefore, if ye doe truly and vncorruptly to make Abimelech king, and if yee haue dealt wel with Ierubbaal and with his house, and haue done vnto him according to the deseruing of his hands,

17 (For my father fought for you, and I aduentured his life, and deliuered you out of the hands of Midian.

18 And yee are risen vp against my fathers house this day, and haue slaine his children, about seentie persons vpon one stone, and haue made Abimelech, the sonne of his maide seruant, king ouer the men of Shechem, because hee is your brother)

19 If ye then haue dealt truly and purely with Ierubbaal, and with his house this day, then I reioyce yee with Abimelech, and let him reioyce with you.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Millo: also let a fire come forth from the men of Shechem, and from the house of Millo, and consume Abimelech.

21 And Iotham ran away, and fled, and went to Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeere ouer Israell.

23 But God sent an euill spirit betweene Abimelech, and the men of Shechem: and the men of Shechem brake their promise to Abimelech,

24 That the cruelty toward the seenty sonnes of Ierubbaal and their blood might come and be layed vpon Abimelech their brother, which had slaine them, and vpon the men of Shechem, which had ayded him to kill his brethren.

25 So the men of Shechem set men in wait for him in the tops of the mountaines: who robbed all that passed that way by them: and it was told Abimelech.

26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

27 Therefore they went out into the field, and gathered in their grapes, and trode them, and made mery, and went into the house of their gods, and did eate and drinke, and cursed Abimelech.

28 Then Gaal the sonne of Ebed said, Who is Abimelech? and who is Shechem, that we should serue him? Is he not the sonne of Ierubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why should wee serue him?

29 Now would God this people were vnder mine hand: then would I put away Abimelech, And he said to Abimelech, Increase thine armie, and come out.

30 ¶ And when Zebul the ruler of the citie heard the words of Gaal the sonne of Ebed, his wrath was kindled.

31 Therefore hee sent messengers vnto Abimelech privately, saying, Beholde, Gaal the sonne of Ebed, and his brethren be come to Shechem, and behold, they fortifie the citie against thee.

32 Now therefore arise by night, thou and the people that is with thee, and lie in waite in the field.

33 And rise early in the morning as soone as the sunne is vp, and assault the citie: and when hee and the people that is with him, shall come out against thee, doe to him | what thou canst.

34 ¶ So Abimelech rose vp, and all the people that were with him by night: and they lay in wait against Shechem in foure bands.

35 Then Gaal the sonne of Ebed went out, and stood in the entring of the gate of the citie: and Abimelech rose vp, and the folke that were with him from lying in waite.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people downe from the tops of the mountaines: and Zebul said vnto him, The shadow of the mountaines seeme men vnto thee.

37 And Gaal spake againe, and said, See, there come folke downe | by the middle of the land, and another band cometh by the way of the plaine of | Meonenim.

38 Then said Zebul vnto him, Where is now thy mouth that said, Who is Abimelech, that we should serue him? Is not this the people that thou hast despised? Goe out now, I pray thee, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 But Abimelech pursued him, and hee fled before him, and many were ouerthrowen and wounded euen vnto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren that they should not dwell in Shechem.

42 ¶ And on the morrow the people went out into the field: which was told Abimelech.

43 And hee tooke the people, and diuided them into three bands, and laid wait in the fields, and looked, and behold, the people were come out of the citie, and hee rose vp against them, and smote them.

44 And Abimelech, and the bands that were with him, rushed forward, and stood in the entring of the gate of the citie: and the two other bands ranne vpon all the people that were in the field, and slew them.

45 And when Abimelech had fought against the citie all that day, hee took the citie, and slew the people that was therein, and destroyed the citie, and sowed a salt in it.

46 ¶ And when all the men of the tower of Shechem heard it, they entred into an holde of the house of the god | Bethel.

47 And it was tolde Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gate him vp to mount

M 4 Zalmion,

k Braggingly, as though hee had bene present, or to his captaine Zebul.

† Abimelech's

† Abimelech's

l Thou stayest of a shadow.

† Abimelech's

Or, charmers.

m As their captaine.

n Which were of his company.

o That it should be vntillfull and necey serue to any use.

p That is, of Bethel, as chap. 8. 31.

Zalmou, hee and all the people that were with him: and Abimelech tooke axes with him, and cut downe boughs of trees, and tooke them, and bare them on his shoulder, and sayde vnto the folke that were with him, What ye haue scene me doe, make haste, and do like me.

49 Then all the people also cut downe euery man his bough, and followed Abimelech, and put them to the holde, and let the holde on fire with them: so all the men of the tower of Shechem q died also, about a thousand men and women.

50 ¶ Then went Abimelech to Tebez, and besieged Tebez, and tooke it.

51 But there was a strong tower within the cite, and thither fled all the men and women, and all the chiefe of the cite, and shut it to them, and went vp to the top of the tower.

52 And Abimelech came vnto the tower, and fought against it, and went hard vnto the doore of the towre to set it on fire.

53 But a certaine woman * cast a piece of a millstone vpon Abimelechs head, and brake his braine pan.

54 Then Abimelech called hastily his page that bare his harnesse, and sayd vnto him, Draw thy sword and slay mee, that men say not of mee, A woman slew him. And his page thrust him thorow, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rendred the wickednesse of Abimelech, which he did vnto his father in slaying his seuentie brethren.

57 Also all the wickednesse of the men of Shechem did God bring vpon their heads. So vpon them came the curse of Iotham the sonne of Terubbaal.

CHAP. X.

^a Tola dieth. ⁵ Iair also dieth. ⁷ The Israelites are punished for their sinnes. ¹⁰ They cry vnto God, ¹⁶ and bee baith pitie on them.

AFTER Abimelech, there arose to defend Israel, Tola the sonne of Puah, the sonne of ¶ Dodo, a man of Issachar, which dwelt in Shamir in mount Ephraim.

2 And hee ¶ judged Israel three and twentie yeere, and died, and was buried in Shamir.

3 ¶ And after him arose Iair Gileadite, and judged Israel two and twenty yeere.

4 And hee had thirty sonnes that ^a rode on thirty asse-colls, and they had thirty cities, which are called ¶ Hauoth Iair vnto this day, and are in the land of Gilead.

5 And Iair died, and was buried in Kamon.

6 ¶ * And the children of Israel wrought wickednesse againe in the fight of the Lord, and serued Baalim and * Ashtaroth, and the gods of ¶ Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistims, and forsooke the Lord and serued not him.

7 Therefore the wrath of the Lord was kindled against Israel, and hee ¶ folde them into the hands of the Philistims, and into the hands of the children of Ammon:

8 Who from that yeere vexed and oppressed the children of Israel eightene yeeres, ^b euen all the children of Israel that were beyond Iorden, in the land of the Amorites, which is in Gilead,

9 Moreover, the children of Ammon went ouer Iorden to fight against Iudah, and against Benjamin, and against the house of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel ¶ cried vnto the Lord, saying, Wee haue sinned against thee, euen because wee haue forsaken our owne God, and haue serued Baalim.

11 And the Lord ¶ sayd vnto the children of Israel, Did not I deliver you from the Egyptians and from the Amorites, from the children of Ammon, and from the Philistims?

12 The Zidonians also, and the Amalekites, and the Maonites did oppresse you, and yee cried to me, and I saved you out of their hands.

13 Yet ye * haue forsaken mee, and serued o-ther gods: wherefore I will deliver you no more.

14 Go, and cry vnto the gods which ye haue cholen: let them saue you in the time of your tribulation.

15 And the children of Israel sayd vnto the Lord, We haue sinned: do thou vnto vs whatsoever please thee: onely wee pray thee to deliver vs e this day.

16 Then they put away the strange gods from among them, and ¶ serued the Lord: and ¶ his soule was grieved for the miserie of Israel.

17 Then the children of Ammon gathered themselves together, and pitched in Gilead: and the children of Israel assembled themselves, and pitched in Mizpeh.

18 And the people and princes of Gilead said one to another, Whosoever will begin the battell against the children of Ammon, the same shall be * head ouer all the inheritance of Gilead,

CHAP. XI.

² Iphthah being chased away by his brethren, was after made captain ouer Israel. ³⁰ Hee maketh a rash vow. ³² Hee conquerrh the Ammonites. ³⁹ and sacrificeth his daughter according to his vow.

THEN Gilead begate Iphthah, and Iphthah the Gileadite was ¶ a valiant man, but the sonne of an ¶ harlot.

2 And Gileads wife bare him sonnes, & when the womans children were come to age, they thrust out Iphthah, and sayd vnto him, Thou shalt not inherit in our fathers house: for thou art the sonne of a strange woman.

3 Then Iphthah fled from his brethren, and dwelt in the land of ^b Tob: and there gathered idle fellows to Iphthah, and ¶ went out with him.

4 ¶ And in processe of time, the children of Ammon made warre with Israel.

5 And when the children of Ammon fought with Israel, the 4 Elders of Gilead went to fet Iphthah out of the land of Tob.

6 And they said vnto Iphthah, ¶ Come and be our captaine, that we may fight with the children of Ammon.

7 Iphthah then answered the Elders of Gilead, Did not ye hate me, and I expell me out of my fathers house? how then come you vnto me now in time of your tribulation?

8 Then the Elders of Gilead said vnto Iphthah, Therefore we turne againe to thee now, that thou mayest go with vs, and fight against the children of Ammon, and bee our head ouer all the inhabitants of Gilead.

9 And Iphthah said vnto the Elders of Gilead, If ye bring mee home againe to fight against the children

¶ Meaning, that all were destroyed as well they in the towne, as the other.

* 2 Sam. 17. 21.

¶ Thus God by such miserable death taketh vengeance on tyrants euen in this life.

¶ For making a tyrant his king.

¶ Or, his vncle.

¶ Or, gouerned.

¶ Signifying, that they were men of authority.

¶ Or, the townes of Iair, in Deut. 3. 14.

¶ Chap. 2. 11. and 3. 7. and 4. 1. and 6. 1. and 13. 1.

¶ Or, Syria.

¶ Or, distressed.

¶ As the Reubenites, Gadites, and half the tribe of Manasseh.

¶ They persecuted the Lord, and consorted their sinnes.

¶ By turning their vp from prophesie, as Chap. 4.

* Deut. 32. 15. 16. and 32.

¶ Thus, from this present danger.

¶ This is true repentance, to put away the euill, and to trust Gods right.

¶ Or, by paying.

* Chap. 11. 4.

¶ Or, a man of might.

¶ Or, valiant.

¶ That is, in his house.

¶ Where the people were of the country.

¶ Called Tob.

¶ Iphthah, in some thinkes, against his brethren.

¶ Or, hee was downe, for that purpose.

¶ Men of might are counted as the desire of help of them who are in need.

¶ Or, hee was downe, for that purpose.

¶ Or, hee was downe, for that purpose.

¶ Or, hee was downe, for that purpose.

children of Ammon, if the Lord giue them before me, shall I be your head?

10 And the Elders of Gilead said vnto Iphtah, The Lord be witness between vs, if we doe not according to thy wordes.

11 Then Iphtah went with the Elders of Gilead, and the people made him head and captaine ouer them: and Iphtah rehearsed all his wordes before the Lord in Mizpeh.

12 ¶ Then Iphtah sent messengers vnto the king of the children of Ammon, saying, What hast thou to doe with me, that thou art come against me, to fight in my land?

13 And the king of the children of Ammon answered vnto the messengers of Iphtah, * Because Israel tooke my lande, when they came vp from Egypt, from Arnon vnto Iabbok, and vnto Iorden: then therefore restore those lands I quietly.

14 Yet Iphtah sent messengers againe vnto the king of the children of Ammon,

15 And said vnto him, Thus saith Iphtah, * Israel tooke not the land of Moab, nor the land of the children of Ammon.

16 But when Israel came vp from Egypt, and walked through the wilderness vnto the red sea, then they came to Kadesh.

17 * And Israel sent messengers vnto the king of Edom, saying, Let me, I pray thee, goe thorow thy land: but the king of Edom would not consent: and also they sent vnto the king of Moab, but he would not: therefore Israel abode in Kadesh.

18 Then they went through the wilderness, and compassed the land of Edom, y and the land of Moab, and came by the Eastside of the land of Moab, and pitched on the other side of Arnon, * and came not within the coast of Moab: for Arnon was the border of Moab.

19 Also Israel * sent messengers vnto Sihon, king of the Amorites, the king of Heshbon, and Israel said vnto him, Let vs passe, we pray thee, by thy land vnto our place.

20 But Sihon refused not to Israel, that he should goe through his coast: but Sihon gathered all his people together, and pitched in Iahaz, and fought with Israel.

21 And the Lord God of Israel gaue Sihon, and all his folke into the hands of Israel, & they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed * all the coast of the Amorites, from Arnon vnto Iabbok, and from the wilderness euen vnto Iorden.

23 Now therefore the Lord God of Israel hath cast out the Amorites before his people Israel, and shouldst thou possesse it?

24 Wouldst not thou possesse that which Chemosh thy god giueth thee to possesse? So whomsoever the Lord our God driueth out before vs, them will we possesse.

25 * And art thou now farre better then Balak the sonne of Zippor king of Moab? did hee not strue with Israel and fight against them,

26 When Israel dwelt in Heshbon and in her townes, and in Aroer and in her townes, and in all the cities that are by the coastes of Arnon, three hundred yeeres? why did yee not then recouer them in that space?

27 Wherefore I haue not offended thee: but thou doest me wrong to warre against mee. The

Lord the Iudge be judge this day betweene the children of Israel and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not vnto the wordes of Iphtah, which he had sent him.

29 ¶ Then the Spirit of the Lord came vpon Iphtah, and he passed ouer to Gilead, and to Manasseh, and came to Mizpeh in Gilead, and from Mizpeh in Gilead he went vnto the children of Ammon.

30 And Iphtah vowed a vow vnto the Lord, and said, If thou shalt deliuer the children of Ammon into mine hands,

31 Then that thing that commeth out of the doores of mine house to meete me, when I come home in peace from the children of Ammon, shall be the Lords, and I will offer it for a burnt offering.

32 And so Iphtah went vnto the children of Ammon to fight against them, and the Lord deliuered them into his hands.

33 And hee smote them from Aroer euen till thou come to Minnith, twenty cities, and so forth to Abel of the vineyardes, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

34 ¶ Now when Iphtah came to Mizpeh vnto his house, behold, his daughter came out to meet him with timbrels and daunces which was his only childe: hee had none other sonne, nor daughter.

35 And when he saw her, he rent his clothes, and said, Alas my daughter, thou hast brought me lowe, and art of them that trouble me: for I haue opened my mouth vnto the Lord, and can not goe backe.

36 And she said vnto him, My father, if thou hast opened thy mouth vnto the Lord, doe with mee as thou hast promised, seeing that the Lord hath auenged thee of thine enemies the children of Ammon.

37 Also shee sayd vnto her father, Doe thus much for me: suffer me two moneths, that I may go to the mountaines, and bewaile my virginity, I and my fellows.

38 And he said, Go: and he sent her away two moneths: so she went with her companions, and lamented her virginity vpon the mountaines.

39 And after the end of two moneths, shee turned againe vnto her father, who did with her according to his vow which he had vowed, and shee had knowen no man, And it was a custome in Israel:

40 The daughters of Israel went yere by yere to lament the daughter of Iphtah the Gileadite foure dayes in a yere.

CHAP. XII.

6 Iphtahs kildeth two and saue the thousand Ephraimites. 8 After Iphtah succedeth Ibzan, 11 Elam, 13 and Abdon.

And the men of Ephraim gathered themselves together, and went Northward, & said vnto Iphtah, Wherefore wentest thou to fight against the children of Ammon, and diddest not call vs to go with thee? we will therefore burne thine house vpon thee with fire.

2 And Iphtah said vnto them, I & my people were at great strife with the children of Ammon, and when I called you, ye deliuered me not out of their hands.

3 So when I saw that ye deliuered mee not,

k To punish the offenders.

l That is, the spirit of strength and zeale.

m As the Apostle commendeth Iphtah for his worthy enterprise in deliuering the people, Heb. 11. 32. so by his rash vow and wicked performance of the same, hee defileth and bereaueth her the finnes of the godly: doe not viterly extinguish their iustie.

|| Or, shee plaies.

n According to the manner after the victorie.

o Being overcome with blis: d reate and not considering whether the vow was lawfull or no.

p For it was counted as a shame in Israel, to die without children, and therefore they reioiced to be married.

a After they had paid Iorden.

b Thus ambitious enuious Gods worke in others, as they did also against Gilead, Chap. 8. 1.

c That is, I ventured my life, and when mans helpe failed, I put my trust only in God.

d Ye ranne from vs, and ch. 4. Gilead, and now in respect of vs, ye are nothing.

e Which signifieth the fall of waters, or an ease of sorrow.

f Some thinke that this was Boaz the husband of Ruth.

g Else, some say, for his soldiers.

* Chap. 3. v. 1. and 3. 7. and 4. 1. and 6. 1. and 10. 6.

a Signifying, that their deliuerance came ouely of God, and not by mans power.

* Num. 6. 2. 3.

* 2. Sam. 1. 1. 1. b Should be separate from the world, and dedicate to God. c If he be not able to shew a fight as an Angel, how much less the presence of God?

c I put my life in mine hands, and went vpon the children of Ammon: so the Lord deliuered them into thine handes. Wherefore then are ye come vpon me now to fight against me?

4 Then Iphthah gathered all the men of Gilead, & fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are runnagates of Ephraim: & among the Ephraimites, and among the Manassites.

5 Also the Gileadites took the passages of Iordan before the Ephraimites, and when the Ephraimites that were escaped, said, Let mee passe, then the men of Gilead said vnto him, Art thou Ephraimite? If he said, Nay,

6 Then said they vnto him, Say now: Shibboleth: and he said, Sibboleth: for hee could not so pronounce: then they tooke him, & slew him at the passages of Iordan: and there fell at that time of the Ephraimites two & forty thousand.

7 And Iphthah iudged Israel fixe yeere: then died Iphthah the Gileadite, and was buried in one of the ciues of Gilead.

8 ¶ After him Ibbzan of Beth-lehem iudged Israel,

9 Who had thirtie sonnes and thirty daughters which he sent out, & tooke in thirty daughters from abroad for his sonnes: and hee iudged Israel seuen yeere.

10 Then Ibbzan died, and was buried at Beth-lehem.

11 ¶ And after him iudged Israel Elon, a Zebulonite, and he iudged Israel ten yeeres.

12 Then Elon the Zebulonite died, and was buried in Aithalon in the countrey of Zebulun.

13 ¶ And after him Abdon the sonne of Hillel the Pirathonite iudged Israel.

14 And he had fortie sonnes and thirtie nephewes that rode on seuen ty asscolts: and hee iudged Israel eight yeeres.

15 Then died Abdon the sonne of Hillel the Pirathonite, and was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites.

C H A P. XIII.

1 Israel for their wickednesse is oppressed of the Philistines. 3 The Angel appeareth to Manoahs wife. 16 The Angel commended him to sacrifice vnto the Lorde. 23 The birth of Samson.

B^Vt the children of Israel continued to commit wickednes in the sight of the Lord, and the Lord deliuered them into the handes of the Philistines fortie yeere.

2 ¶ Then there was a man in Zorah of the familie of the Danites named Manoah, whose wife was barren, and bare not.

3 And the Angel of the Lord appeared vnto the woman, and said vnto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and beare a sonne.

4 And now therefore beware: for thou shalt drinke no wine, nor strong drinke, neither eate any vncleane thing.

5 For loe, thou shalt conceive and beare a sonne, and no raser shall come on his head: for the child shall be a Nazarite vnto God from his birth: and he shall begin to saue Israel out of the handes of the Philistines.

6 ¶ Then the wife came and tolde her husband, saying, A man of God came vnto mee, and the fashion of him was like the fashion of the Angel of God exceeding: I feared, but I asked him

not whence he was, neither told he me his name.

7 But he said vnto mee, Beholde, thou shalt conceive and beare a sonne, and now thou shalt drinke no wine, nor strong drinke, neither eate any vncleane thing, for the child shall bee a Nazarite to God from his birth to the day of his death.

8 Then Manoah prayed to the Lorde, and said, I pray thee, my Lorde: let the man of God, whom thou sentest, come againe now vnto vs, & teach vs what we shall doe vnto the child when hee is borne.

9 And God heard the voice of Manoah, and the Angel of God came againe vnto the wife, as she sate in the field, but Manoah her husband was not with her.

10 ¶ And the wife made halfe and ranne, and shewed her husband and said vnto him, Behold, the man hath appeared vnto mee, that came vnto me to day.

11 And Manoah arose & went after his wife, and came to the man, and sayde vnto him. Art thou the man that spakest vnto the woman? and he said, Yes.

12 Then Manoah said, Now let thy saying come to passe: but how shall we order the child, and doe vnto him?

13 And the Angel of the Lord said vnto Manoah, The woman must beware of all that I sayd vnto her.

14 She may eate of nothing that commeth of the vine tree: she shall not drinke wine nor strong drinke nor eate any vncleane thing: let her observe all that I haue commanded her.

15 Manoah then said vnto the Angel of the Lord, I pray thee, let vs retaine thee, vntil we haue made ready a kid for thee.

16 And the Angel of the Lord said vnto Manoah, Though thou make me abide, I will not eate of thy bread, and if thou wilt make a burnt offering, offer it vnto the Lord: for Manoah knewe not that it was an Angel of the Lord.

17 Againe Manoah said vnto the Angel of the Lord, What is thy name, that when thy saying is come to passe, we may honour thee?

18 And the Angel of the Lord said vnto him, Why askest thou thus after my name, which is secret?

19 Then Manoah tooke a kid with a meat offering, and offered it vpon a stone vnto the Lord: and the Angel did wondrously, whiles Manoah and his wife looked on.

20 For when the flame came vp toward heauen from the altar, the Angel of the Lord ascended vp in the flame of the altar, and Manoah and his wife beheld it, and fell on their faces vnto the ground.

21 (So the Angel of the Lorde did no more appeare vnto Manoah and his wife) Then Manoah knewe that it was an Angel of the Lord.

22 And Manoah said vnto his wife, We shall surely die, because we haue feene God.

23 But his wife said vnto him, If the Lorde would kill vs, hee would not haue receiued a burnt offering, & a meate offering of our hands, neither would he haue shewed vs all these things, nor would now haue told vs any such.

24 ¶ And the wife bare a sonne, and called his name Samson: and the child grew, and the Lord blessed him.

25 And the Spirit of the Lorde beganne to strengthen

d He thought himselfe ready to obey Gods will, and therefore hee first to know his will.

e It seemeth that the Angel appeared vnto her in one day. f He called him man, because hee seemed, but he was Christ, the eternal word, which is the true symple because man.

g Anything to be done by the Law.

h Shewing that hee sought to be one with God, and not to be a stranger.

i Or, manna.

j God shewed him a heauy and vncleane thing, which hee is to be in his presence.

* Exod. 33. 1. Chap. 6. 2.

k These gifts that we haue receiued of God, are our own doing, and not of Gods grace: which is to be feared, because we haue receiued of Gods grace, and not of our own doing.

strengthen him in the hoste of Dan, between Zorah, and Ekhtaal.

CHAP. XIII.

1 Samson desireth to haue a wife of the Philistims, & hee killeth a Lion. 12 He proposeth a riddle. 19 Hee killeth thirtie. 20 Hee killeth him and taketh another.

Now Samson went downe to Timnath, and law a woman in Timnath of the daughters of the Philistims,

2 And he came vp and told his father and his mother, and sayd, I haue seene a woman in Timnath of the daughters of the Philistims: now therefore giue me her to wife.

3 Then his father and his mother sayd vnto him, Is there neuer a wife among the daughters of thy brethren, and among all my people, that thou must go to take a wife of the vnicircumcited Philistims? And Samson said vnto his father, Giue me her, for the pleaseth me well.

4 But his father & his mother knew not that it came of the Lord, that he should seeke an occasion against the Philistims: for at that time the Philistims reigned ouer Israel.

5 ¶ Then went Samson and his father and his mother down to Timnath, and came to the vineyards at Timnath: and behold, a yong Lion roared vpon him.

6 And the Spirit of the Lorde came vpon him, and hee tare him, as one should haue rent a kid, and had nothing in his hand, neither tolde he his father nor his mother what he had done.

7 And he went downe, and talked with the woman which was beautifull in the eyes of Samson.

8 ¶ And within a few dayes, when he returned to receiue her, he went aside to see the karkeis of the Lion: and behold, there was a swarme of bees, and honey in the body of the Lion.

9 And hee tooke thereof in his hands, and went eating, and came to his father & to his mother, and gaue vnto them, and they did eate: but he tolde not them, that he had taken the honey out of the body of the Lion.

10 So his father went downe vnto the woman, and Samson made there a feast: for so vied the yong men to doe.

11 And when they saw him, they brought thirty companions to be with him.

12 Then Samson sayd vnto them, I will now put fourth a riddle vnto you: and if you can declare it mee within seuen dayes of the feast, and finde it out, I will giue you thirtie sheetes, and thirtie change of garments.

13 But if you cannot declare it me, then shall yee giue mee thirtie sheetes, and thirtie change of garments. And they answered him, Put fourth thy riddle that we may heare it.

14 And he sayd vnto them, Out of the eater came meate, and out of the strong came sweetnesse: and they could not in three dayes expound the riddle.

15 And when the seuenth day was come, they sayd vnto Samsons wife, Entise thine husband, that he may declare vs the riddle, lest wee burne thee and thy fathers house with fire. Hauye yee called vs to possesse vs? is it not so?

16 And Samsons wife wept before him, and said, Surely thou hatest me, and lovest me not: for thou hast put fourth a riddle vnto the children of my people, and hast not told it me. And he sayd vnto her, Beholde, I haue not tolde it my father

nor my mother, and shall I tell it thee?

17 Then Samsons wife wept before him, 7 seuen dayes, while their feast lasted: and when the seuenth day came, hee tolde her, because she was importunate vpon him: so she tolde the riddle to the children of her people.

18 And the men of the city sayd vnto him the seuenth day before the Sunne went downe, What is sweeter then honey? and what is stronger then a Lion? Then said he vnto them, If yee had not plowed with my heifer, yee had not found out my riddle.

19 And the Spirit of the Lord came vpon him, and he went downe 1 to Athkelon, and slew thirty men of them and spoyled them, and gaue change of garments vnto them, which expounded the riddle: and his wrath was kindled, and he went vp to his fathers house.

20 Then Samsons wife was giuen to his companion, whom he had vfed as his friend.

CHAP. XV.

4 Samson titheth firebrands to the foxes tails. 6 The Philistims burne his father in law and his wife. 15 With the iambone of an asse he killeth a thousand men. 19 Out of a great rooth is the new God gaue him water.

¶ Within a while after, in the time of wheate Baruest, Samson visited his wife w a kid, saying, I will goe in to my wife into the chamber: but her father would not suffer him to goe in.

2 And her father sayd, I thought that thou hadst hated her: therefore gaue I her to thy companion. Is not her yonger sister fairer then thee? take her, I pray thee, in stead of the other.

3 Then Samson sayde vnto them, Now am I more blamelesse then the Philistims: therefore will I doe them displeasure.

4 ¶ And Samson went out, and tooke three hundred foxes, and tooke firebrands, and turned them taile to taile, and put a firebrand in the mids betweene two tailes.

5 And when he had set the brands on fire, he sent them out vnto the standing corne of the Philistims, and burnt vp both the ricks and the standing corne with the vineyards and oliues.

6 Then the Philistims sayd, Who hath done this? And they answered, Samson the sonne in law of the Timnite, because he had taken his wife, and giuen her to his companion. Then the Philistims came vp and burnt her and her father with fire.

7 And Samson sayd vnto them, Though yee haue done this, yet will I be auenged of you, and then I will cease.

8 So he smote them || hippe and thigh with a mighty plague: then he went and dwelt in the top of the rocke Etam.

9 ¶ Then the Philistims came vp, and pitched in Iudah, and || were spread abroad in Lehi.

10 And the men of Iudah said, Why are yee come vp vnto vs? And they answered, To binde Samson are we come vp, and to doe to him as hee hath done to vs.

11 Then three thousand men of Iudah went to the toppe of the rocke Etam, and sayd to Samson, Knowest thou not that the Philistims are rulers ouer vs? Wherefore then hast thou done thus vnto vs? And he answered them, As they did vnto me, so haue I done vnto them.

12 Againe they sayd vnto him, We are come to binde thee, and to deliuer thee into the hand of

1 Or, the sabbath day, beginning at the fourth.

k If yee had not vied the helpe of my wife.

l Which was one of the four chief cities of the Philistims.

a That is, I will vief her as my wife.

b For through his father in lawes occasion, he was moued against to take vengeance of the Philistims.

c Or, that which was respected and gathered.

d Or, the citizen of Timnath.

e So the wicked parish not vice for love of iustice, but for fear of danger, which might come to them.

f Or, horsemen and footmen.

g Or, camped.

f And so being our prisoners to punish him.

g Such was their grosse ignorance, that they iudged Gods great benefite to be a plague vnto them.

of the Philistims. And Samson sayde vnto them, Swear vnto mee, that yee will not fall vpon mee your selues.

13 And they answered him, saying, No, but we will bind thee and ^b deliuer thee vnto their hand, but wee will not kill thee. And they bound him with two new coards, and brought him from the rocke.

14 When hee came to Lehi, the Philistims shoured against him, and the Spirit of the Lorde came vpon him, and the coardes that were vpon his armes, became as flaxe that was burnt with fire: for the bands loosed from his hands.

15 And he found a ^b new iawbone of an asse, and put forth his hand, and caught it, and slew a thousand men therewith.

16 Then Samson said, With the iaw of an asse are heapes vpon heapes: with the iaw of an asse haue I slaine a thousand men.

17 And when he had left speaking, he cast away the iawbone out of his hand, and called that place, Ramath-Lehi.

18 And he was fore athirst, and ^b called on the Lord, and said, Thou hast giuen this great deliuerance into the hand of thy seruant: and now shall I die for thirst, and fall into the hands of the vncircumcised?

19 Then God brake the cheeke tooth, that was in the iaw, and water came thereout: and when he had drunke, his Spirit came againe, and hee was reuiued: wherefore the name thereof is called, En-hakkore, which is in Lehi vnto this day.

20 And hee iudged Israel in the dayes of the Philistims twentie yeres.

CHAP. XVI.

3 Samson carrieth away the gates of Azzah. 18 He was deuiued by Delilah. 30 He pulld downe the boufe vpon the Philistims, and dyeth with them.

Then went Samson to ^a Azzah, and saw there an harlot, ^b and went in vnto her.

2 And it was tolde to the Azzahites, Samson is come hither. And they went about, and layde wait for him all night in the gate of the citie, and were quiet all the night, saying, *Abide* I till the morning early, and we shall kill him.

3 And Samson slept til midnight, and arose at midnight, and tooke the doores of the gates of the citie, and the two postes, and lift them away with the barres, and put them vpon his shoulders, and caried them vp to the top of the mountaine that is before Hebron.

4 And after this he loued a woman by the river of Sorek, whose name was Delilah:

5 Vnto whom came the princes of the Philistims, and said vnto her, Ensee him, & see where in his great strength *lyeth*, and by what meane we may ouercome him, that we may binde him, and punish him, and euerie one of vs shall giue thee eleven hundred ^c shekels of siluer.

6 ¶ And Delilah sayd to Samson, Tell mee, I pray thee, wherein thy great strength *lyeth*, and wherewith thou mightest bee bound, to doe thee hurt.

7 Samson then answered vnto her, If they bind me with seuen ^c greene coards, that were neuer dried, then shall I be weake, and be as another man.

8 And the princes of the Philistims brought her seuen greene cords that were not dry, and she bound him therewith.

9 (And she had ^d men lying in waite with her in the chamber) Then shee sayd vnto him, The Philistims be vpon thee, Samson. And he brake the coardes, as a threed of tow is broken, when it feeleth fire: so his strength was not knownen.

10 ¶ After Delilah sayde vnto Samson, See, thou hast mocked me, and tolde me lies. I pray thee now, tell mee wherewith thou mightest bee bound.

11 Then he answered her, If they binde mee with new ropes that were neuer occupied, then shall I be weake, and be as another man.

12 Delilah therefore tooke new ropes, and bound him therewith, and sayd vnto him, The Philistims be vpon thee, Samson: (and men lay in wait in the chamber) and he brake them from his armes, as a threed.

13 ¶ Afterwarde Delilah sayde to Samson, Hitherto thou hast beguiled mee, and tolde me lies: tell mee how thou mightest bee bound. And hee sayde vnto her, If thou platdest iuten lockes of mine head with the threedes of the woofe.

14 And she fastened it with a pinne, and sayd vnto him, The Philistims be vpon thee, Samson. And hee awoke out of his sleepe, and went away with the pinne of the webbe, and the woofe.

15 Again shee said vnto him, How canst thou say, I loue thee, when thine heart is not with me? thou hast mocked me these three times, and hast not tolde mee wherein thy great strength *lyeth*.

16 And because she was importunate vpon him with her words continually, and vexed him, his soule was pained vnto the death.

17 Therefore hee tolde her all his heart, and sayd vnto her, There neuer came rafor vpon mine head: for I am a Nazarite vnto God from my mothers wombe: therefore if I bee shauen, my strength will goe from me, and I shall be weake, and be like all other men.

18 And when Delilah saw that hee had tolde her all his heart, she sent, and called for the Princes of the Philistims, saying, Come vp once againe: for he hath shewed me all his heart. Then the Princes of the Philistims came vp vnto her, and brought the money in their hands.

19 And she made him slepe vpon her knees, and she called a man, and made him to shauo off the seuen lockes of his head, and hee beganne to vex him, and his strength was gone ^b from him.

20 Then shee said, The Philistims be vpon thee, Samson. And hee awoke out of his sleepe, and thought, I wil goe out now as at other times, and shake my selfe, but hee knew not that the Lord was departed from him.

21 Therfore the Philistims tooke him, and put out his eyes, and brought him downe to Azzah, and bound him with fetters: and hee did grinde in the prison house.

22 And the haire of his head began to grow againe after that it was shauen.

23 Then the Princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they said, Our god hath deliuered Samson our enemy into our hands.

24 Also when the people saw him, they praised their god: for they said, Our god hath deliuered into our hands our enemy and destroyer of our countrey, which hath slaine many of vs.

h Thus they had rather betray their brother, then vie the meenes that God had giuen for their deliuerance.

i That is, of an alle lively flaine.

h Whereby appeareth: at hee did these things in faith, and so with a true zeale to glorifie God, and deliuer his country.

h Or, the fountain of him that prayed.

a One of the five chiefe cities of the Philistims. b That is, he lodged with her. c Or, to the light of the morning.

h Or, plains.

c Of the value of a shekel, made c. 20 s. 15.

h Or, new with.

d Consume his strength.

e When first men were.

f Though hee falschood made to make him, but hee persued his will, that hee would not becom.

g It is impossible if we give place to our wicked ffections, but we are by degrees destroyed.

h Or, I am.

h For this hee was vnto him, I loue thee.

i Thus hee deceiued his heart towards his wicked woman, which led him to his death.

e Some say, that hee became a Nazarite, but hee was not.

h Or, hee should have beene.

h Or, hee should have beene.

h Or, hee should have beene.

h Or, hee should have beene.

h Or, hee should have beene.

h Or, hee should have beene.

h Or, hee should have beene.

h Or, hee should have beene.

h Or, hee should have beene.

25 And when their hearts were merle, they sayd, Call Samson, that he may make vs pastime: So they called Samson out of the prison house, & he was a laughing stocke vnto them, and they set him betweene the pillars:

26 Then Samson layd vnto the ferguson that led him by the hand, Leade me, that I may touch the pillars that the house standeth vpon, and that I may leane to them.

27 (Now the house was full of men and women, and there were all the princes of the Philistines: also vpon the rooffe were about three thousand men and women, that beheld while Samson played)

28 Then Samson called vnto the Lorde, and said, O Lord God, I pray thee, thinke vpon mee: O God, I beseech thee, strengthen me at this time only, that I may be ^{at once} auenged of the Philistims for my two eyes.

29 And Samson layd hold on the two middle pillars whereupon the house stood, and on which it was borne vp: on the one with his right hand, and on the other with his left.

30 Then sayd Samson, Let me lose my life with the Philistims: and hee bowed him with all his might, and the house fel vpon the princes, and vpon all the people that were therein: so the dead which hee flew at his death were more then they which he had slaine in his life.

31 Then his brethren, and all the house of his father came downe and tooke him, and brought him vp and buried him betweene Zorah and Ethcaol, in the sepulchre of Manoah his father: now he had iudged Israel twenty yeeres.

CHAP. XVII.

3 Michah another according to her vow made her fower twidols. 4 He made his sonne a Priest for his idoles, 10 and after hee be- came a Leuite.

There was a man of mount Ephraim, whose name was Michah.

4 And he sayd vnto his mother, The eleuen hundred shekels of silver that were taken from thee, for the which thou cursedst, and spakest it, euen in mine hearing, behold, the silver is with me, I tooke it. Then his mother sayd, Blessed be my sonne of the Lord.

5 And when he had restored the eleuen hundred shekels of silver to his mother, his mother sayd, I had dedicated the silver to the Lorde of mine hand for my sonne, to make a grauen and molten image. Now therefore I will giue it thee againe.

6 And when he had restored the money vnto his mother, his mother tooke two hundred shekels of silver, and gaue them to the founder, which made thereof a grauen and molten image, and it was in the house of Michah.

7 And this man Michah had an house of gods, and made an Ephod, & a Teraphim, and con-secrated one of his sonnes who was his Priest.

8 In those dayes there was no King in Israel, but every man did that which was good in his owne eyes.

9 There was also a yong man out of Beth-lehem Iudah, of the familie of Iudah: who was a Leuite, and sojourned there

10 And the man departed out of the city, vnto out of Beth-lehem Iudah, to dwell where he could finde a place: and as he journeyed, hee came to

mount Ephraim to the house of Michah.

9 And Michah sayd vnto him, Whence comest thou? And the Leuite answered him, I come from Beth-lehem Iudah, and goe to dwell where I may finde a place.

10 Then Michah sayd vnto him, Dwell with me, and be vnto me a father and a Priest: and I will giue thee ten shekels of silver by yeere, and a sure of apparell, and thy meate and drinke. So the Leuite went in.

11 And the Leuite was content to dwell with the man, and the yong man was vnto him as one of his owne sonnes.

12 And Michah consecrated the Leuite, and the yong man was his Priest, & was in the house of Michah.

13 Then sayd Michah, Now I know that the Lord will be good vnto me, seeing I haue a Leuite to my priest.

C. H. A. P. XVIII.

2 The children of Dan sent men to search the lande. 11 They came the first hundred hand into the gods, and the Priest of Michah away. 27 They destroy Leui. 38 They build it againe, 39 And set up idoles.

1 In those dayes there was no King in Israel, and at the same time the tribe of Dan sought them an inheritance to dwell in: for vnto that time all their inheritance had not fallen vnto them among the tribes of Israel.

2 Therefore the children of Dan sent of their familie, fise men out of their coastes, new men expert in warre, out of Zorah and Ekstak to view the land, and learch it out, and sayd vnto them, Goe, and learch out the land. Then they came to mount Ephraim to the house of Michah, and lodged there.

3 When they were in the house of Michah, they knewe the voyce of the yong man the Leuite: and being turned in thither, they sayd vnto him, Who brought thee hither? or what naketh thou in this place? and what hast thou to doe here?

4 And he answered them, Thus and thus dealeth Michah with mee, and hath hired me, and I am his Priest.

5 Again they sayd vnto him, Aske counsell now of God, that wee may know whether the way which we go, shall be prosperous.

6 And the priest sayd vnto them, Goe in peace: for the Lord guideth your way which yee goe.

7 Then the fise men departed, and came to Laish, and sawe the people that were therein, which dwelt carelesse, after the manner of the Zidonians, quiet and sure, because no man made any trouble in the land, or vsurped any dominion: also they were farse off from the Zidonians, and had no businesse with other men.

8 So they came againe vnto their brethren to Zorah and Ekstak: and their brethren said vnto them, What haue ye done?

9 And they answered, Arise, that we may goe vp against them: for we haue seene the land, and surely it is very good, and do ye sit still? bee not slothfull to go and enter to possesse the land:

10 (If ye will goe, ye shall come vnto a carelesse people, and the country is large) for God hath giuen it into your hand. Is a place which doth lacke nothing that is in the world.

11 ¶ Then there departed thence of the fa- milie.

g For in those dayes the seruice of God was cor- rupte inall things, and the Leuites were not looked vnto.

h Not consid- ring that hee tooke the true worshipping of God for to maintain his owne belly.

i Thus the idola- ters periwade themselves of Gods fauor, when in deed hee doth detest them.

a Menningan or ciuitie. Michah a to punish you re- senting so Gods word.

b For the point on which Israhel gaue them, was not suf- ficient for all their tribe.

c They knew him by his speech that he was a Leuite there.

d Thus God granteth the idola- ters sometime their re- wards: so their de- light in their de- lights is eternall.

e He made them a house.

f Iose ye this good coun- sel through your slothfullnes.

as thus by Gods aduise con- sider they are made faine to subiect their reason in de- manding the right.

he take me a vengeance.

according to his will, might to ex- ceed Gods iudg- ment vpon the wicked.

he punish not all of them, hee punish- ing the wicked, and leaving the righteous for his anger, thus his office and his defence there- vpon.

Some thinke this story was in the time of Oth- an, which is in- the scriptures, im- mediately after: 10. ch.

Contrary to the commandment of God and true religion sacrificed men, women, they make the Lord, and also idola- ters.

10. ch. 27.

he would I re- turne to God, 1. 19. ch. 4.

By Teraphim some thinke had some idoles, be- lieuing the likeness of a man: but o- thers understand thereby all manner of things and in Parents be- long- ing vnto those who sought for- aye to weare at Gods hand 1. 29. ch. 6. 6.

1. 29. ch. 21. 5.

For where there is no Magistrate fearing God, there can be no true religion, nor which belittles was in the tribe of Iudah.

milie of the Danites, from Zorah and from Eſhtaoſ, ſixe hundred men appoynted with inſtruments of warre.

12 And they went vp, and pitched in Kiriath- iearim in Iudah: whereſoe they called that place, || Mahanah-Dan vnto this day: and it is behinde Kiriath- iearim.

13 And they went thence vnto mount Ephraim, and came to the houſe of Michah.

14 Then answered the ſixe men, that went to ſpie out the countrey of Laiſh, and ſaid vnto their brethren, I know yee not, that there is in theſe houſes an Ephod, and Teraphim, & a grauen and a molten image: Now therefore conſider what ye haue to doe.

15 And they turned thitherward, and came to the houſe of the young man the Leuite, when vnto the houſe of Michah, and ſaluted him peaceably.

16 And the ſixe hundred men appointed with their weapons of warre, which were of the children of Dan, ſtood by the entering of the gate.

17 Then the ſixe men that went to ſpie out the land, went in thither, & tooke the grauen image and the Ephod, and the Teraphim, and the molten image: and the Prielt ſtood in the entering of the gate with the ſixe hundred men that were appointed with weapons of warre.

18 And the other went into Michahs houſe, and fet the grauen image, the Ephod, and the Teraphim, & the molten image. Then ſayd the Prielt vnto them, What do ye?

19 ¶ And they answered him, Hold thy peace: lay thine hand vpon thy mouth, and come with vs to be our father and Prielt. Whether is it better to thee, that thou ſhouldeſt be a Prielt vnto the houſe of one man, or that thou ſhouldeſt be a Prielt vnto a tribe and to a family in Iſrael?

20 And the Prieſtes heart was glad, and hee tooke the Ephod, and the Teraphim, and the grauen image, and went among the people.

21 And they turned and departed, and put the children, and the cattell, and the ſubſtance before them.

22 ¶ When they were far off from the houſe of Michah, the men that were in the houſes nere to Michahs houſe, gathered together, and purſued after the children of Dan.

23 And cried vnto the children of Dan: who turned their faces, and ſayd vnto Michah, What aileth thee, that thou makeſt an outcrie?

24 And he ſaid, Ye haue taken away my gods, which I made, and the Prielt, and go your wayes: and what haue I more? how then lay ye vnto me, What aileth thee?

25 And the children of Dan ſayde vnto him, Let not thy voice be heard among vs, left ¶ angry fellowes runne vpon thee, and thou loſe thy life with the liues of thine houſhold.

26 So the children of Dan went their wayes: and when Michah ſaw that they were too ſtrong for him, hee turned and went backe vnto his houſe.

27 And they took the things which Michah had made, and the Prielt which he had, and came vnto Laiſh, vnto a quiet people, and without miſtruſt, & ſmote them with the edge of the ſword, and burnt the city with fire.

28 And there was none to || helpe, becauſe Laiſh was farre from Zidon, and they had no buſineſſe with other men: alſo it was in the valley

that lieth by Beth-rehob. After, they built the citie, and dwelt therein,

29 ¶ And called the name of the citie Dan, after the name of Dan their father, which was borne vnto Iſrael: howbeit the name of the citie was Laiſh at the beginning.

30 Then the children of Dan ſet them vp the grauen image: and Ionathian the ſonne of Geſſon the ſonne of Manaſſeh, and his ſonnes were the Prieſts in the tribe of the Danites, vntill the day of the captiuitie of the land.

31 So they ſet them vp the grauen image, which Michah had made, all the while the houſe of God was in Shiloh.

CHAP. XIX.

1 A Leuite wife bring an harlot forſake her husband, and hee took her againe. 25 As Gilgah ſhe was moſt willingly aſſeſed to the aſſes. 26 The Leuite cauſeth her in pieces, and ſendeth her to the ſweet ſtrikes.

Alſo in thoſe dayes, ¶ when there was no king in Iſrael, a certaine Leuite dwelt on the ſide of mount Ephraim, and tooke to wife a concubine out of Beth-lehem Iudah,

2 And his concubine played the whore there, and went away from him vnto her fathers houſe to Beth-lehem Iudah, and there continued the ſpace of foure monthes,

3 And her husband aroſe and went after her, to ſpeake ¶ friendly vnto her, and to bring her againe: he had alſo his ſervant with him, and a couple of aſſes: and he brought him vnto her fathers houſe, and when the young womans father ſawe him, he reioyced ¶ of his coming.

4 And his father in law, the young womans father retained him: and hee abode with him three dayes: ſo they did eat & drinke and lodged there.

5 ¶ And when the fourth day came, they aroſe early in the morning, and ¶ hee prepared to depart, then the young womans father ſayd vnto his ſonne in lawe, ¶ Comfort thine heart with a morrell of bread, and then go your way.

6 So they ſate downe and did eate and drinke both of them together. And the young womans father ſayd vnto the man, Be content, I pray thee, and tarie all night, and let thine heart be merrie,

7 And when the man roſe vp to depart, his father in law ¶ was earneſt: therefore hee returned, and lodged there.

8 And hee roſe vp early the fifth day to depart, and the young womans father ſayd, ¶ Comfort thine heart, I pray thee: and they taried vntil after midday, and they both did eat.

9 Afterward when the man aroſe to depart with his concubine and his ſervant, his father in law, the young womans father ſayd vnto him, Behold now, the day ¶ draweth toward euen: I pray you, tarie all night: behold, ¶ the funne goeth to reſt: lodge here, that thine heart may be merrie, and to morrow get you early vpon your way, and go to your ¶ tent.

10 But the man would not tary, but aroſe, and departed, and came ouer againſt Iebus, (which is Ieruſalem) and his two aſſes laden, and his concubine were with him.

11 When they were nere Iebus, the day ¶ was ſore ſpent, and the ſervant ſayd vnto his maſter, Come, I pray thee, and let vs turne into this citie of the Iebuſites, and lodge all night there.

12 And his maſter answered him, ¶ Wee will not turne into the citie of ſtrangers that are not

For, the ſons of Dan.

f Becauſe they before had had good ſucceſſe, they would that their brethren ſhould be encouraged by hearing the ſame tidings.

g So ſuperſtition blinded them, that they thought Gods power was in their idoles, and that they ſhould haue good ſucceſſe by them, though by violence and robbery they did take them away.

h With the ſixe hundred men.

i Suſpecting them that did purſue them.

k This declareth what opinion the idolaters haue of their idoles.

l He, who haue their beards bitten.

l Meaning the idoles, as verſe 18.

For, deliver them, m Whichaſe was called Ceſarea Philippi.

¶ 29.

n There is ſome of ſaying play to God, they ſaid, they would the victory to their idols, and becauſe of their idoles, therefore.

o That is, ſilke.

p Hee was taken.

q Sam. 5. 11.

r Chap. 17. 4.

s And 18. 1.

t Gen. 5. 6.

u Hee ſaid to her.

v Hee ſaid to her.

w Hee ſaid to her.

x Hee ſaid to her.

y Hee ſaid to her.

z Hee ſaid to her.

aa Hee ſaid to her.

ab Hee ſaid to her.

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cf Hee ſaid to her.

of the children of Israel, but we will goe forth to Gibeah.

13 And he said vnto his seruant, Come, and let vs draw neere to one of these places, that wee may lodge in Gibeah or in Ramah.

14 So they went forward vpon their way, and the Sunne went down vpon them neere to Gibeah, which is in Benjamin.

15 ¶ Then they turned thither to goe in and lodge in Gibeah: and when he came, he faw him down in a street of the city: for there was no man that tooke them into his house to lodging.

16 And behold, there came an okle man from his worke out of the field at enen, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of Iemini.

17 And when he had lift vp his eyes, he saw a wayfaring man in the streetes of the city: then this olde man sayde, Whither goest thou, and whence camest thou?

18 And hee answered him, Wee came from Beth-lehem Iudah, vnto the side of mount Ephraim: from thence am I and I went to Beth-lehem Iudah, and go now to the f house of the Lord: and no man receiue me to house.

19 Although wee haue strawe and prouender for our asses, and also bread and wine forme and thine handmayd, and for the boy that is with thy seruant: we lacke nothing.

20 And the old man said, Peace be with thee. as for all that thou lackest, I haile thou finde with me: onely abide not in the streete all night.

21 ¶ So hee brought him into his house, and gaue fodder vnto the asses: and they washed their feete, and did eate and drinke.

22 And as they were making their hearts merrie, beholde, the men of the citie, & wicked men beset the house round about, and smote at the doore, and spake to this olde man: the master of the house, saying, Bring forth the man that came into thine house, saye that we may know him.

23 And this man the master of the house went out vnto them, and sayd vnto them, Nay my brethren, doe not so wickedly, I pray you: seeing that this man is come into mine house, doe not this villenie.

24 Behold, here is my daughter, a virgine, and his concubine: them will I bring out now, and humble them, and doe with them what seemeth you good: but to this man doe not this villenie.

25 But the men would not hearken to him: therefore the man tooke his concubine, & brought her out vnto them: and they knew her and abused her all the night vnto the morning: and when the day began to spring, they let her goe.

26 So the woman came in the dawning of the day, and fell downe at the doore of the maus house where her lord was, till the light day.

27 And her lord arose in the morning, and opened the doores of the house, and went out to goe his way, and beholde, the woman his concubine was dead at the doore of the house, and her hands lay vpon the threshold.

28 And he said vnto her, Vp, and let vs goe: but she answered not. Then he tooke her vp vpon the asse, and the man rofe vp, and went vnto his place.

29 And when hee was come to his house, hee tooke a knife and laid hand on his concubine, & diuided her in pieces with her bones into twelue

parts, and sent her through all quarters of Israel. 30 And all that saw it, said, There was no such thing done or seene since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, console and giue sentence.

CHAP. XX.

1 The Israelites ascribe in Mizpeh, 14 when the Leuite declares his wrong. 23 They pray for them that did the villenie. 25 The Israelites are twice mortally wounded at Mizpeh.

¶ Then all the children of Israel went out, and the Congregation was gathered together as one man, from Dan to Beer sheba, with the land of Gilead, vnto the Lord in Mizpeh.

2 And the chiefe of all the people, and all the tribes of Israel assembled in the Congregation of the people of God foure hundredth thousand footmen that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone vp to Mizpeh) Then the children of Israel said, How is this wickednesse committed?

4 And the same Leuite, the womans husband that was slaine, answered and saide, I came vnto Gibeah that is in Benjamin with my concubine to lodge.

5 And the men of Gibeah arose against me, and beset the house round about vpon mee by night, thinking to haue slaine me, and haue forced my concubine that she is dead.

6 Then I tooke my concubine, and cut her in pieces, and sent her thorowout all the cuntry of the inheritance of Israel: for they haue committed abomination and villenie in Israel.

7 Behold, yee are all children of Israel: giue your aduise, and counsell herein.

8 Then all the people arose as one man, saying, There shall not a man of vs go to his tent, neither any turne into his house.

9 But now this is that thing which we will doe to Gibeah: we will goe up by lot against it.

10 And we will take ten men of the hundredth throughout all the tribes of Israel, and an hundredth of the thousand, and a thousand of ten thousand to bring 3 vitale for the people, that they may doe (when they come to Gibeah of Benjamin) according to all the villenie, that it hath done in Israel.

11 ¶ So all the men of Israel were gathered against the city, knit together as one man.

12 And the tribes of Israel sent men thorow all the tribe of Benjamin, saying, What wickednesse is this that is committed among you?

13 Now therefore deliuer vs those wicked men which are in Gibeah, that wee may put them to death, and put away euil from Israel: but the children of Benjamin would not obey the voyce of their brethren the children of Israel.

14 But the children of Benjamin gathered themselves together out of the cities vnto Gibeah, to come out and fight against the children of Israel.

15 ¶ And the children of Benjamin were numbered at that time out of the cities, six and twenty thousand men, that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundredth chosen men.

16 Of all this people were seven hundredth chosen men, being left handed: all these could sling stones at an haire breadth, and not faile.

17 ¶ Also the men of Israel beside Benjamin, were numbered foure hundredth thousande men: that

1 For this was like the sinne of Sodom, for the which God rained down fire and brimstone from heauen.

a Hof. 10. 9.

a That is, all with one cosen.
b To make some ill.
c Meaning was able to handle their weapons.

d To the Leuite.

e Or chiefe, or lords.

e That is, her pieces to carry tribe after tribe.

f Before we haue reuenged this wickednesse.

g These onely should haue the charge to provide for vitale for the rest.

h That is, every familie of the tribe.

i Beem: they would not suffer the wicked to be punished, they declared themselves to maintain them in their euill and therefore were all iustly punished.

k Chap. 13.

that drew sword, then all men of warre.

16. And the children of Israel arose, and went vp to the house of God, and asked of God, saying, Which of vs shall go vp first to fight against the children of Beniamin? and the Lord said, Iudah shall be first.

17. Then the children of Israel rose vp early and camped against Gibeah.

18. And the men of Israel went out to battell against Beniamin, & the men of Israel put themselves in aray to fight against them beside Gibeah.

19. And the children of Beniamin came out of Gibeah, and slew downe to the ground of the Israelites that day two and twenty thousand men.

20. And the people, the men of Israel plucked vp their hearts, and set their battell againe in aray in the place where they put them in aray the first day.

21. (For the children of Israel had gone vp and wept before the Lord vnto the evening, and had asked of the Lord, saying, Shall I goe againe to battell against the children of Beniamin my brethren? and the Lord said, Goe vp against them.)

22. ¶ Then the children of Israel came, were against the children of Beniamin the second day.

23. Also the second day Beniamin came forth to meete them out of Gibeah, and slew downe to the ground of the children of Israel againe eighteene thousand men: so all they could handle the sword.

24. Then all the children of Israel went vp, and all the people came also vnto the house of God, and wept and fasted there before the Lord, and fasted that day vnto the evening, and offered burnt offerings and peace offerings before the Lord.

25. And the children of Israel asked the Lord (for there was the Arke of the Covenant of God in those dayes,

26. And Phinehas the sonne of Eleazar, the sonne of Aaron stood before it at that time) saying, Shall I yet go any more to battell against the children of Beniamin my brethren, or shal I cease? And the Lord sayd, Goe vp: for to morrow I will deliuer them into your hand.

27. And Israel set men to lie in way round about Gibeah.

28. And the children of Israel went vp against the children of Beniamin the third day, and put themselves in aray against Gibeah, as at other times.

29. Then the children of Beniamin coming out against the people, were drawn from the citie: and they began to smite of the people and kill as at other times, *even* by the wayes in the fildes (whereof one goeth vp to the house of God, and the other to Gibeah) vpon a thirtie men of Israel.

30. (For the children of Beniamin said, They are fallen before vs, as at the first. But the children of Israel said, Let vs flee and plucke them away from the citie vnto the hill? waies)

31. And all the men of Israel rose vp out of their place, and put themselves in aray at Baal-tamar: and the men that lay in wait of the Israelites came forth of their place, *even* out of the meadows of Gibeah.

32. And they came out against Gibeah, tenne thousand chosen men of all Israel, and the battell was sore: for they knew not that the *q* euill was nere them.

33. ¶ And the Lord smote Beniamin before Israel, and the children of Israel destroyed of the

Beniamites the same day five and twentie thousand and an hundred men: all they could handle the sword.

34. So the children of Beniamin saw that they were stricken downe: for the men of Israel gave place to the Beniamites, because they trusted to the men that lay in wait, which they had laid beside Gibeah.

35. And they that lay in wait hastened and brake forth toward Gibeah, and the ambushment drew themselves along, and smote all the citie with the edge of the sword.

36. Also the men of Israel had appointed a certaine time with ambushments, that they should make a great flame and smoke rise vp out of the citie.

37. And when the men of Israel retired in the battell, Beniamin began to smite and kill of the men of Israel about thirtie persons: for they said, Surely they are stricken downe before vs, as in the first battell.

38. But when the flame began to arise out of the citie as a pillar of smoke, the Beniamites looked backe, and beholde, the flame of the citie began to ascend vp to heauen.

39. Then the men of Israel turned againe, and the men of Beniamin were astonied: for they saw that euill was nere vnto them.

40. Therefore they fled before the men of Israel vnto the way of the wilderness, but the battell ouertooke them: also they which came out of the citie, slew them among them.

41. Then they compassed the Beniamites about, and schafed them at ease, and ouercame them, & open our against Gibeah on the Eastside.

42. And there were slaine of Beniamin eighteene thousand men, which were all men of war.

43. And they turned and fled to the wilderness vnto the rocke of Rimmon: and the Israelites plained of them by the way fiftie thousand men, and pursued after them vnto Gidom, and slew two thousand men of them.

44. So that all that were slaine that day of Beniamin, were *7* fiftie and twenty thousand men that drew sword, which were all men of warre.

45. ¶ But fiftie hundred men turned and fled to the wilderness vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure moneths.

46. Then the men of Israel returned vnto the children of Beniamin, and smote them with the edge of the sword, from the men of the citie vnto the beasts, and all that came to hand: also they set on fire all the *2* citie that they could come by.

CHAP. XXI.

1. The Israelites swear that they will not marry their daughters to the Beniamites. 2. They flye them of Iabesh Gilead, and give their virgins to the Beniamites. 3. The Beniamites take the daughters of Shiloh.

Moreover, the men of Israel sware in Mizpah, saying, None of vs shall giue his daughter vnto the Beniamites to wife.

2. And the people came vnto the house of God, and abode there till euen before God, and lift vp their voyce, and wept with great lamentation.

3. And sayd, O Lord God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

4. ¶ And on the morrow the people rose vp and made there an altar, and offered burnt offerings and peace offerings.

3 Then the children of Israel said, Who is he among all the tribes of Israel, that came not vp with the Congregation vnto the Lord? for they had made a great oath concerning him that came not vp to the Lord to Mizpeh, saying, Let him die the death.

6 And the children of Israel were fory for Benjamin their brother, and saide, There is one tribe cutt off from Israel this day.

7 How shall we doe for wines to them: that remaine, seeing we haue sworne by the Lord, that we wil not giue them of our daughters to wines?

8 Also they said, Is there any of the tribes of Israel that came not vp to Mizpeh to the Lord? and beholde, there came none of Iabesh Gilead vnto the holte, and to the Congregation.

9 For when the people were viewed, beholde, none of the inhabitants of Iabesh Gilead were there.

10 Therefore the Congregation sent thither twelue thousand men of the most valiant, and commanded them, saying, Goe and smite the inhabitants of Iabesh Gilead with the edge of the sword, both women and children.

11 * And this is it that ye shall doe: yee shall utterly destroy all the males and all the women that haue lien by men.

12 And they found among the inhabitants of Iabesh Gilead foure hundred maidens, virgins that had known no man by lying with any male: and they brought them vnto the holte to Shiloh, which is in the land of Canaan.

13 ¶ Then the whole Congregation sent and spake with the children of Benjamin that were in the rocke of Rimmon, and called by peaceably vnto them:

14 And Benjamin came againe at that time, and they gaue them wines which they had saued alius of the women of Iabesh Gilead: but they had not so yough for them.

15 And the people were ferie for Benjamin,

because the Lord had made a breach in the tribes of Israel.

16 Therefore the Elders of the Congregation said, How shall we doe for wines to the remnant for the women of Benjamin are destroyed.

17 And they sayd, There must be an inheritance for them that be escaped out of Israel, that a tribe be not destroyed out of Israel.

18 Howbeit we may not giue them wines of our daughters: for y children of Israel had sworne, saying, Cursed be he that giueth a wife to Benjamin.

19 Therefore they said, Behold, there is a feast of the Lord every yere in Shiloh in a place, which is on the North side of Beth-el, and on the East-side of the way that goeth vp from Beth-el to Shechem, and on the South of Lebonah.

20 Therefore they commaunded the children of Benjamin, saying, Goe, and lye in waite in the vineyards.

21 And when ye see that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch yuey man a wife of the daughters of Shiloh, and goe into the land of Benjamin.

22 And i when their fathers or their brethren come vnto vs to complaine, we will say vnto the, Haue pity on them for our sakes, because we refused not to euery man his wife in the warre, and because ye haue not giuen vnto them hicherto, ye haue sinned.

23 And the children of Benjamin did so, and tooke wines of them that danced according to their number: which they tooke, and went away, and returned to their inheritance, and repaired the cities and dwelt in them.

24 So the children of Israel departed thence at that time, euery man to his tribe, and to his family, and went out from thence euery man to his inheritance.

25 * In those daies there was no king in Israel, but euery man did as which was good in his eyes

g Benjamin must be referred to haue the twelfth portion in the inheritance of Israel.

h He describeth the place where the maidens vied yearly to dance, as the women of Israel, and to sing Psalms and songs of Gods works among them.

i Though they thought hereby to perwade men that they kept their othe, yet before God it was broken.

k Meaning two hundred.

* Chap. 17. 6. and 18. 1. and 19. 1.

THE BOOKE OF RVTH

THE ARGVMENT.

THIS booke is intitled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein also figuratiuely is set forth the state of the Church which is subiect to manifold afflictions, and yet at length God giueth good and ioyfull issue: teaching vs to abide with patience till God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of David, proceeded of Ruth, of whom the Lord Iesus did vouchsafe to come, notwithstanding she was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles should bee sanctified by him, and ioynd with his people, and that there should be but one sheepefold, and one sheeheard. And it seemeth that this historie appertaineth to the time of the Judges.

CHAP. I.

1 Elimelech goeth with his wife and children into the land of Moab, 3 hee and his sons die: 19 Naomi and Ruth returne to Beth-lehem.

IN the time that the Judges ruled, there was a dearth in the land, and a man of Beth-lehem Iudah went for to sojourn in the countrey of Moab, hee, and his wife, and his two sonnes.

2 And the name of the man was Elimelech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephraimites of Beth-lehem Iudah: and when they came into the land of Moab they continued there.

3 Then Elimelech the husband of Naomi died, and she remained with her two sonnes,

4 Which tooke them wines of the Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeres.

5 And Mahlon and Chilion died also both twaine: so the woman was left destitute of her two sonnes, and of her husband.

6 ¶ Then shee arose with her daughters in law, and returned from the countrey of Moab: for shee had heard say in the countrey of Moab, that the Lord had visited his people, and giuen them bread.

7 Wherefore shee departed out of the place where she was, & her two daughters in law with her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi saide vnto her two daughters

c By this wanderfull providence of God Ruth became one of Gods household of Israel. Christ came.

d By finding them shee regained.

in law, Goe, returne eche of you vnto her owne mothers houſe: the Lord ſhew fauour vnto you, as ye haue done with the dead, and with me.

9 The Lord graunt you, that you may finde ⁊ reſt, either of you in the houſe of her husband. And when he kiſſed them, they liſt vp their voice and wept.

10 And they ſaid vnto her, Surely we will returne with thee vnto thy people.

11 But Naomi ſaid, Turne againe my daughters: for what cauſe will you go with me? are there any more finnes in my wombe, that they may be your husbands?

12 Turne againe my daughters: go your way: for I am too old to haue an husband. If I ſhould ſay, I haue hope, ⁊ if I had an husband this night: yea, if I had borne ſonnes.

13 Would yettarie for them, till they were of age? would ye be deferred for them from taking of husbands? nay my daughters: for it grieueth me much for your ſakes that the hand of the Lord is gone out againſt me.

14 Then they liſt vp their voice and wept againe, and Orpah kiſſed her mother in lawe, but Ruth abode ſtill with her.

15 And Naomi ſaid, Behold, thy ſiſter in lawe is gone backe vnto her people and vnto her gods: ⁊ I returne thou after thy ſiſter in law.

16 And Ruth answered, Intreate mee not to leaue thee, nor to depart from thee: for whither thou goeſt, I will go: ⁊ where thou dwelleſt, I will dwell: thy people ſhall be my people, and thy God my God.

17 Where thou dieſt, will I die, and there will I be buried. The Lord do ſo to me, and more alſo, if I ſhould but death depart thee and me.

18 ¶ When ſhe ſaw that ſhe was ſtedfaſtly minded to goe with her, ſhe left ſpeaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was h noyed of them through all the citie, and they ſaid, Is not this Naomi?

20 And the answered them, Call me not Naomi, but call me Mara: for the Almighty hath giuen me much bitterneſſe.

21 I went out full, and the Lord hath cauſed me to returne emptie: why call ye me Naomi, ſeeing the Lord hath humbled me, and the Almighty hath brought me vnto aduerſitie?

22 So Naomi returned and Ruth the Moabitreſſe her daughter in law with her, when the came out of the country of Moab: and they came to Beth-lehem in the beginning of ⁊ barley harueſt.

CHAP. II.

1 Ruth gathereth carme in the fieldes of Boaz. 8 The gentleſſe of Boaz toward her.

Then Naomies husband had a kinfman, one of ⁊ great a power of the family of Elimelech, and his name was Boaz.

2 And Ruth the Moabitreſſe ſaid vnto Naomi, I pray thee, let me go to the ſielde, ⁊ ⁊ gather eares of corne after him, in whoſe ſight I find fauour. And ſhe ſaid vnto her, Goe my daughter.

3 ¶ And ſhe went, ⁊ came and gleaned in the ſielde after the reapers, and it came to paſſe, that ſhe met with the portion of the field of Boaz, who was of the family of Elimelech.

4 And behold, Boaz came from Beth-lehem, and ſaid vnto the reapers, The Lord be with you: and they answered him, The Lord bleſſe thee.

5 Then ſaid Boaz vnto his ſervant: that was

appointed ouer the reapers, Whoſe maid is this?

6 And the ſervant that was appointed ouer the reapers, answered, and ſaid, It is the Moabitreſſe maide, that came with Naomi out of the country of Moab:

7 And ſhe ſayde vnto vs, I pray you, let mee glean and gather after the reaps: among the ſheaves: ſo ſhe came, and hath continued from that time in the morning vnto now, ſaue that ſhee taried a litle in the houſe.

8 ¶ Then ſaid Boaz vnto Ruth, Heareſt thou my daughter? goe to none other field to gather, neither goe from hence: but abide here by my maids.

9 ¶ Let thine eyes be on the field that they do reape, and go thou after the reapers. Haue I not charged the ſervants, that they touch thee not? Moreouer when thou art athirkt go vnto the veſſels, and drinke of that which the ſervants haue drawn.

10 Then ſhe fell on her face, and bowed her ſelfe to the ground, and ſaid vnto him, How haue I found fauour in thine eyes, that thou ſhouldeſt know me, ſeeing I am a ſtranger?

11 And Boaz answered and ſaid vnto her, All is told and ſhewed me: that thou haſt done vnto thy mother in lawe, ſince the death of thine husband, ⁊ how thou haſt left thy father ⁊ thy mother, and the land where thou waſt borne, and art come vnto a people which thou kneweſt not in time paſt.

12 The Lord recompenſe thy worke: and a full reward be giuen thee of the Lord God of Iſrael, vnder whoſe wings thou art come to truſt.

13 ¶ Then ſhe ſaide, Let me finde fauour in thy ſight, my lord: for thou haſt comforted mee, and ſpoken comfortably vnto thy maide, though I be not like to one of thy maides.

14 And Boaz ſaid vnto her, At the meale time come thou hither, and eate of the bread, and dippe thy morſell in the vinegar. And the ſate beſide the reapers, and he reached her parched corne: and ſhe did eate, and was ſufficed, and I left thereof.

15 ¶ And when ſhe droſe to glean, Boaz commanded his ſervants, ſaying, Let her gather among the ſheaves, and do not rebuke her.

16 Alſo let ſome of the ſheaves for her, and let it lie, ⁊ ſhe may gather it vp, ⁊ rebuke her not.

17 So ſhe gleaned in the ſielde vntill evening, and the threſhed that ſhe had gathered, ⁊ it was about an ⁊ Ephah of barley.

18 ¶ And ſhe tooke it vp, ⁊ went into the citie, ⁊ her mother in law ſaw what ſhe had gathered: Alſo ſhe a rooke forth, and gaue to her that which ſhe had reaped, when ſhe was ſufficed.

19 Then her mother in law ſayd vnto her, Where haſt thou gleaned to day? and where wroughteſt thou? bleſſed be he, that knew thee. And ſhe ſhewed her mother in lawe, with whom ſhe had wrought, and ſaid, The mans name with whom I wrought to day is Boaz.

20 And Naomi ſaid vnto her daughter in law, Bleſſed be he of the Lord: for hee ⁊ ceafeſt not to do good to the liuing: and to the dead. Againe Naomi ſaid vnto her, The man is neere vnto vs, and of our ſubſtitie.

21 And Ruth the Moabitreſſe ſaid, He ſaid alſo certainly vnto mee, Thou ſhalt be with my ſervants, vntill they haue ended all mine harueſt.

22 And Naomi answered vnto Ruth her daughter in law, It is beſt, my daughter, that thou goe

Hereby it appeareth that Naomi by dwelling among idolaters was wakened into true zeale of God, which rather ſhe reſpect to the ſafe of the body then to the comfort of the ſoule.

Or, more then you.

When ſhe tooke leaue and departed.

No perſonages can preuaile to turne her backe from God whom he hath choſen to be his.

Whereby appeareth that ſhe was of a great family and of good reputation. For ſhe ſaith full, Orphie.

Which was in the month Niſan, that conſtituteth part of March and part of April.

Boaz for vertue, ſoſtialtie and riches.

This her humilitie declared her great affection toward her mother in law, for ſhe ſaith ſhe ſpurne no painefull diligence to get both their laung.

He returned to his mother in

Long time

Thinking that ſhe would get the letter of an husband, with whom ſhe might ſtay quietly.

Boaz ſaith you

Heart of Moabites, who are enemies of Gods people.

That is, he ſhould haue known his ſervants, who he ſaith are Moabites.

Signifying that ſhe ſhould haue ſought any thing in God, and not in her own ſtrength.

Then ſhe ſhould haue knowne that ſhe was not alone.

Which ſhe brought home her mother in law.

Roundly.

It will ſee that he by ſhe ſeeketh to ſeek out ſome lawe.

To wit, as in the Chaldei text.

To my husband and children, ſhe ſaith, ſhe ſaith, ſhe ſaith.

Perceiue that ſhe ſaith, ſhe ſaith, ſhe ſaith.

There was

out with his maides, that they meeete thee not in another field.

23 Then she kept her by the maids of Boaz, to gather vnto the ende of barley harvest, and of wheat harvest, & dwell with her mother in law.

CHAP. III.

1 Naomi gaueh Ruth camell. 8 Shee sleepeh at Boaz feete. 12 He acknowledgeth himselfe to be her kinsman.

Afterward Naomi her mother in law said vnto her, My daughter, shall not I seeke a rest for thee, that thou maiest prosper?

2 Now also is not Boaz our kinsman, with whose maides thou wast? Behold, hee winoweth barley to night in the floore.

3 Wash thy selfe therefore, and annoint thee, and put thy raiment vpon thee, & get thee down to the floore: let not the man know of thee, vntill hee haue left eating and drinking,

4 And when he shall sleepe, marke the place where he laye: h him down, and goe, and vncouer the place of his feete, and lay thee downe, and hee shall tell thee what thou shalt doe.

5 And shee answered her, All that thou biddest me, I will doe.

6 ¶ So she went downe vnto the floore, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunken, and cheered his heart, he went to lie downe at the end of the heape of corne, and shee came softly, and vncouered the place of his feete, and lay downe.

8 And at midnight the man was afraid, and caught holden loe, a woman lay at his feete.

9 Then he saide, Who art thou? And shee answered, I am Ruth thine handmaid: I spread therefore the wing of thy garment ouer thine handmaid: for thou art the kinsman.

10 Then said he, Blessed beethou of the Lord, my daughter: thou hast shewed more goodnes in the latter end, than at the beginning, in as much as thou followedst not yong me, were they poore or rich.

11 And now, my daughter, feare not: I will doe to thee all that thou requirest: for all the citie of my people doth know that thou art a vertuous woman.

12 And now, it is true that I am thy kinsman, howbeit there is a kinsman neerer then I.

13 Tarie to night, & when morning is come, if he will doe the dutie of a kinsman vnto thee, well, let him doe the kinsmans dutie: but if hee will not doe the kinsmans part, then will I doe the dutie of a kinsman, as the Lord liueth: sleepe vntill the morning,

14 ¶ And shee lay at his feete vntill the morning: and shee rose before one could know another: for he said, Let no man know that a woman came into the floore.

15 Also he said, Bring the sheet that thou hast vpon thee, and hold it. And when shee held it, hee measured fixe measures of barley, and laied them on her, and shee went into the citie.

16 And when shee came to her mother in law, shee said, Who art thou, my daughter? And shee told her all that the man had done to her,

17 And said, These fixe measures of barley gaue he me: for he said to me, thou shalt not come empty vnto thy mother in law.

18 Then said shee, My daughter, sit still, vntill thou know how the thing will fall: for the man

will not be in rest, vntill he hath finished the matter this same day.

CHAP. IIIII.

1 Boaz speaketh to Ruth next kinsman touching her marriage. 7 The ancient custome in Israel. 10 Boaz marrieth Ruth, of whom he begetteth Obed. 18 The generation of Pharez.

Then went Boaz vp to the gate, & late there, and beholde, the kinsman, of whom Boaz had spoken, came by: and he said, Ho, such one, come, sit downe here. And he returned, and late downe.

2 Then he tooke ten men of the Elders of the citie, and said, Sit yee downe here. And they late downe.

3 And he said vnto the kinsman, Naomi, that is come againe out of the countrey of Moab, will sell a parcell of land, which was our brother Elimelechs.

4 And I thought to aduertise thee, saying, Buy it before the witnesses, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tel me: for I know that there is none besides thee to redeeme it, and I am after thee. The he answered, I will redeeme it.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must also buy it of Ruth the Moabite: shee the wife of the dead, so stir vp the name of the dead, vpon his inheritance.

6 And the kinsman answered, I cannot redeeme it, lest I destroy mine owne inheritance: redeeme my right to thee, for I cannot redeeme it.

7 Nowe this was the manner before time in Israel, concerning redeeming & changing for to stablish all things: a man did plucke off his shoe, and gaue it his neighbour, and this was a sure witness in Israel.

8 Therefore the kinsman said to Boaz, Buy it for thee: and he drew off his shoe.

9 And Boaz said vnto the Elders and vnto all the people, Yee are witnesses this day, that I haue bought all that was Elimelechs, and all that was Chilion and Mahlons, of the hand of Naomi.

10 And moreover, Ruth the Moabite: shee the wife of Mahlon, haue I bought to be my wife, to stir vp the name of the dead vpon his inheritance, & that the name of the dead be not put out from among his brethren, and from the gate of his place: yee are witnesses this day.

11 And all the people that were in the gate, & the Elders said, We are witnesses: the Lord make the wife that cometh into thine house, like Rachel & like Leah, which twain did build the house of Israel: and that thou maiest doe worthily in Ephrathah, and be famous in Beth-lehem,

12 And that thine house bee like the house of Pharez (whom Tamar bare vnto Iudah) of the seede which the Lord shall giue thee of this yong woman.

13 ¶ So Boaz tooke Ruth: and shee was his wife: and when hee went in vnto her, the Lord gaue that shee conceived, and bare a sonne.

14 And the women said vnto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, and his name shall be continued in Israel.

15 And this shall bring thy life againe, and cherish thine old age: for thy daughter in lawe which loueth thee, hath borne vnto him, and shee is better to thee then i. seven sonnes.

16 And Naomi tooke the childe, and laid it in her lap, and became nurse vnto it.

a Which was the place of iudgement. b The Hebrewet here vnto two words which haue no proper signification, but serue to note a certaine person, as we say, He is a, or he, such a one.

c Or inhabitants.

c For thou art the next of the kin.

d That his inheritance might beare his name that is dead.

e That he had regarded his right, Deut. 25.

f Or of the citie where he remained.

g Ephrathah and Beth-lehem are both one. * Gen. 35.29.

h He shall leaue a continual posteritie.

i Meaning many sonnes.

* 1 Chron. 2. 4.
mat. 1. 3.
h This genealogy
is brought in, to
proove that David
by succession came
of the house of
Judah.

17 And the women her neighbours gave it a name, saying, There is a child borne to Naomi; and called the name thereof Obed; the same was the father of Ithai, the father of David.
18 These now are the generations of Pharez: Pharez begate Hezron,
19 And Hezron begate Ram, & Ram begate

Amminadab,

20 And Amminadab begate Nahshon, & Nahshon begate Salmon,
21 And Salmon begate Boaz, & Boaz begate Obed,
22 And Obed begate Ithai, and Ithai begate David.

THE FIRST BOOKE OF SAMUEL.

THE ARGUMENT.

According as God had ordained, Deut. 17. 14 that when the Israelites should bee in the land of Canaan, he would appoint them a king: so here in this first booke of Samuel is declared the state of this people under their first king Saul, who not content with that order which God had for a time appointed for the government of his Church, demanded a king, to the intent they might be as other nations; and as a greater assurance as they thought: not because they might the better thereby serve God, as beeing under the safeguard of him which did represent Iesus Christ the true deliverer, therefore he gave them a tyrant and an hypocrite to rule over them, that they might learne that the person of a king is not sufficient to defend them, except God by his power preserve and keepe them. And therefore he punisheth the ingratitude of his people, & sendeth them continual warres both at home & abroad. And because Saul, whom of nothing God had preferred to the honour of a king, did not acknowledge Gods mercie toward him, but rather disobeyed the word of God, and was not zealous of his glorie, he was by the voice of God put downe from his estate, and David the true figure of Messiah placed in his stead, whose patience, modestie, constancie, persecution by open enemies, fained friends, and dissembling flatterers, are left to the Church and to every member of the same, as a patterne and example to behold their state and vocation.

CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 His two wives. 3 Hanna was barren, and prayed to the Lord. 15 Her enuyers. 16 Eli. 20 Samuel is borne. 24 Shee doth dedicate him to the Lord.

2 There were two Ramoths, so that in this citie in mount Ephraim were 20 plowmen in the learned men and Prophets.

* Deut. 16. 16.

b For the Ark was there at that time.

c Somerstime, a portion with an house choise.

d Let his suffice thee that I loose thee no less, then if thou hadst many children
e That is, of the house where the Ark was.

Here was a man of one of the two Ramothaim Zophim, of mount Ephraim, whose name was Elkanah the son of Jeroham, the son of Elihu, the sonne of Tobn, the sonne of Zuph, an Ephrathite.

2 And hee had two wives: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 * And this man went vp out of his citie euerie yeere, to worship and to sacrifice vnto the Lord of hosts in B Shiloh, where were the two sonnes of Eli, Hophni, and Phinehas, Priestes of the Lord.

4 And on a day, when Elkanah sacrificed, hee gaue to Peninnah his wife, and to all her sonnes and daughters portions,

5 But vnto Hannah he gaue a worthy portion: for hee loued Hannah, and the Lord had made her barren.

6 ¶ And her aduersarie vexed her sore, forasmuch as shee vybraided her, because the Lord had made her barren.

7 (And so did hee yeere by yeere) and as oft as shee went vp to the house of the Lord, shee thus vexed her, that she wept and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thine heart troubled? am not I better to thee then ten sons?

9 So Hannah arose vp after that they had eaten and drunke in Shiloh: (and Eli the Priest sat vpon a steele by one of the postes of the Temple of the Lord)

10 And shee was troubled in her minde, and prayed vnto the Lord, and wept sore:

11 Allo shee vowed a vow, & said, O Lord of

hosts, if thou wilt looke on the trouble of thine handmaid, and remember me, & not forget thine handmaid, but give vnto thine handmaid a man-child, then will I giue him vnto the Lord all the daies of his life, * and there shall no razor come vpon his head.

12 And as shee continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lips did moue onely, but her voice was not heard: therefore Eli thought shee had bene drunken.

14 And Eli said vnto her, How long wilt thou be drunken? Put away thy drunkenness from thee.

15 Then Hannah answered, and said, Nay my lord, but I am a woman troubled in spirit: I haue drunke neither wine nor strong drinke, but haue * powred out my soule before the Lord,

16 Count not thine handmaid for a wicked woman: for of the abundance of my complaint and my griefe haue I spoken hitherto.

17 Then Eli answered, and said, Goe in peace, & the God of Israel grant thy petition: that thou hast asked of him.

18 Shee said againe, Let thine handmaid finde grace in thy sight: for the woman went her way, and did eat, and looked no more sad.

19 ¶ Then they rose vp early, and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knew Hannah his wife, and the Lord remembered her.

20 For in proceesse of time Hannah conceived, and bare a sonne, and she called his name Samuel, because, *said shee*, I haue asked him of the Lord.

21 ¶ So the man Elkanah, and all his house, went vp to offer vnto the Lord the yeerely sacrifice, and the Lord remembered her.

22 But Hannah went not vp for the said vnto her husband, I will tarie vntill the child be weaned, then I will bring him that he may appeare before the Lord, and there abide for euer.

23 And Elkanah her husband said vnto her,

Doe

Doe what seemeth thee best: tary vntill thou hast weined him: only the Lord accomplish his word. So the woman abode, and gaue her sonne sucke vntill she weined him.

24 ¶ And when she had weined him, she tooke him with her with three bullocks and an Ephah of floure and a bottell of wine, and brought him vnto the house of the Lord in Shiloh, and the child was young.

25 And they slew a bullocke, and brought the child to Eli.

26 And she said, Oh my lord, as thy soule liueth, my lord, I am the woman that stood with thee here praying vnto the Lord.

27 I prayed for this child, and the Lord hath giuen me my desire which I asked of him.

28 Therefore also I haue giuen him vnto the Lord: as long as he liueth he shall be giuen vnto the Lord: and he I worshipped the Lord there.

CHAP. II.

¹ The song of Hannah. ² The finnes of Eli, wicked. ³ The new custome of the Priests. ⁴ Samuel misused before the Lord. ⁵ Eli blest Elkanah and his wife. ⁶ Eli reuouches his sonne. ⁷ God sendeth a Prophet to Eli. ⁸ Eli is menaced for chastising his children.

And Hannah prayed, and said, Mine heart reioyceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged ouer mine enemies, because I reioyce in thy saluation.

1 There is none holy as the Lord: yea, there is none besides thee, & there is no god like our God.

2 Speake thou more presumptuously: let not arrogancie come out of your mouth: for the Lord is a God of knowledge, and by him enterprises are established.

3 The bow and the mighty men are broken, and the weak ke haue giued themselves with strength.

4 They that were full, are hired forth for bread, and the hungry are no more hired, so that the barren hath borne many children: and shee that had many children is feeble.

5 The Lord killeth and maketh aliu: bringeth downe to the graue and raiseth vp.

6 The Lord maketh poore and maketh rich: bringeth low, and exalteth.

7 He raiseth vp the poore out of the dust, and lifteth vp the begger fro the dunghill, to set them among princes, and to make them inherite the seate of glory: for the pillars of the earth are the Lords: and he hath set the world vpon them.

8 He will keepe the feet of his Saints, and the wicked shall keepe silence in darkenesse: for in his owne night shall no man be strong.

9 The Lords aduersaries shall be destroyed, and our of heauen shall be thunder vpon them: the Lord shall iudge the endes of the world, and shall giue power vnto his King, and exalt the horn of his Anoynted.

10 And Elkanah went to Ramah to his house, and the child did minister vnto the Lord before Eli the Priest.

11 ¶ Now the finnes of Eli were wicked men, and knew not the Lord.

12 For the Priests custome toward the people was this: when any man offered sacrifice, the Priests hooke came, while the flesh was seething, and a fleshhooke with three teeth, in his hand.

13 And thrust it into the kettie, or into the caldron, or into the panne, or into the pot: all that the fleshhooke brought vp, the Priest tooke for himselfe: thus they did vnto all the Israelites,

that came thither to Shiloh.

14 Yea, before they burnt the fat, the priests boy came & laid vnto the man that offered, Giue me flesh to roste for the Priest: for he will not haue sodden flesh of thee, but raw.

15 And if any man sayde vnto him, Let them burne the fat according to the custome, then take as much as thine heart desireth: then he would answer, No, but thou shalt giue it now: and if thou wilt not, I will take it by force.

16 Therefore the finne of the yong men was very great before the Lord: for men abhorred the offering of the Lord.

17 ¶ Now Samuel being a yong childe ministered before the Lord, girded with a linnen Ephod.

18 And his mother made him a little coat, and brought it to him from yee to yee, when the came vp with her husband, to offer the yearly sacrifice.

19 And Eli blessed Elkanah and his wife, and sayd, The Lord giue thee feed of this woman, for the petition that she asked of the Lord, and they departed vnto their place.

20 And the Lord visited Hannah, so that shee concieued and bare three finnes, and two daughters. And the child Samuel grew before the Lord.

21 ¶ So Eli was very olde, and heard all that his finnes did vnto all Israel, and how they lay with the women that p assembled at the doore of the Tabernacle of the Congregation.

22 And he said vnto them, Why doe ye such things? for all this people I heare euill reports of you.

23 Doe no more, my finnes: for it is no good report that I heare, which as, thath ye make the Lords people to y trespass.

24 If one man finne against another, the Iudge shall iudge it: but if a man finne against the Lord, who will pleade for him? Notwithstanding they obeyed not the voyce of their father, because the Lord would slay them.

25 ¶ (Nowe the childe Samuel profited, and grew, and was in fauour both with the Lord and also with men)

26 And there came a man of God vnto Eli, and said vnto him, Thus saith the Lord, Did not I plainly appeare vnto the house of thy father, when they were in Egypt in Pharaohs house?

27 And I chose him out of all the tribes of Israel to be my Priest, to offer vpon my altar, & to burne incense, and to wear an Ephod before me, and I gaue vnto the house of thy father all the offerings made by fire of the children of Israel.

28 Wherefore haue you kicked against my sacrifice and mine offering, which I commanded in my Trbernacle, and honourst thy children above me, to make your felles fat of the first fruits of all the offerings of Israel my people?

29 Wherefore the Lord God of Israel saith, I said, that thine house, and the house of thy father should walke before me for euer: but nowe the Lord saith, It shall not be so: for them that honour me, I will honour, and they that despise me, shall be despised.

30 Behold, the dayes come, that I will cut off thine arme, and the arme of thy fathers house, that there shall not be an old man in thine house.

31 And they shall see thine enemy in the habitation of the Lord in all things wherewith God shall blese Israel, and there shall noe be an

Which was commanded first to haue bene offered to God.

For she sawe that her sinnes were great, so that God might be intreated a right.

Seeing he horrible abominable and detestable.

2 Sam. 13. 4.

Or, for the thing that she had leant to the Lord: to wit, Samuel.

Which was (as the Hebrew writeth) after their trouble when they came to be purified, reade Ezech. 38. 16.

Because they contume their duty to God: vnto 17.

So that to obey good admonition is Gods mercy, and to disobey them is his iust indignation for sinne.

To wit, Amos.

Leuit. 10. 4.

Why haue you contumed my sacrifices, and as it were trode them vnder foote?

Gods promises are onely effectfull to such as he giueth confidence vnto, to leaue and obey him.

Thy power and authority. Thy puissance shall see the glory of the chiefe Priest translated to another, whom they shall curse, King. 2. 27.

1 Let it be
taken of the
summe.

beat by the way side, waiting: for his heart feared
for the Arke of God: and when the man came in-
to the citie to tell it, all the citie cried out.

14 And when Eli heard the noise of the crying,
he sayd, What meaneth this noise of the tumult?
and the man came in hastily, and told Eli.

* Chap. 2.

15 (Now Eli was fourefcore and eighteen
yeere old, and * his eyes were dim that he could
not see)

16 And the man said vnto Eli, I came from
the armie, and I fled this day out of the host: and
he said, What thing is done, my sonne?

17 Then the messenger answered, and saide,
Israel is fled before the Philistims, and there hath
bene also a great slaughter among the people: and
moreouer thy two sonnes, Hophni and Phinehas
are dead, and the Arke of God is taken.

h According as
God had sware
by.

18 ¶ And when he had made mention of the
Arke of God, Eli fell from his seat backward by
the side of the gate, and his necke was broken,
and he died: for hee was an old man and heauie:
and he had iudged Israel forty yeeres.

h he grieved.

h he wept.

19 And his daughter in law, Phinehas wife,
was with childe, *where* her trauel: and when she
heard the report that the Ark of God was taken,
and that her father in law and her husband were
dead, she bowed her selfe, and travailed: for her
paines came vpon her.

h she wept.

20 And about the time of her death, the wo-
men that stood about her, sayd vnto her, Feare
not: for thou hast borne a sonne: but she answered
not, nor regarded it.

h she was glad.

21 And she named the childe Ichtobad, say-
ing, The glory is departed from Israel, because
the Arke of God was taken, and because of her
father in law and her husband.

h she was glad.

22 Shee sayd againe, * The glory is departed
from Israel: for the Arke of God is taken.

CHAP. V.

1 The Philistims bring the Arke into the house of Dagon,
which is in Gaza before it. 2 The men of Ashdod are plagued,
8 The Arke is carried into Gath and after to Ekron.

h Which was one
of the four prin-
cipal cities of the
Philistines.

Then the Philistims tooke the Arke of God,
and caried it from Eben-ezer vnto * Ashdod.

h Which was one
of the four prin-
cipal cities of the
Philistines.

2 Euen the Philistims tooke the Arke of God,
and brought it into the house of Dagon, and set
it by Dagon.

h Which was one
of the four prin-
cipal cities of the
Philistines.

3 And when they of Ashdod rose the next day
in the morning, behold, Dagon was fallen vpon
his face on the ground before the Arke of the
Lord, and they tooke vp Dagon, and set him in
his place againe.

h Which was one
of the four prin-
cipal cities of the
Philistines.

4 Also they rose vp early in the morning the
next day, and behold, Dagon was fallen vpon his
face on the ground before the Arke of the Lord,
and the head of Dagon and the two palmes of his
hands were cut off vpon the threshold: onely the
stump of Dagon was left to him.

h Which was one
of the four prin-
cipal cities of the
Philistines.

5 Therefore the Priests of Dagon, and all that
come into Dagon's house, tread not on the thresh-
old of Ashdod, vnto this day.

h Which was one
of the four prin-
cipal cities of the
Philistines.

6 But the hand of the Lord was heauie vpon
them of Ashdod, and destroyed them, and smote
them with * emerods, both Ashdod, and the coasts
thereof.

h Which was one
of the four prin-
cipal cities of the
Philistines.

7 And when the men of Ashdod saw this,
they sayd, Let not the Arke of the God of Israel
abide with vs: for his hand is fore vpon vs and
vpon Dagon our god.

h Which was one
of the four prin-
cipal cities of the
Philistines.

8 They sent therefore, and gathered all the
princes of the Philistims vnto them, and sayde,

4 What shall wee doe with the Arke of the God
of Israel? And they answered, Let the Arke of
the God of Israel bee caried about vnto Gath:
and they caried the Arke of the God of Israel
about.

9 And when they had caried it about, the
hand of the Lord was against the citie with a ve-
ry great destruction, and he smote the men of the
citie, both small and great, and they had emerods
in their secret parts.

10 ¶ Therefore they sent the Arke of God to
Ekron: and alsoone as the Arke of God came to
Ekron, the Ekronites cried out, saying, They have
brought the Arke of the God of Israel to vs to
slay vs and our people.

11 Therefore they sent, and gathered together
all the princes of the Philistims, and sayd, Send
away the Arke of the God of Israel, and let it re-
turne to his owne place, that it slay vs not and
our people: for there was a destruction and death
thorowout all the citie, and the hand of God was
very there.

12 And the men that died not, were smitten
with the emerods: and the crie of the citie went
vp to heauen.

CHAP. VI.

1 The time that the Arke was with the Philistims, which they sent
against with a gift. 12 It commeth to Beth-shemesh. 17 The
Philistims offer golden emerods. 19 The men of Beth-shemesh
are stricken for looking into the Arke.

SO the Arke of the Lord was in the countrey of
the Philistims * seuen moneths.

2 And the Philistims called the Priests and
the Soothsayers, saying, What shall we doe with
the Arke of the Lord? tell vs wherewith we shall
send it home againe.

3 And they sayd, If you send away the Arke
of the God of Israel, send it not away empty, but
giue vnto it a sinnen offering: then shall yee be
healed, and it shall be known to you, why his
hand departeth not from you.

4 Then sayd they, What shall be the sinne of-
firing, which we shall giue vnto it? And they an-
swered, Five golden emerods, and five golden
misse, according to the number of the princes of
the Philistims: for one plague was on you all, and
on your princes.

5 Wherefore yee shall make the similitudes of
your emerods, and the similitudes of your misse
that destroy the land: so yee shall giue glory vnto
the God of Israel, that he may take his hand
from you, and from your gods, and from your
land.

9 Wherefore then should yee harden your
hearts, as the Egyptians and Pharaoh hardened
their hearts? when hee wrought wonderfully a-
mong them, * did they not let them goe, and they
departed?

7 Now therefore make a new cart, and take
two milch kine, on whom there hath come no
yoke: and tie the kine to the cart, and bring the
calues home from them.

8 Then take the Arke of the Lord, and set it
vpon the cart, and put the * iewels of gold which
ye giue it for a sinne offering in a coffer by the side
thereof, and send it away, that it may goe.

9 And take heede, if it goe vp by the way of
his owne coast to Beth-shemesh, it is * hee that
did vs this great euill: but if not, we shall know
then that it is not his hand that smote vs, but it
was a chance that happened vs.

d Though they
had felt Gods
power, and were
struck with the
cofe, yet they would
further cry, say,
which thing God
wrought to their
dilection and
his glory.

e The wicked
when they feele
the hand of God,
paine and affliction,
they will
goe to the
god whom they
trust, and cry
for mercy.

a They thought
by continuance of
time the plague
would beare away,
and so would
have kept the
Arke still.

b The idolaters
confesse there is
a true God, who
punisheth sinners
suddenly.

c This is Gods
iudgement vpon
the idolaters, that
knowing the true
God, they worship
him not aright.
* Exod. 12. 31

d Meaning the
golden emerods
and the golden
misse.

e The God of Is-
rael.
f The wicked so-
litate shew all
things to fortune
& chance, where-
as in deed they
is nothing done
without Gods
providence and
decrea.

10 And the men did so: for theyooke two kine that gaue milke, and tied them to the cart, and shut the calves at home.

11 So they set the Arke of the Lord vpon the cart, and the coffer with the mace of golde, and with the similitudes of their emerods.

12 And the kine went the straight way to Beth-shemesh, and kept one path, and lowed as they went, & turned neither to the right hand nor to the left: also the princes of the Philistims went after g them vnto the borders of Beth-shemesh.

13 Now they of Beth-shemesh were reaping their wheat haruest in the valley, and they lift vp their eyes, and spied the Arke, and reioyced when they saw it.

14 ¶ And the cart came into the field of Ioshua a Beth-shemite, and stood still there. There was also a great stone, and ^h they claued the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

15 And the Leuites tooke downe the Arke of the Lord, and the coffer that was with it, wherein the iewels of golde were, and put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the five princes of the Philistims had seene it, they returned to Ekron the same day.

17 ¶ So these are the golden emerods, which the Philistims gaue for a sinne offering to the Lord: for ⁱ Ashdod one, for Gaza one, for Askelon one, for Gath one, and for Ekron one.

18 And golden mife, according to the number of all the cities of the Philistims, belonging to the five princes, both of walled townes, and of townes vnwalled, vnto the great stone of ^j Abel, whereon they fet the Arke of the Lord: ^k which stone remaineth vnto this day in the field of Ioshua the Beth-shemite.

19 And he smote of the men of Beth-shemesh, because they ^l had looked in the Arke of the Lord: he slew euen among the people fiftie thousand men and threefore and ten men: and the people lamented, because the Lord had slaine the people with so great a slaughter.

20 Wherefore the men of Beth-shemesh sayd, Who is able to stand before this holy Lord God? and to whom shall he go for vs?

21 And they sent messengers to the inhabitants of Kiriath-iearim, saying, The Philistims haue brought againe the Arke of the Lord: come ye downe, and take it vp to you.

C H A P. VII.

³ The Arke is brought to Kiriath-iearim. ³ Samuel exhorteth the people to forsake their finnes, and to turne to the Lord. ¹⁰ The Philistims fight against Israel, and are ouercome. ¹⁶ Sampai iudgeth Israel.

¹ Then the men of Kiriath-iearim came, and tooke vp the Arke of the Lord, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

2 (For while the Arke abode in Kiriath-iearim, the time was long, for it was twentie yeeres) and all the house of Israel lamented ^b after the Lord.

3 ¶ Then Samuel spake vnto all the house of Israel, saying, If ye be come againe vnto the Lord with all your heart, * put away the strange gods from among you, and * Ashtaroth, and direct your hearts vnto the Lord, and serue him * only, and he

shal deliuer you out of the hand of the Philistims.

4 Then the children of Israel did put away * Baalim & Ashtaroth, and serued the Lord only.

5 And Samuel said, Gather all Israel to * Mizpeh, and I will pray for you vnto the Lord.

6 And they gathered together to Mizpeh, and drew water, and powred it out before the Lord, and fasted the same day, and sayd they, We haue sinned against the Lord. And Samuel iudgeth the children of Israel in Mizpeh.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, the Princes of the Philistims went vp against Israel: and when the children of Israel heard that, they were afraid of the Philistims.

8 And the children of Israel sayd to Samuel, Cease not to * crie vnto the Lord our God for vs, that hee may saue vs out of the hand of the Philistims.

9 Then Samuel tooke a sucking lambe, and offered it all together for a burnt offering vnto the Lord, and Samuel cried vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philistims came to fight against Israel: but the Lord ^f thundered with a great thunder that day vpon the Philistims, and scattered them: so they were slaine before Israel.

11 And the men of Israel went from Mizpeh, and pursued the Philistims, and smote them vntil they came vnder Beth-car.

12 Then Samuel tooke a stone, and pitched it between Mizpeh and ^h Shen, and called the name thereof Eben-ezer, and he sayd, Hitherto hath the Lord helpen vs.

13 ¶ So the Philistims were brought vnder, and they came no more againe into the coasts of Israel: and the hand of the Lord was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen to Gath: & Israel deliuered the coasts of the same out of the hands of the Philistims: and there was peace betweene Israel and the ^h Amorites.

15 And Samuel iudgeth Israel all the dayes of his life.

16 And went about yeere by yeere to Beth-el, and Gilgal, and Mizpeh, and iudgeth Israel in all those places.

17 Afterward he returned to Ramah: for there was his house, and there he iudgeth Israel: also he built an altar there vnto the Lord.

C H A P. VIII.

¹ Samuel maketh his iunior Judge over Israel, who followeth his steps. ³ The Israelites aske a King. ¹¹ Samuel declareth to the people that they should be under one king. ¹⁹ Samuel affirmeth, they aske one still, and the Lord wilke Samuel to ground vnto them.

¹ When Samuel was now become olde, hee ^a made his sonnes Iudges over Israel.

2 (And the name of his eldest sonne was ^b Ioel, and the name of the second Abiah) ^c were Iudges in Beer-sheba.

3 And his sonnes walked not in his wayes, but turned aside after lucre, and * tooke rewards, and peruered the iudgement.

4 ¶ Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto ^c Ramah,

5 And sayd vnto him, Behold, thou art olde,

^g For the trial of the matter.

^h To wit, the men of Beth-shemesh, which were illegall.

ⁱ These were the five principall cities of the Philistims, which were not all together, and were vnto the time of David.

^j Or the plain, or lamentation.

^k For it was not lawful for any other to touch or to see it, as we only to Aaron and his sonne, Num. 4. 35. o.

^a A city in the tribe of Iudah, called also Kiriath-beth-lehem. 15. 60.

^b Lamented for their finnes, and followed the Lord.

^c 1. 16. 24. 15. 23. 2. 13. 2. 13. 2. 13. 2. 13. 2. 13.

^g Signifieth in the presence of the people, as hee ought to be in the presence of the people.

^h According to the prophet of Hazeck, Samuel mooueth, 1. 16. 2. 10.

ⁱ Which was great reuerence against Israel.

^h Meaning the Philistims.

ⁱ Which would contrary to the Lawe, for to put certain places was not appointed.

^a Becauseth was not a child, but a man of age.

^b Who were called Iudges, 1. 16. 2. 13.

^c 2. 16. 2. 13.

^c For there was his house, 1. 16. 2. 13.

and thy sonnes walke not in thy wayes: make vs now a king to iudge vs like all nations.

6 But the thing displeased Samuel, when they said, Giue vs a king to iudge vs: and Samuel prayed vnto the Lord.

7 And the Lord said vnto Samuel, Heare the voyce of the people in all that they shall say vnto thee: for they haue not cast thee away, but they haue cast me away, that I should not reigne ouer them.

8 As they haue euer done since I brought them out of Egypt euen vnto this day, (and haue forsaken me, and serued other gods) euen fo doe they vnto thee.

9 Nowe therefore hearken vnto their voyce: howbeit, yet I testify vnto them, and shew them the manner of the king that shall reigne ouer them.

10 ¶ So Samuel told all the words of the Lord vnto the people that asked a king of him.

11 And he sayd, This shall be the manner of the king that shall reigne ouer you: he will take your sonnes, and appoint them to his charrets, and to be his horsemen, and some shall runne before his charret.

12 Also he will make them his captaines ouer thousands, and captaines ouer fifties, and to eare his ground, and to reape his harvest, and to make instruments of warre, and the things that serue for his charrets.

13 Hee will also take your daughters & make them Apothecaries, and Cookes, and Bakers,

14 And he will take your fields, & your vineyards, and your best Oliues trees, and giue them to his seruants.

15 And he will take the tenth of your feede, and of your vineyards, and giue it to his Eunuchs, and to his seruants.

16 And he will take your men seruants, and your maid seruants, and the chiefe of your yong men, and your asses, and put them to his worke.

17 He will take the tenth of your sheepe, and ye shall be his seruants.

18 And ye shall cry out at that day, because of your king, whom ye haue chosen you, & the Lord will not heare you at that day.

19 But the people would not heare the voyce of Samuel, but did say, Nay, but there shall bee a king ouer vs.

20 And we also will be like all other nations, and our king shall iudge vs, and go out before vs, and fight our battels.

21 Therefore when Samuel heard all the words of the people, hee rehearsed them in the eares of the Lord.

22 And the Lord sayd to Samuel, ¶ Hearken vnto their voyce, and make them a king. And Samuel said vnto the men of Israel, Goe euery man vnto his citie.

CHAP. IX.

3 Saul taking his brethren after the counsel of his seruants, went to Samuel, 9 The Prophets called Seers, 15 The Lord revealed to Samuel Sauls coming, commanding him to anoint him king. 22 Samuel brings Saul to the feast.

There was now a man of Benjamin, a mightie in power, named * Kith, the sonne of Abiel, the sonne of Zeror, the sonne of Bechorah, the sonne of Aphiah, the sonne of a man of Lemini.

2 And he had a sonne called Saul, a goodly yong man and a faire. so that among the children of Israel there was none goodlier then hee: from the shoulders vpward, he was higher then any of the people,

3 And the asses of Kith, Sauls father, were lost: therefore Kith said to Saul his sonne, Take now one of the seruants with thee, and arise, goe & seeke the asses.

4 So he passed thorow mount Ephraim, and went thorow the land of Shalishah, but they found them not. Then they went thorow the land of Shalim, and there they were not: he went also thorow the land of Lemini, but they found the not.

5 When they came to the land of * Zuph, Saul sayd vnto his seruant that was with him, Come and let vs returne, lest my father leaue the care of asses, and take thought for vs.

6 And he said vnto him, Behold now, in this city is a man of God, & he is an honourable man: all that he faith commeth to passe: let vs now goe thither, if so be that he can shew vs what way we may goe.

7 Then sayd Saul to his seruant, Well then, let vs go: but what shall we bring vnto the man? For the bread is spent in our vessels, and there is no present to bring to the man of God: what haue wee?

8 And the seruant answered Saul againe, and said, Beholde, I haue found about me the fourth part of a shekel of silver: that will I giue the man of God, to tell vs our way.

9 (Beforetime in Israel when a man went to seeke an answer of God, thus he spake, Come, & let vs go to the Seer: for he that is called now a Prophet, was in the old time called a Seer)

10 Then said Saul to his seruant, Well sayd, come, let vs goe: so they went into the city where the man of God was.

11 ¶ And as they were going vp the hie way to the citie, they found maidens that came out to draw water, and sayd vnto them, Is there here a Seer?

12 And they answered them, and sayd, Yea, loe, he is before you: make haste now, for hee came this day to the citie: for there is an offering of the people this day in the hie place.

13 When ye shall come into the citie, ye shall find him straight way: ye he come vp to the hie place to eate, for the people will not eate until he come, because he will h blisse the sacrifice: and then eate they that be bidden to the feast: nowe therefore go vp, for euen now shall ye find him.

14 Then they went vp into the city, and when they were come into the middes of the city, Samuel came out against them, to goe vp to the hie place.

15 ¶ But the Lorde had reuealed to Samuel secretly (a day before Saul came) saying,

16 To morow about this time I will send thee a man out of the land of Benjamin, him shalt thou anoint to bee gouernour ouer my people Israel, that he may I saue my people out of the hands of the Philistims: for I haue looked vpon my people, and their cry is come vnto me.

17 When Samuel therefore saw Saul, the Lord answered him, See, this is the man whom I spake to thee of. he shall rule my people.

18 Then went Saul to Samuel in the middes of the gate, and said, Tell me, I pray thee, where the Seers house is.

19 And Samuel answered Saul, and said, I am the Seer: goe vp before me vnto the hie place: for ye shall eate with me to day, and to morrow I will let thee goe, and will tell thee all that is in thine heart.

c All these circumstances were means to test vnto Gods providence, whereby Saul (though not appoynted) of Gods will was made King. d Where was Ramah Zophim, the citie of Samuels

|| 10. v. 11. ||

e Which is about five pence, read Gen. 31. 15.

f So called because he foresaw things to come.

g That is a feast after the offering, which should be kept in an high place of the citie appointed for that use.

h That is, give thanks and distribute the meat according to their customs.

* Chap. 15. 1. || 13. v. 1. ||

† 10. v. 11. ||

i Notwithstanding these wicked men, yet God was true in his inheritance.

k Meaning all that thou desirest to know.

13 Who doeth
Israel desire to be
their king but
thee?

m Where the
feast was.

n That is, the
shoulder with the
breast, which the
Priest had for his
family in all peace
offerings, Levit.
10. 4.

o That both by
the ascription of
the people, and by
the feast prepa-
red for thee, thou
mightst under-
stand that I knew
of thy coming.
p To speak with
him secretly: for
the houses were
flat above.
q Gods command-
ment as concern-
ing thee.

a In the Law this
anointing signifi-
fied he giveth the
holy Ghost, which
were necessary for
them that should
be Kings.
b Samuel confir-
med him by these
figures, that God
hath appointed
him king.
10. 6.

† For of peace.

c Which was an
high sacrifice: for
the king was to
be crowned with
the ark, 1 Sam.
6. 1.

20 And as for thine asses that were lost three
dayes agoe, care not for them: they are found:
and I on whom ^{is} for all the desire of Israel? is it
not vpon thee, and on all thy fathers house?

21 ¶ But Saul answered and said, Am not I the
sonnes of Lemim of the smallest tribe of Israel? and
my familie is the least of all the families of the
tribe of Benjamin. Wherefore then speakest thou
so to me?

22 And Samuel tooke Saul and his seruant, and
brought them into the chamber, & made them
sit in the chiefest place among them that were
bidden: which were about thirty persons.

23 And Samuel said vnto the Cooke, Bring
forth the portion which I gaue thee, and whereof
I sayd vnto thee, Keepe it with thee.

24 And the Cooke tooke vp the shoulder, and
that which was vpon it, and set it before Saul.
And Samuel said Behold, that which is left, let it
be before thee, and eate: for hitherto hath it bene
kept for thee, saying, Also Iohane called the peo-
ple. So Saul did eate with Samuel that day.

25 And when they were come downe from the
high place into the citie, he communed with Saul
vpon the top of the house.

26 And when they arose early about the spring
of the day, Samuel called Saul to the top of
the house, saying, Vp, that I may send thee away.
And Saul rose, and they went out, both hee, and
Samuel.

27 And when they were come downe to the
end of the citie, Samuel said to Saul, Bid the ser-
uant goe before vs, (and he went) but stand thou
still now, that I may shew thee the wordes of
God.

C H A P. X.

1 Saul is anointed King by Samuel. 2 God change the hearts
of the people. 3 Samuel calleth the people, and shew-
eth them their sinnes. 4 Saul is chosen King by lot. 5 Samuel
warneth the Kings office.

T Hen Samuel tooke a vial of oile, and pow-
ered it vpon his head, and kissed him, and said,
Hath not the Lord anointed thee to be gouernour
ouer his inheritance?

2 When thou shalt depart from me this day,
thou shalt find two men by Rahels sepulchre in
the border of Benjamin, euen at Zelzah, and they
will say vnto thee, The asses which thou wentest
to seeke, are found: and loe, thy father hath left
the care of the asses, & soroweth for you, saying,
What shall I doe for my sonne?

3 Then shalt thou go forth from thence, and
shalt come to the plaine of Tabor, & there shall
meet thee three men going vp to God to Beth el,
one carying three kiddes, and another carying
three loaves of bread, and another carying a bot-
tle of wine:

4 And they will aske thee if all be well, and
will giue thee the two loaves of bread, which thou
shalt receiue of their hands.

5 After that thou shalt come to the hill of
God, where is the garisons of the Philistims: and
when thou art come thither to the city, thou shalt
meete a company of Prophets comming downe
from the hill place with a vial, & a tymbrel, and
a pipe, and an harpe before them, and they shall
prophesie.

6 Then the spirit of the Lord will come vpon
thee, and thou shalt prophesie with them, & shalt
be turned into another man.

7 Therefore when these signes shall come vnto

to thee; doe as occasion shall serue: for God is
with thee.

8 And thou shalt goe downe before me to
Gilgal: and I also will come downe vnto thee to
offer burnt offerings, and to sacrifice sacrifices of
peace. * Tarie for me ten dayes, till I come to
thee and shew thee what thou shalt doe.

9 And when he had turned his backe to goe
from Samuel, God gaue him another heart: and
all those tokens came to passe that same day.

10 ¶ And when they came thither to the hill,
behold, the company of Prophets met him, and
the spirit of God came vpon him, and hee prophesied
among them.

11 Therefore all the people that knew him be-
fore, when they saw that he prophesied among
the Prophets, sayd each to other, What is come
vnto the sonne of Kish? * Is Saul also among the
Prophets?

12 And one of the same place answered,
and sayde, But who is their father? There-
fore it was a prouerbe, Is Saul also among the
Prophets?

13 And when he had made an end of proph-
esying, he came to the hill place.

14 And Sauls vncle said vnto him, and to his
seruant, Whither went ye? And he said, To seeke
the asses: and when we sawe that they were no
where, we came to Samuel.

15 And Sauls vncle said, Tell me, I pray thee,
what Samuel said vnto you.

16 Then Saul sayd vnto his vncle, He told vs
plainly that the asses were found: but concern-
ing the kingdom whereof Samuel spake, told he
him not.

17 ¶ And Samuel gathered the people vnto
the Lord in Mizpeh.

18 And hee sayd vnto the children of Israel,
Thus saith the Lord God of Israel, I haue brought
Israel out of Egypt, and deliuered you out of the
hand of the Egyptians and out of the hands of al
kingdomes that troubled you.

19 But ye haue this day cast away your God,
who onely deliuereth you out of all your aduer-
sities and tribulations: and ye said vnto him, No,
but appoint a king ouer vs. Now therefore stand
ye before the Lord according to your tribes, and
according to your thousands.

20 And when Samuel had gathered together
all the tribes of Israel, the tribe of Benjamin was
taken.

21 Afterward hee assembled the tribe of Ben-
jamin, according to their families, and the family
of Matti was taken. So Saul the sonne of Kish was
taken, and when they sought him, hee could not
be found.

22 Therefore they asked the Lord againe, if
that man should yet come thither. And the Lord
answered, Beholde, he hath hid himselfe among
the bushes.

23 And they ranne, and brought him thence:
and when he stood among the people, hee was
higher then any of the people from the shoulders
vpward.

24 And Samuel said to all the people, See ye
not him, whom the Lord hath chosen, that
there is none like him among all the people? and
all the people shouted and saide, † God saue the
king.

25 Then Samuel tolde the people the duetie
of the kingdom, and wrote it in a booke, and layd

* Chap. 13.

† 1 Sam. 10. 24.
d The great
lucke was
a very wonder
King.

10. 10. 10. 10.

* Chap. 13. 13.

e Meaning that
prophesie con-
cerning the
people, which
was to be
pleased God.
f N King
him that from
the degree
of degree
fuldently he
ought.

g Both to de-
vise them
that in
King, and in
the Lord
conscience.

d He said
that he
was
appointed
to be a
King.

e Meaning
that Samuel
was
appointed
to be a
King.

h That is
the
King of
Israel.

i As though
he were
very
and very
ill.

g By this
the Lord
showeth
that he
is
by the
hand of
the Lord
to
conquer
the
Philistines.

† 1 Sam. 10. 24.
h As it is
written in
Deut. 17.
17. 17. 17.

layed it vp before the Lord, and Samuel sent all the people away euery man to his house.

26 Saul also went home to Gibeah, and there followed him a band of men, whole heart God had touched.

27 But the wicked men said, How thal he sane vs? So they defied him, and brought him no presents: but he held his tongue.

CHAP. XI.

1 Nabath the Ammonite warreth against Iabesh Gilead, who asketh helpe of the Iſraelites. 6 Saul promiſeth helpe. 11 The Ammonites are ſlaine. 14 The kingdome is reuersed.

Then Nabath the Ammonite came vp, and besieged Iabesh Gilead: and all the men of Iabesh said vnto Nabath, Make a couenant with vs, and we will be thy seruants.

2 And Nabath the Ammonite answered them, On this condition will I make a couenant with you, that I may thrust out all your right eyes, and bring that shame vpon all Iſrael.

3 To whom the Elders of Iabesh said, Giue vs seven dayes respite, that wee may send messengers vnto all the coaſtes of Iſrael: and then if no man deliuer vs, we will come out to thee.

4 ¶ Then came the messengers to Gibeah of Saul, and tolde these tidings in the eares of the people: and all the people lift vp their voyces and wept.

5 And behold, Saul came following the cattel out of the field, and Saul said, What aileth this people that they weepe? And they tolde him the tidings of the men of Iabesh.

6 Then the Spirit of God came vpon Saul, when he heard these tidings, and he was exceeding angry,

7 And tooke a yoke of oxen, & hewed them in pieces, & sent them throughout all the coaſtes of Iſrael by the hands of messengers, saying, Whosoever commeth not forth after Saul, and after Samuel, so thal his oxen be serued. And the feare of the Lord fell on the people, and they came out with one consent.

8 And when he numbred them in Bezek, the children of Iſrael were three hundred thousand men: and the men of Iudah thirty thousand.

9 Then they sayd vnto the messengers that came, So say vnto the men of Iabesh Gilead, To morow by then the Sunne be hote, yee shall haue helpe. And the messengers came and shewed it to the men of Iabesh, which were glad.

10 Therefore the men of Iabesh said, To morow we will come out vnto you, and yee shall doe with vs all that pleaseth you.

11 ¶ And when the morow was come, Saul put the people in the morning watch, and slew the Ammonites vntill the heate of the day: and they that remained, were scattered, so that two of them were not left together.

12 Then the people said vnto Samuel, Who is he that said, Shall Saul reigne ouer vs? bring those men that we may slay them.

13 But Saul sayde, There shall no man die this day: for to day the Lord hath saued Iſrael.

14 ¶ Then said Samuel vnto the people, Come, that we may go to Gilgal, and renew the kingdome there.

15 So all the people went to Gilgal, and made Saul king there before the Lord in Gilgal: & there they offered peace offerings before the Lord: and

there Saul and all the men of Iſrael reioyced exceedingly.

CHAP. XII.

1 Samuel declaring to the people his integrity, reproacheth their ingratitude. 15 God by miracle causeth the people to confesse their sinne. 20 Samuel rebuketh the people to follow the Lord.

Samuel then said vnto all Iſrael, Behold, I haue hearkened vnto your voyce in all that yee sayd vnto mee, and haue appoynted a King ouer you.

2 Now therefore behold, your King walketh before you, and I am olde and gray headed, and behold, my sonnes are with you: and I haue walked before you from my childhood vnto this day.

3 Behold, here I am: beare record of me before the Lord, and before his anoynted. Whose oxen haue I taken? or whose asse haue I taken? or whom haue I done wrong to? or whome haue I hurt? or of whose hand haue I receiued any bribe to blinde mine eyes therewith, and I will restore it you?

4 Then they sayde, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought of any mans hand.

5 And he said vnto them, The Lord is witness against you, and his anoynted is witness this day, that yee haue found nought in mine handes. And they answered, He is witness.

6 Then Samuel said vnto the people, It is the Lord that made Moyses & Aaron, & that brought your fathers out of the land of Egypt.

7 Now therefore stand still, that I may reason with you before the Lorde according to all the righteouſnesse of the Lord, which he shewed to you and to your fathers.

8 ¶ After that Iakob was come into Egypt, and your fathers cryed vnto the Lord, then the Lord sent Moyses and Aaron which brought your fathers out of Egypt, and made them dwell in this place.

9 ¶ And when they forgot the Lord their God, he sold them into the hand of Sifera captain of the hoste of Hazer, and into the hand of the Philistims, and into the hand of the king of Moab, and they fought against them.

10 And they cried vnto the Lord and said, We haue sinned, because we haue forsaken the Lord, and haue serued Baalim and Aſhtaroth. Now therefore deliuer vs out of the hands of our enemies, and we will serue thee.

11 Therefore the Lorde sent Ierubbaal f and Bedan and Iphrah, and Samuel, and deliuered you out of the hands of your enemies ouer euery side, and yee dwelled safe.

12 Notwithstanding when you saw that Nabath the king of the children of Ammon came against you, yee said vnto me, No, but a King thal reigne ouer vs: when yet the Lord your God was your King.

13 Now therefore behold the King whom yee haue chosen, and whom yee haue desired: lo therefore, the Lord hath set a King ouer you.

14 If yee wil feare the Lord and serue him, and heare his voyce, and not disobey the word of the Lord, both yee, and the King that reigneith ouer you, shall follow the Lord your God.

15 But if yee wil not obey the voice of the Lord, but disobey the Lords mouth, then thal the hand of the Lord be vpon you, and on your fathers.

16 Now

a I haue granted your petition.

b To governme you is peace and waite.

c Eccles. 46. 19. e God would that this confesſion thould be a patience for all them that haue any charge or office.

d Your King, who is anoynted by the commandment of the Lorde.

Or, exalted.

Or, deuſer.

e Gen. 16. 5, 6.

f Exod. 4. 16.

g Judg. 4. 2. e Captain of the hoste of the King of Hazer.

f Thar h. Sam. 6. m. Judg. 13. 25. 1 Sam. 11. 1. Chap. 4. 1.

g Leaving God: so he: he helped man, Chap. 8. 5.

h Ye shall be prouided as they that sell, to the Lords will.

i Meaning, the gouernours.

16 Nowe also stand and see this great thing which the Lord will do before your eyes.

17 Is it not now without haire? I will call vnto the Lord, & he shall send thunder and raine, that yee may perceiue and see, how that your wickednesse is great, which ye haue done in the sight of the Lord in asking you a king.

18 Then Samuel called vnto the Lord, and the Lord sent thunder and raineth the same day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people said vnto Samuel, Pray for thy seruants vnto the Lord thy God, that wee die not: for we haue sinned in asking vs a King, beside all our other finnes.

20 ¶ And Saul said vnto the people, Feare not, (yee haue in dede done all this wickednesse, yet depart not from following the Lord, but serue the Lord with all your heart,

21 Neither turne yee backe: for that should be after vaine things which cannot profit you, nor deliuer you, for they are but vaine)

22 For the Lord will not forsake his people for his great Names sake: because it hath pleased the Lord to make you his people.

23 Moreouer God forbid, that I should sinne against the Lord, and cease praying for you, but I will shew you the good and right way.

24 Therefore feare you the Lord, and serue him in the truth with all your hearts, and consider how great things he hath done for you.

25 But if ye do wickedly, ye shall perish, both ye, and your King.

CHAP. XIII.

3 The Philistines are smitten of Saul and Ionathan. 12 Saul being disobedient to Gods commandement, a shewer of Samuels that he should not reigne. 19 The great slavery, wherein the Philistines kept the Israelites.

Saul now had bene King a one yeare, and hee reigned b two yeares ouer Israel.

2 Then Saul chose him three thousand of Israel: and two thousand were with Saul in Michmash, and in mount Beth-el, and a thousand were with Ionathan in Gibeah of Benjamin: and the rest of the people he sent euery one to his tent.

3 And Ionathan smote the garison of the Philistines, that was in the hill: and it came to the Philistines eares: and Saul blew the trumpet throughout all the land, saying, Heare, O yee E-brewes

4 And all Israel heard say, Saul hath destroyed a garison of the Philistines: wherfore Israel was had in abomination with the Philistines: and the people gathered together after Saul to Gilgal.

5 ¶ The Philistines also gathered themselves together to fight with Israel, thirty thousand charrets, and fixe thousand horsemen: for the people were like the sand which is by the Sea side in multitude, and came vp, and pitched in Michmash Eastward from Beth auen.

6 And when the men of Israel saw that they were in a strait (for the people were in distresse) the people hid themselves in caues, and in holds, and in rockes, and in towers, and in pits.

7 And some of the Ebrewes went ouer Iordan vnto the land of Gad and Gilead: and Saul was yet in Gilgal, and all the people for feare followed him.

8 And he taried seuen dayes, according vnto the time that Samuel had appointed: but Samuel

came not to Gilgal, therefore the people were scattered from him.

9 And Saul sayde, Bring a burnt offering to me and peace offerings: and he offered a burnt offering.

10 And assoone as he had made an end of offering the burnt offering, behold, Samuel came: and Saul went forth to meete him, to salute him.

11 And Samuel sayd, What hast thou done? Then Saul sayd, Because I saw that the people were scattered from mee, and that thou camest not within the dayes appoynted, and that the Philistines gathered themselves together to Michmash,

12 Therefore sayd I, The Philistines will come downe now vpon mee to Gilgal, and I haue not made supplication vnto the Lorde. I was bolde therefore and offered a burnt offering.

13 And Samuel sayd to Saul, Thou hast done foolishly: thou hast not kept the commandement of the Lord thy God, which hee commanded thee: for the Lord had now stablished thy kingdom vpon Israel for euer.

14 But now thy kingdomes shal not continue: the Lord hath sought him a man after his owne heart, and the Lorde hath commanded him to be gouernour ouer his people, because thou hast not kept that which the Lord had commanded thee.

15 ¶ And Samuel arose, and gate him vp from Gilgal in Gibeah of Benjamin: and Saul numbered the people that were found with him, about fixe hundred men.

16 And Saul and Ionathan his sonne, and the people that were found with them, had their abiding in Gibeah of Benjamin: but the Philistines pitched in Michmash.

17 And there came out of the hoste of the Philistines three bands to destroy, one band turned vnto the way of Ophrah vnto the land of Shual,

18 And another band turned toward the way to Beth-horon, and the third band turned toward the way of the coast that looketh toward the valley of Zeboim, toward the wilderness.

19 Then there was no smitth found thoroughout all the land of Israel: for the Philistines said, Let the Ebrewes make them fwordes or speares.

20 Wherefore, all the Israelites went downe to the Philistines, to sharpen euery man his share, his mattocke, and his axe, and his weeding hookke.

21 Yet they had a file for the shares, and for the mattocks, and for the pike-forks, and for the axes, and so for to sharpen the goods,

22 So when the day of battell was come, there was neither sword nor speare found in the hands of any of the people that were with Saul and with Ionathan: but onely with Saul and Ionathan his sonne was there found.

23 And the garison of the Philistines came out to the passage of Michmash.

CHAP. XIII.

14 Ionathan and his armour bearer put the Philistines to flight. 24 Saul smiteth the people by an obie, not to cate till evening. 32 The people cate with the obie. 38 Saul would put Ionathan to death. 45 The people deliuer him.

Then on a day Ionathan the sonne of Saul said vnto the young man that bare his armour, Come and let vs go ouer toward the Philistines garison, that is yonder on the other side, but hee told not his father.

k In that ye haue forsaken him, who hath all power in his hand for a mortall man.

l Not only at other times, but now chiefly.

m He sheweth that there is no sinne to goe, but it shall be forgiven, if the sinner turne againe to God.

n Of his free merit, and not of your merites, and therefore he will not forsake you.

o Vainely, and without hypocritia.

a Whiles these things were done, b Before he tooke vpon him the state of a king.

e Of Kiriah-jearim, whereto e Ake was Chap. xv. 5.

d That euery one should prepare themselves to warre.

e Which was also called Beth-el in the tribe of Benjamin.

f Where the two tribes and the halfe agayn used.

g Thinking that the absence of the Prophet was a signe, that they should be in the victory.

h Hee sheweth

i Though these causes be so, yet in mans judgement, they can be no hindrance to the word of God, they cannot be his destruction.

j Whowhat these things, and reth speech words (specially his Prophesie)

k That is, Saul

l And wanted to cise Rameh.

m This be the spirit of the Lord, which is made in the Lord, and is the source of victory.

n Thus the scripture sayeth by the Lord.

o So the scripture sayeth, that three armies will haue overcome the whole company.

p This is, as we see with all.

q The scripture sayeth, that the Lord will be with the righteous.

r In this sense, God would desire to Israel, therefore he did not care in multitude of the enemy, but only care of the just.

And Saul tarried in the border of Gibeath vnder a pomegranate tree which was in Migron, and the people that were with him, were about fixe hundred men.

And Ahiah the sonne of Abitub, *Ichabods brother, the sonne of Phinehas, the sonne of Eli, was the Lords Priest in Shiloh, and was an Ephod: and the people knew not that Jonathan was gone.

Nowe in the way whereby Jonathan sought to go ouer to the Philistins garison, there was a sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one was called Bozer, and the name of the other Seneh.

The one rocke stretched from the North toward Michmas, and the other was from the South toward Gibeath.

And Jonathan sayd to the yong man that bare his armour, Come, and let vs goe ouer vnto the garison of these vncircumcised: it may bee that the Lord will worke with vs: for it is not hard to the Lorde to saue with many, or with few.

And he that bare his armour, sayde vnto him, Doe all that is in thine heart: goe where it pleaseth thee: behold, I am with thee as thine heart desireth.

Then sayd Jonathan, Behold, we goe ouer vnto those men, and will shew our selues vnto them.

If they say on this wise to vs, Tarry vntill we come to you, then wee will stand still in our place, and not go vp to them.

But if they say, Come vp vnto vs, then we will go vp: for the Lord hath deliuered them into our hand: and this shall be a signe vnto vs.

So they both shewed themselves vnto the garison of the Philistins: and the Philistins said, See, the Ebrewes come out of the holes wherein they had hid themselves.

And the men of the garison answered Jonathan and his armour bearer, and sayd, Come vp to vs: for we will shew you a thing. Then Jonathan sayd vnto his armour bearer, Come vp after mee: for the Lord hath deliuered them into the hand of Israel.

So Jonathan went vp vpon his hands and vpon his feete, and his armour bearer after him: and some fell before Jonathan, and his armour bearer slew others after him.

So the first slaughter which Jonathan & his armour bearer made, was about twenty men, as it were within half an acre of land which two oxen plow.

And there was a feare in the hoste, and in the fieelde, and among all the people: the garison also, and they that went to spoyle were afraide themselves: and the earth trembled: for it was stricken with feare by God.

Then the watchmen of Saul in Gibeath of Benjamin saw: and beholde, the multitude was discomfited, and smitten as they went.

Therefore sayd Saul vnto the people that were with him, Search now and see, who is gone from vs. And when they had numbred, behold, Jonathan and his armour bearer were not there.

And Saul sayd vnto Ahiah, Bring hither the Arke of God: for the Arke of God was at that time with the children of Israel.

And while Saul talked vnto the Priest, the voyce that was in the hoste of the Philistins,

spread farther abroad, and increased: therefore Saul sayd vnto the Priest, Withdraw thine hand.

And Saul was assembled with all the people that were with him, and they came to the battell: and beholde, euery mans sword was against his fellow, and there was a very great discomfiture.

Moreover, the Ebrewes that were with the Philistins beforetime, and were come with them into all parts of the hoste, euen they also turned to be with the Israelites that were with Saul and Jonathan.

Also all the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philistins were fled, they followed after them in the battell.

And so the Lord saued Israel that day: and the battell continued vnto Beth-aun.

And at that time the men of Israel were pressed with hunger: for Saul charged the people with an othe, saying, Cursed be the man that eateth food till night, that I may be auenged of mine enemies: so none of the people tasted any sustenance.

And all they of the land came to a wood, where honey lay vpon the ground.

And the people came into the wood, and beholde the honey dropped, and no man moued his hand to his mouth: for the people feared the Lorde.

But Jonathan heard not when his father charged the people with the othe: wherefore hee put forth the end of the rod that was in his hand, and dipt it in an honey combe, and put his hand to his mouth, and his eyes were reueiled with sight.

Then answered one of the people, and said, Thy father made the people to iure, saying, Cursed be the man that eateth sustenance this day: and the people were silent.

Then said Jonathan, My father hath troubled the land: see now how mine eyes are made cleare, because I haue tasted a litle of this honey.

How much more, if the people had eaten to day of the spoyle of their enemies which they found? for had there not bene now a greater slaughter among the Philistins?

And they smote the Philistins that day, from Michmas to Aialon: and the people were exceeding faint.

So the people turned to the spoyle, and tooke sheepe, and oxen, and calues, and slew them on the ground, and the people did eat them with the blood.

Then men tolde Saul, saying, Beholde, the people sinne against the Lord, in that they eate with the blood. And he sayd, Ye haue trespassed: for youle a great stone vnto me this day.

Againe Saul sayd, Goe abroad among the people, and bid them bring me euerymans his ox, and euery mans his sheepe, and lay them here, and eat and sinne not against the Lord in eating with the blood. And the people brought euery mans his ox in his hand that night, and slew them there.

Then Saul made an altar vnto the Lorde, and that was the first altar that he made vnto the Lord.

And Saul sayd, Let vs goe downe after the Philistins by night, and spoyle them vntill the morning shine, and let vs not leaue a man of them. And they sayd, Doe whatsoever thou thinkest best. Then sayde the Priest, Let vs drawe

1 Let the Ephod alone: for I haue no leaue to enquire of God. Num. 7. 11. 22. 2 Chron. 29. 3.

2 Though before for feare of the Philistins they declared themselves as enemies to their brethren.

3 Such was his hypocrisie and arrogance, that he thought to attribute to his policie that which God had giuen by the hand of Jonathan.

4 This is, the punishment, if they broke their othe.

5 Which were diuine before for we were in the land of hunger.

6 Or, weary.

7 Or, making this cruel law.

8 That is, that the people should not eat with the blood.

9 That is, that the people should not eat with the blood.

10 That is, that the people should not eat with the blood.

11 That is, that the people should not eat with the blood.

12 That is, that the people should not eat with the blood.

13 That is, that the people should not eat with the blood.

Lord thy God in Gilgal.

22 And Samuel saide, Hach the Lord as great pleasure in burne offerings and sacrifices, as when the voice of the Lord is obeyed? behold, * to obey is better then sacrifice, and to hearken is better then the fat of rammes.

23 For rebellion is as the sinne of witchcraft, and transgression is wickednesse and idolatry. Because thou hast cast away the word of the Lord, therefore hee hath cast away thee from being king.

24 Then Saul said vnto Samuel, I haue sinned: for I haue transgressed the Commaundement of the Lord, & thy words, because I feared the people, and obeyed their voyce.

25 Now therefore I pray thee, take away my sinne, and turne againe with mee, that I may worship the Lord.

26 But Samuel said vnto Saul, I will not retorne with thee: for thou hast cast away the word of the Lord, and the Lord hath cast away thee, that thou shalt not be King ouer Israel.

27 And as Samuel turned himselfe to go away, he caught the lappe of his coate, and it rent.

28 Then Samuel said vnto him, The Lord hath rent the kingdome of Israel from thee this day, and hath giuen it to thy neighbor, that is better then thou.

29 For indeed the strength of Israel will not lye nor repent: for he is not a man that he should repent.

30 Then hee said, I haue sinned: but honour mee, I pray thee, before the Elders of my people, and before Israel, and turne againe with me, that I may worship the Lord thy God.

31 ¶ So Samuel turned againe, and followed Saul: and Saul worshipped the Lord.

32 Then said Samuel, Bring ye hither to mee Agag the king of the Amalekites: and Agag came vnto him pleasantly, and Agag sayd, Truly the bitterness of death is passed.

33 And Samuel said, As thy sword hath made women childlesse, so shall thy mother be childlesse among other women. And Saul hewed Agag in pieces before the Lord in Gilgal.

34 ¶ So Samuel departed to Ramah, and Saul went vp to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul vntill the day of his death: but Samuel mourned for Saul, and the Lord repented that hee made Saul King ouer Israel.

CHAP. XVI.

1 Samuel is repayed of God, and is first to annoynt Dauid. 7 God repayeth the hearts. 12 The Spirit of the Lord cometh vpon Dauid. 14 The wicked spirit is first vpon Saul. 19 Saul seeketh for Dauid.

¶ He Lord then said vnto Samuel, How long wilt thou mourne for Saul, seeing I haue cast him away from reigning ouer Israel? fill thine home with oyle & come, I will send thee to Ithai the Bethlehemite: for I haue provided me a King among his sonnes.

2 And Samuel said, How can I go for if Saul shall heare it, he will kill me. Then the Lord answered, Take an heifer with thee, and say, I am come to doe sacrifice vnto the Lord.

3 And call Ithai to the sacrifice, and I will shew thee what thou shalt doe, and thou shalt annoynt vnto me him whom I name vnto thee.

4 So Samuel did that the Lord bad him, and came to Beth-lehem, and the elders of the towne

were annoynted at his coming, and he said, Comest thou peaceably?

5 And he answered, Yea: I am come to doe sacrifice vnto the Lord, sanctifie thy selues, and come with me to the sacrifice. And he sanctified Ithai and his sonnes, and called them to the sacrifice.

6 And when they were come, hee looked on Eliab, and said, Surely the Lords Anointed is before him.

7 But the Lord said vnto Samuel, Looke not on his countenance, nor on the height of his stature, because I haue refused him: for God seeth not as man seeth: for man looketh on the outward apperance, but the Lord beholdeth the heart.

8 Then Ithai called Abinadab, and made him come before Samuel. And hee said, Neither hath the Lord chosen this.

9 Then Ithai made Shammah come. And hee said, Neither yet hath the Lord chosen him.

10 Againe Ithai made his seuen sons to come before Samuel, and Samuel said vnto Ithai, The Lord hath chosen none of these.

11 Finally Samuel said vnto Ithai, Are there no more children here? And hee said, There remaineth yet a little one behinde, that keepeth the sheepe. Then Samuel sayd vnto Ithai, Send and fet him: for we will not sit downe, till he be come hither.

12 And hee sent, and brought him in: and he was ruddy, and of a good countenance, and comely visage. And the Lord said, Arise and annoynt him: for this is he.

13 Then Samuel tooke the borne of oyle, and annoynted him in the middes of his brethren. And the Spirit of the Lord came vpon Dauid, from that day forward: then Samuel rose vp, and went to Ramah.

14 ¶ But the spirit of the Lord departed from Saul, and an euill spirit sent of the Lord, vexed him.

15 And Sauls seruants sayd vnto him, Behold now, the euill spirit of God vexeth thee.

16 Let our Lord therefore command thy seruants that are before thee, to seeke a man that is a cunning player vpon the harpe: that when the euill spirit of God cometh vpon thee, hee may play with his hand, and thou mayest be eased.

17 Saul then sayd vnto his seruants, Provide me a man I pray you, that can play wel, and bring him to me.

18 Then answered one of his seruants, & said, Beholde, I haue found a sonne of Ithai, a Bethlehemite, that can play, and is strong, valiant, and a man of warre, and wise in matters, and a comely person, and the Lord is with him.

19 ¶ Wherefore Saul sent messengers vnto Ithai, and sayd, Send me Dauid thy sonne, which is with the sheepe.

20 And Ithai tooke an asse laden with bread, and a flagon of wine and a kid, and sent them by the hand of Dauid his sonne vnto Saul.

21 And Dauid came to Saul, and stood before him: and hee loved him very well, and he was his armour bearer.

22 And Saul sent to Ithai, saying, Let Dauid now remaine with me: for he hath found fauor in my sight.

23 And so when the euill spirit of God came vpon Saul, Dauid took an harpe and played with his

¶ Penning soft some great ones: cline had become accustomed because the Prophet was not wont to come thither.

¶ Thinking that Eliab had bene appointed of God to be made King.

* 1 Chron. 28. 9. 11. 20. and 17. 10. and 20. 18. 15. 7. 19.

¶ The are the child dices, and 13. 2. 10. 10. 10. 10.

¶ 1 Sam. 7. 8. 15. 28. 7. 1. and 29. 1.

¶ 1 Sam. 16. 1. and 17. 2. 10. 10. 10. 10.

¶ The wicked spirit is at Gods commaundment to execute his will against the wicked.

¶ Though Dauid was now annoynted King by the Prophet, yet God would execute his will in his family: for before hee had the vic of his kingdome.

¶ Or, serued him.

g God would that Saul should see this benefit at Dauid's hand, that his condemnation might be the more evident, for his cruelty toward him.

his hand, and Saul was refreshed and was eased: for the evil spirit departed from him.

CHAP. XVII.

1. The Philistines make warre against Israel. 2. Goliath deseth Israel. 3. Dauid is sent to his brethren. 4. The strength and boldnes of Dauid. 5. The Lord's assistance to Dauid. 6. Dauid kills Goliath, and the Philistines flee.

Now the Philistines gathered their armies to battell, and came together to Shochoh, which is in Iudah, and pitched betweene Shochoh and Azekah in the coast of Dammim.

3 And Saul, and the men of Israel assembled, and pitched in the valley of Elah, and put themselves in battell array to meete the Philistines.

4 And the Philistines stood on a mountaine on the one side, and Israel stood on a mountaine on the other side: so a valley was betweene them.

5 Then came a man betweene the two camps, out of the tents of the Philistines, named Gath of Gath: his height was sixe cubites and an hand breadth.

6 And had an helmet of brasse vpon his head, and a brigandine vpon him: & the weight of his brigandine was three thousand shekels of brasse.

7 And he had 7 brookes of brasse vpon his legs, and a shielde of brasse vpon his shoulders.

8 And the shaft of his speare was like a weavers beame: and his speare head weighed sixe hundred shekels of yron: and one bearing a shielde went before him.

9 And he stood, and cried against the hoste of Israel, and said vnto them, Why are ye come to set your battell in array? am not I a Philistin, and you seruants to Saul? chuse you a man for you, and let him come downe to me.

10 If he be able to fight with me, and kill me, then will he be your seruants: but if I ouercome him, and kill him, then shall yee be our seruants, and serue vs.

11 Also the Philistin said, I defie the hoste of Israel this day: giue me a man, that we may fight together.

12 When Saul and all Israel heard those words of the Philistines, they were discouraged, and greatly afraid.

13 Now this Dauid was the sonne of an Ephrathite of Beth lehem Iudah, named Ishai, which had eight sonnes: and this was taken for an old man in the daies of Saul.

14 And the three eldest sonnes of Ishai went and followed Saul to the battell: and the names of his three sonnes that went to battell were Eliab the eldest, and the next Abinadab, and the third Shammas.

15 So Dauid was the least: and the three eldest went after Saul.

16 Dauid also went, but hee returned from Saul to feede his fathers sheepe in Beth-lehem.

17 And the Philistin drew neere in the morning, and euening, and continued fourtie dayes.

18 And Ishai laid vnto Dauid his sonne, Take now for thy brethren an Ephah of this parched corne, and these ten cakes, and run to the hoste to thy brethren.

19 Also carrie these ten fresh cheefes vnto the captain, and looke how thy brethren fare, and receiue their pledge.

20 (Then Saul and they, and all the men of Is-

rael were in the valley of Elah, fighting with the Philistines)

21 So Dauid rose vp early in the morning, and left the sheepe with a keeper, and rooke and went as Ishai had commended him, & came within the compass of the hoste: and the hoste went out in array, and shouted in the battell.

22 For Israel and the Philistines had put themselves in array, armie against armie.

23 And Dauid saw the things, which he bare vnder the hands of the keeper of the carriage, & ran into the host, and came, and asked his brethren how they did.

24 And as he talked with them, beholde, the man that was betweene the two armies, came vp, (whose name was Goliath the Philistin of Gath) out of the armie of the Philistines, & spake such words, and Dauid heard them.

25 And all the men of Israel when they saw the man, ranne away from him, and were forsaken.

26 For every man of Israel said, Saw yee not this man that cometh vp? euen to reuile Israel: is he come vp: and to him that killeth him, will the King giue great riches, and will giue him his daughter, yea, and make his fathers house free in Israel.

27 Then Dauid spake to the men that stood with him, and sayd, What shall be done to the man that killeth this Philistin, and taketh away the shame from Israel? for who is this vncircumcised Philistin, that hee should reuile the hoste of the liuing God?

28 And the people answered him after this manner, saying, Thus shall it be done to the man that killeth him.

29 And Eliab his eldest brother heard when he spake vnto the men, and Eliab was very angry with Dauid, and sayd, Why camest thou downe hither? and with whom hast thou left those few sheepe in the wilderness? I know thy pride and the malice of thine heart, that thou art come downe to see the battell.

30 Then Dauid sayd, What haue I now done? is there not a cause?

31 And hee departed from him into the presence of another, and spake of the same manner, and the people answered him according to the former words.

32 And they that heard the words which Dauid spake, rehearsed them before Saul, which caused him to be brought.

33 So Dauid sayd to Saul, Let not mans heart faile him, because of him: thy seruants will go, and fight with this Philistin.

34 And Saul sayd to Dauid, Thou art not able to goe against this Philistin to fight with him: for thou art a boy, and he is a man of war from his youth.

35 And Dauid answered vnto Saul, Thy seruants kept his fathers sheepe, and there came a lion, and likewise a beare, and rooke a sheepe out of the flocke.

36 And I went out after him and smote him, and rooke it out of his mouth: and when he arose against me, I caught him by the beard, and smote him, and slew him.

37 So thy seruants slew both the lion, and the beare: therefore this vncircumcised Philistin shall bee as one of them, seeing he hath railed on the hoste of the liuing God.

10r, in Ephe'slan-
mim.

11r of becke.

a Betweene the
two camps.

10r coat of plate.
b That is, 15 lib.
4. ounces after
halfe an ounce the
shekel: and 600.
shekels weight
amounteth to 18
lib. 4. quarters.
11r ounces.

11r Imitate me.

11r, said to hand.

12r Chap. 16. 1.

13r, he was raised
among them
that bare office.

16r To Iesse Saul, 13.
chap. 16. vers. 19.

d Though Ishai
meant one thing,
yet Gods prouidence
directed Dauid to another
end.

e If they have laid
any thing to gage
for their necessity,
redeem it out.

11r of becke.

11r of becke.

11r of becke.

11r of becke.

11r of becke.

11r of becke.

11r of becke.

11r of becke.

11r of becke.

11r of becke.

11r of becke.

37 ¶ Moreouer David sayd, The Lord that deliuered me out of the paw of the lyon, and out of the paw of the beare, he will deliuer me out of the hand of this Philistim. Then Saul said vnto David, n Goe, and the Lord be with thee.

38 And Saul put his raiment vpon David, and put an helmet of brasse vpon his head, and put a brigandine vpon him.

39 Then girded David his sword vpon his raiment, and began to goe: for he neuer proued it: and David sayde vnto Saul, I cannot goe with these: for I am not accustomed. Wherefore David put them off him.

40 Then tooke he his staffe in his hand, and chose him fise smooth stones out of a brooke, and put them in his shepheards bagge or scrippe, and his sling was in his hand, and hee drew neere to the Philistim.

41 ¶ And the Philistim came and drew neere vnto David, and the man that bare the shield went before him.

42 Now when the Philistim looked about and saw David, he did disdain him: for he was but yong, ruddie, and of a comely face.

43 And the Philistim sayd vnto David, Am I a dog, that thou comest to me with stauces? And the Philistim cursed David by his gods.

44 And the Philistim said to David, Come to me, and I will giue thy flesh vnto the foules of the heauen, and to the beasts of the field.

45 ¶ Then said David to the Philistim, Thou comest to me with a sword, and with a spear, and with a shield, but I come to thee in the Name of the Lord of hostes, the God of the hostes of Israel, whom thou hast railed vpon.

46 This I say that the Lord close thee in mine hand, and I shall smite thee, and take thine head from thee, and I will giue the carkeises of the host of the Philistims this day vnto the foules of the heauen, and to the beasts of the earth, that all the world may know that Israel hath a God,

47 And that all this assembly may know, that the Lord sauech not with sword nor with spear, (for the battell is the Lords) and he will giue you into our hands.

48 And when the Philistim arose to come and draw neere vnto David, David 1 hasted and ranne to fight against the Philistim.

49 And David put his hand in his bagge, and tooke out a stone, and slang it, and smote the Philistim in his forehead, that the stone stuck in his forehead, and he fell groueling to the earth.

50 So David * ouercame the Philistim with a sling and with a stone, and smote the Philistim, and slewe him, when David had no sword in his hand.

51 Then David ran, and stood vpon the Philistim, and tooke his sword and drew it out of his sheath, and slewe him, and cut off his head therewith. So when the Philistims saw that their champion was dead, they fled.

52 And the men of Israel and Iudah arose, and shouted, and followed after the Philistims, vntill they came to the valley, and vnto the gates of Ekron: and the Philistims fell downe wounded by the way of Shaaraim, euen to Gath and to Ekron.

53 And the children of Israel returned from pursuing the Philistims, and spoyled their tents.

54 And David tooke the head of the Philistim, and brought it to Ierusalem, and put his armour in his tent.

55 ¶ When Saul saw David goe forth against the Philistim, he said vnto Abner the captaine of his hoste, Abner, whose sonne is this yong man? and Abner answered, As thy soule lieth, O King, I cannot tell.

56 Then the King said, Enquire thou whose sonne this yong man is.

57 And when David was returned from the slaughter of the Philistim, then Abner tooke him, and brought him before Saul with the head of the Philistim in his hand.

58 And Saul said to him, Whose sonne art thou, thou yong man? And David answered, I am the sonne of thy seruant Ithai the Bethlehemite.

CHAP. XVIII.

1 The amitie of Ionathan and David. 8 Saul enuiech David for the praise that the women gave him. 11 Saul would haue slaine Michal. 17 He promisteth him Michal to wife, but giueth him Michal. 27 David deliuereth to Saul two hundred foreskins of the Philistims. 29 Saul seeth David seeing that the Lord is with him.

And when he had made an end of speaking vnto Saul, the soule of Ionathan was knit with the soule of David, and Ionathan loued him, as his owne soule.

2 And Saul tooke him that day, and would not let him returne to his fathers house.

3 Then Ionathan and David made a covenant: for he loued him as his owne soule.

4 And Ionathan put off the robe that was vpon him, and gaue it David, and his garments, euen to his sword, and to his bow, and to his girdle.

5 And David went out whither soeuer Saul sent him, and behaued himselfe wisely: so that Saul set him ouer the men of warre, and he was accepted in the sight of all the people, and also in the sight of Sauls seruants.

6 ¶ When they came againe, and David returned from the slaughter of the Philistim, the women came out of al cities of Israel singing and dancing to meete king Saul, with timbrels, with instruments of ioy, and with rebeckes.

7 And the women sang by course in their play, and said, * Saul hath slaine his thousand, and David his ten thousand.

8 Therefore Saul was exceeding wroth, and the saying displeased him, and he said, They haue ascribed vnto David ten thousand, and to me they haue ascribed but a thousand, and what can hee haue more saue the kingdom?

9 Wherefore Saul had an eye on David from that day forward.

10 ¶ And on the morowe the euill spirit of God came vpon Saul, and hee * prophesied in the mids of the house: and David played with his hand like as at other times, and there was a spear in Sauls hand.

11 And Saul tooke the spear and said, I will smite David through to the wall. But David auoided twise out of his presence.

12 And Saul was afraid of David, because the Lorde was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a captaine ouer a thousand, & he went out and in before the people.

14 And David behaued himselfe wisely in all his wayes: for the Lord was with him.

15 Wherefore when Saul saw that he was very wise, he was afraid of him.

16 For all Israel and Iudah loued David, because he went out and in before them.

O

17 ¶ Then

1 That is, of what family and tribe he is: or else he had forgotten David, albeit he had received so great a benefit by him.

a His affection was fully bent toward him.

b That is, he prophesied in all his doings.

c To wit, Goliath.

d Ebr. answered, playing * Chap. x. 11. and 29. 5. e. e. 47. 6. 7.

d Because he heard him enuie and hatred.

e That is, spake as a man beside himselfe: for so the people abused this word, when they could not understand.

f Meaning, he was captaine ouer the people.

g Fight against them that warre against Gods people.

h By whom he had five sonnes which Dauid put to death at the request of the Gibeonites, a. Sam. 21. 8.

i So his hypocritie appeareth: for vnder pretence of fauour he fought his destruction.

k Meaning that he was not able to aduise his wife with riches.

l Because hee thought himselfe able to compass the Kings request.

m Meaning Dauid and his souldiers.

n To be deprived of his kingdom.

o That is, Dauid had better successe against the Philistines then Sauls men.

a Before Saul sought Dauids life secretly, but now his hypocritie burst forth to open crucitie.

b That I may give thee warning what to do.

17 ¶ Then Saul said to Dauid, Beholde mine eldest daughter Merab, her I will giue thee to wife: only be a valiant sonne vnto me, and fight the Lords battels: for Saul thought, Mine hand shall not be vpon him, but the hand of the Philistims shall be vpon him.

18 And Dauid answered Saul, What am I? and what is my life, or the family of my father in Israel, that I should be sonne in law to the King?

19 Howbeit when Merab Sauls daughter should haue been giuen to Dauid, she was giuen vnto Adriel a Meholathite to wife.

20 ¶ Then Michal Sauls daughter loued Dauid: and they shewed Saul, and the thing pleased him.

21 Therefore Saul said, I will giue him her, that she may be a snare to him, and that the hand of the Philistims may be against him. Wherefore Saul said to Dauid, Thou shalt this day bee my sonne in law in the one of the twaine.

22 And Saul commanded his seruants, Speake with Dauid secretly & say, Behold, the king hath a fauour to thee, and all his seruants loue thee: be now therefore the Kings sonne in law.

23 And Sauls seruants spake these words in the eares of Dauid. And Dauid said, Seemeth it to you a light thing to be a kings sonne in law, seeing that I am a poore man & of small reputation?

24 And then Sauls seruants brought him word againe, saying, Such words spake Dauid.

25 And Saul said, This wife shall ye say to Dauid, The King desireth no dowrie, but an hundred foreskinnes of the Philistims, to bee auenged of the kings enemies: for Saul thought to make Dauid fall into the hands of the Philistims.

26 And when his seruants tolde Dauid these wordes, it pleased Dauid well, to be the kings sonne in law: and the dayes were not expired.

27 Afterward Dauid arose with his men, and went and slew of the Philistims two hundred men: and Dauid brought their foreskinnes, and they gaue them wholly to the King that hee might be the Kings sonne in law: wherefore Saul gaue him Michal his daughter to wife.

28 Then Saul saw, and vnderstande that the Lord was with Dauid, & that Michal the daughter of Saul loued him.

29 Then Saul was more and more afraid of Dauid, and Saul became alway Dauids enemy.

30 And when the Princes of the Philistims went forth, at their going forth Dauid behaued himselfe more wisely then all the seruants of Saul, so that his name was much set by.

CHAP. XIX.

Jonathan declareth to Dauid the wicked purpose of Saul. 11 Michal his wife saueth him. 18 Dauid commeth to Samuel. 33 The spirit of prophesie is commeth on Saul.

¶ Then Saul spake to Jonathan his sonne, and to all his seruants, that they should kill Dauid: but Jonathan Sauls sonne had a great fauour to Dauid.

2 And Jonathan tolde Dauid, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heede vnto thy selfe vnto the morning, and abide in a secret place, & hide thy selfe.

3 And I will goe out, and stand by my father in the field where thou art, and will commune with my father of thee, and I will fee what hee saith, and will tell thee.

4 ¶ And Jonathan spake good of Dauid vnto Saul his father, & said vnto him, Let not the king

sinne against his seruant, against Dauid: for he hath not sinned against thee, but his workes haue been to thee very good.

5 For he did * put his life in danger, and slew the Philistims, and the Lord wrought a great saluation for all Israel: thou fawelt it, and thou reiocest: wherefore then wilt thou sinne against innocent blood, and slay Dauid without a cause?

6 Then Saul hearkened vnto the voyce of Jonathan, and Saul sware, As the Lord liueth, he shall not die.

7 So Jonathan called Dauid, and Jonathan shewed him all those wordes, & Jonathan brought Dauid to Saul, and hee was in his presence as in times past.

8 ¶ Again the warre began, and Dauid went out and fought with the Philistims, & slew them with a great slaughter, and they fled from him.

9 ¶ And the euil spirit of the Lord was vpon Saul, as he sate in his house hauing his speare in his hand, and Dauid played with his hand.

10 And Saul intended to finte Dauid to the wall with the speare: but hee turned aside out of Sauls presence, and he snote the speare against the wall: but Dauid fled, and escaped the same night.

11 Saul also sent messengers vnto Dauids house, to watch him, and to slay him in the morning: and Michal Dauids wife told it him, saying, If thou saue not thy selfe this night, to morrow thou shalt be slaine.

12 So Michal let Dauid downe through a window: and he went, and fled, and escaped.

13 Then Michal tooke an image, and laid it in the bed, and put a pillow stuffed with goates haire vnder the head of it, and couered it with a cloth.

14 And when Saul sent messengers to take Dauid, he said, He is sicke.

15 And Saul sent the messengers againe to see Dauid, saying, Bring him to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, an image was in the bed with a pillow of goates haire vnder the head of it.

17 And Saul said vnto Michal, Why hast thou mocked me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said vnto me, Let me goe, or els I will kill thee.

18 ¶ So Dauid fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in g. Naioth.

19 But one tolde Saul, saying, Beholde, Dauid is at Naioth in Ramah.

20 And Saul sent messengers to take Dauid, and when they saw a company of Prophets prophesying, and Samuel standing as appointed ouer them, the Spirit of God fell vpon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, hee sent other messengers, and they prophesied likewise: againe Saul sent the third messengers, and they prophesied also.

22 Then went he himselfe to Ramah, & came to a great well that is in Secu, and he asked, and said, Where are Samuel and Dauid? and one said, Behold, they be at Naioth in Ramah.

23 And he went thither, euen to Naioth in Ramah, and the Spirit of God came vpon him also, and hee went prophesying vntill hee came to Naioth in Ramah.

24 And he stript off his clothes, and he prophesied also before Samuel, and fell down naked all that day and all that night: therefore they say, * Is Saul also among the Prophets?

CHAP. XX.

1. Ionathan comforteth David 3. They renew their league. 2. Saul would have killed Ionathan. 3. Ionathan aduertieth David, by three arrows, of his fathers iurie

And David fled from Naioth in Ramah, and came and said before Ionathan, What haue I done? what is mine iniquitie? and what stone haue I committed before thy father, that he seeketh my life?

2 And hee said vnto him, God forbid, thou shalt not die: behold, my father will doe nothing great nor small, but he will t shew it me: and why should my father hide this thing from me? he will not doe it.

3 And David sware againe, and said, Thy father knoweth that I haue found grace in thine eyes: therefore he thinketh, Ionathan shall not know it, lest he be forie: but indeede, as the Lord liueth, and as thy soule liueth, there is but a step betweene me and death.

4 Then said Ionathan vnto David, Whatsoeuer thy soule requireth, that will I doe vnto thee.

5 And David said vnto Ionathan, Behold, to morrow is the first day of the moneth, and I should sit with the king at meate: but let me goe that I may hide my selfe in the feldes vnto the third day at euen.

6 If thy father make mention of me, then say, David asked leaue of me, that he might goe to Beth-lehem to his owne citie: for there is a dayely sacrifice for all that familie.

7 And if he say thus, It is wel, thy seruant shall haue peace: but if he be angrie, bee sure that wickednesse is concluded of him.

8 So shalt thou shew me vnto thy seruant: for thou hast ioynted thy seruant into a couenant of the Lord with thee, and if there be in me iniquitie, slay thou me: for why shouldst thou bring me to thy father?

9 ¶ And Ionathan answered, God keepe that from thee: for if I knewe that wickednesse were concluded of my father to come vpon thee, would I not tell it thee?

10 Then said David to Ionathan, Who shall tell mee? how shall I know if thy father answer thee cruelly?

11 And Ionathan said to David, Come and let vs goe out into the feldes: and they twaine went out into the field.

12 Then Ionathan said to David, O Lord God of Israel, when I haue groped my fathers mind to morrow at this time, or within this three daies, & if it be well with David, and I then send not vnto thee, and shew it thee,

13 The Lord doe so, and much more vnto Ionathan: but if my father haue minde to doe thee euil, I will shew thee also, and send thee away, that thou maiest goe in peace: and the Lord be with thee as he hath bene with my father.

14 Likewise I require not whiles I liue: for I doubt not but thou wilt shew me the mercy of the Lord, that I die not.

15 But I require that thou cut not off thy mercie from mine house for euer: no, not when the Lord hath destroyed the enemies of David, eury one from the earth.

16 So Ionathan made a bond with the house of David, saying, Let the Lord require it at the hands of Dauids enemies.

17 And againe Ionathan sware vnto David, because he loued him (for he loued him as his own soule)

18 Then said Ionathan to him, To morrow is the first day of the moneth: and thou shalt bee looked for, for thy place shall be empty.

19 Therefore thou shalt hide thy selfe three daies, then thou shalt goe downe quickly and come to the place where thou didst hide thy selfe, when this matter was in hand, and shalt remaine by the stone ¶ Ezel.

20 And I will shoot three arrows on the side thereof, as though I shot at a mark.

21 And after I will send a boy, saying, Goe, seeke the arrows. If I say vnto the boy, See, the arrows are on this side thee, bring them; & come thou: for it is t well with thee, and no hurt, as the Lord liueth.

22 But if I say thus vnto the boy, Behold, the arrows are beyond thee, goe thy way: for the Lord hath sent thee away.

23 As touching the thing which thou and I haue spoken of, behold, the Lord be between thee and me for euer.

24 ¶ So David hid himselfe in the field: and when the first day of the moneth came, the king fate to eate meate.

25 And the king fate, as at other times, vpon his seate, euen vpon his seate by the wall: and Ionathan arose, and Abner fate by Sauls side, but Dauids place was empty.

26 And Saul said nothing that day: for hee thought, Some thing hath befallen him, though he were cleane, or else because he was not punished.

27 But on the morrow, which was the second day of the moneth, Dauids place was empty againe: and Saul said vnto Ionathan his sonne, Wherefore cometh not the sonne of Ishai to meate, neither yesterday nor to day?

28 And Ionathan answered vnto Saul, David required of me, that he might goe to Beth-lehem.

29 For he said, Let me goe, I pray thee: for our familie offereth a sacrifice in the citie, and my brother hath sent for me: therefore now, if I haue found fauour in thine eyes, let me goe. I pray thee, & see my brethen: this is the cause that he cometh not vnto the kings table.

30 Then was Saul angrie with Ionathan, and said vnto him, Thou sonne of the wicked rebellious woman, do not I know, that thou hast chosen the sonne of Ishai to thy confusion, and to the confusion and shame of thy mother?

31 For as long as the sonne of Ishai liueth vpon the earth, thou shalt not be established, nor thy kingdom: wherefore now send and fet him vnto me, for he t shall surely die.

32 And Ionathan answered vnto Saul his father, and said vnto him, Wherefore shall he die? what hath he done?

33 And Saul cast a speare at him to hit him, whereby Ionathan knew that it was determined of his father to slay David.

34 ¶ So Ionathan arose from the table in a great anger, and did eat no meate the second day of the moneth: for he was forie for David, and because his father had reuiled him.

35 On the next morning therefore Ionathan

o For this was the third day, as it was agreed vpon, ver. 5.

than went out into the field; q at the time appointed with Dauid, and a little boy with him.

36 And he said vnto his boy, Run now, seeke the arrowes which I shoote: and as the boy ran, he shot an arrow beyond him.

37 And when the boy was come to the place where the arrow was that Ionathan had shot, Ionathan cried after the boy, and said, Is not the arrow beyond thee?

e By the words he ad noubered Dauid what he ought to doe,

38 And Ionathan cried after the boy, Make speede, haste and stand not still: and Ionathans boy gathered vp the arrowes, and came to his master.

† For instruments.

39 But the boy knew nothing: only Ionathan and Dauid knew the matter.

40 Then Ionathan gaue his bow and arrowes vnto the boy that was with him, and said vnto him, Goe carie them into the citie.

f It seemeth that he had shot on the North side of the stone, lest the boy should haue espied Dauid.

41 ¶ Alsoone as the boy was gone, Dauid arose out of a place that was toward the South, and fell on his face to the ground, and bowed himselfe three times: and they kissed one another, and wept both twaine, till Dauid exceeded.

g Which o he calleth in the el, he were the countant of the Lord.

42 Therefore Ionathan said to Dauid, Goe in peace: that which we haue sworn both of vs in the name of the Lord, saying, The Lord bee betweene me and thee, and betweene my feede and betweene thy feede, let it stand for euer.

43 And hee arose and departed, and Ionathan went into the citie.

CHAP. XXI.

1 Dauid fleeth to Nob to Ahimelech the Priest. 6 Heegetteth of the shewbread to satisfy his hunger. 9 Doeg Saule's servant is present. 10 Dauid fleeth to king Achish, 15 and there faineth himselfe mad.

a Where the ake then was to aske counsell of the Lord.

Then came Dauid to a Nob to Ahimelech the Priest, and Ahimelech was astonishd at the meeting of Dauid, and said vnto him, Why art thou alone, and no man with thee?

b These instruments that we see in the Saints of God teach vs that none hath his influence in himselfe, but receiue it of Gods mercie.

2 And Dauid said to Ahimelech the Priest, The king hath commanded me a certaine thing, and hath said vnto me, Let no man know whereabout I send thee, and what I haue commanded thee: and I haue appointed my seruants to such and such places.

* Exod. 25. 30. leuit. 24. 5. mat. 12. 3. 4.

3 Now therefore, if thou hast ought vnder thine hand, giue me five cakes of bread, or what commeth to hand.

c If they haue not e mpyred with their wiues.

4 And the Priest answered Dauid, and said, There is no common bread vnder mine hand, but here is hallowed bread, if the young men haue kept themselves, at least from women.

d That is, their bodies.

5 Dauid then answered the Priest, and saide vnto him, Certainly women haue bene separate from vs thele two or three daies since I came out: and the vessels of the young men were holy, though the way were prophane, and how much more then shall they one be sanctified this day in the vessel?

e Shall be more carefull to keepe his vessel holy, when he shall haue eaten of this holy food?

6 So the Priest gaue him hallowed bread: for there was no bread there, saue the shewbread that was taken from before the Lord, to put hot bread there, the day that it was taken away.

f Taring to worship before the Arke

7 (And there was the same day one of the seruants of Saul abiding before the Lord, named Doeg the Edomite, the chiefest of Sauls herdmen)

g It is, master of them that kepe Sauls cattle.

8 And Dauid said vnto Ahimelech, Is there not here vnder thine hand a speare or a sword? for I haue neither brought my sword nor mine har-

nesse with me, because the kings businesse required haste.

9 And the Priest said, The sword of Goliath the Philistin, whom thou slewest in the valley of Elah behold, it is wrapt in a cloth behinde the ephod: if thou wilt take that to thee, take it: for there is none other saue that here: and Dauid said, There is none to that, giue it me.

10 And Dauid arose and fledde the same day from the presence of Saul, and went to Achish the king of Gath.

11 And the seruants of Achish said vnto him, Is not this Dauid the king of the land? did they not sing vnto him in daunces, saying, Saul hath slaine his thousand, and Dauid his ten thousand?

12 And Dauid considered these words, and was fore afraid of Achish the king of Gath.

13 And he changed his behauiour before them, and fained himselfe mad in their hands, and fumbled on the doores of the gate, and let his speele fall downe vpon his beard.

14 Then said Achish vnto his seruants, Loe, yee see the man is beside himselfe, wherefore haue yee brought him vnto me?

15 Haue I neede of madde men, that yee haue brought this fellow to play the madde man in my presence? Shall he come into mine house?

CHAP. XXII.

1 Dauid hideth himselfe in a cave. 2 Many that were in trouble came vnto him. 9 Doeg accuseth Ahimelech. 18 Saul causeth the Priests to be slaine. 20 Abiathar escapeth.

Dauid therefore departed thence, and fained himselfe in the cause of Adullam: and when his brethren and all his fathers house heard it, they went downe thither to him.

2 And there gathered vnto him all men that were in trouble, and all men that were in debt, and all those that were vexed in minde, and hee was their prince, and there were with him about four hundred men.

3 ¶ And Dauid went thence to Mizpeh in Moab, and said vnto the king of Moab, I pray thee, let my father and my mother come and abide with you, till I know what God will doe for mee.

4 And he brought them before the king of Moab, and they dwelt with him all the while that Dauid was in the hold.

5 And the Prophet Gad said vnto Dauid, Abide not in the hold, but depart and goe into the land of Iudah. Then Dauid departed and came into the forest of Hareth.

6 ¶ And Saul heard that Dauid was discovered, and the men that were with him, and Saul remained in Gibeah vnder a tree in Ramah, hauing his speare in his hand, and all his seruants stood about him.

7 And Saul said vnto his seruants that stood about him, Heare now, ye sonnes of Iemini, will the sonne of Ishai giue euery one of you fields and vineyards? will he make you all capraines ouer thousand, and captains ouer hundreds?

8 That all ye haue conspired against me, and there is none that telleth me that my sonne hath made a couenant with the sonne of Ishai? and there is none of you that is forie for me, or sheweth mee, that my sonne hath stirred vp my seruant to lie in waite against me, as appeareth this day?

9 ¶ Then answered Doeg the Edomite, (who

* Chap. 9.

g Behinde the place where the high Priests was lay.

h That is, one of Sauls dominions.

i Chap. 17. 2.

* Chap. 18. 2. 29: 1. 1. 1. 1.

† Ek pastore in his house.

† By making him and toyen.

† I have gotten only a be affares, with the king?

† It is hee who be in a huge house?

† I have gotten only a be affares, with the king?

† It is hee who be in a huge house?

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† It is hee who be in a huge house?

was appointed ouer the seruants of Saul) and said, I saw the sonne of Ishai, when he came to Nob, to Ahimelech the sonne of Ahitub,

10 Who asked counsell of the Lord for him, and gaue him victuals, and he gaue him also the sword of Goliath the Philistim.

11 Then the King sent to call Ahimelech the Priest the sonne of Ahitub, and all his fathers house, *to wit*, the Priests that were in Nob; and they came all to the King.

12 And Saul sayd, Heare now thou sonne of Ahitub. And he answered, Here I am, my lord.

13 Then Saul sayd vnto him, Why haue yee conspired against me, thou and the sonne of Ishai, in that thou hast giuen him victual, and a sword, and hast asked counsell of God for him, that he should rise against me, and lye in waite as appeareth this day?

14 ¶ And Ahimelech answered the King, and sayd, Who is so faithfull among all thy seruants as Dauid, *being* also the Kings sonne in law, and goeth at thy commandement, and is honourable in thine house?

15 ¶ Haue I this day first begun to aske counsell of God for him? be it faile from me, let not the King impute any thing vnto his seruant, nor to al the house of my father: for thy seruant knew nothing of all this, eise nor more.

16 Then the King said, Thou shalt surely die, Ahimelech, thou and all thy fathers house.

17 And the King sayd vnto the || sergeants that stood about him, Turne, and slay the Priests of the Lord, because their hand also is with Dauid, and because they knewe when he fled, and shewed it not to me. But the seruants of the King would not moue their hands to fall vpon the Priests of the Lord.

18 Then the King sayd to Doeg, Turne thou and fall vpon the Priests. And Doeg the Edomite turned, and ran vpon the Priests, and slew that same day foure score and fise persons that did weare a linnen Ephod.

19 Also Nob the citie of the Priests (mote he with the edge of the sword, both man & woman, both child and suckling, both ox and asse, and sheepe with the edge of the sword.

20 But one of the sonnes of Ahimelech the sonne of Ahitub (whose name *was* Abiathar) escaped and fled after Dauid.

21 And Abiathar shewed Dauid, that Saul had slaine the Priests.

22 And Dauid sayd vnto Abiathar, I knew it the same day, when Doeg the Edomite *was* there, that he would tel Saul. I am the cause of the death of all the persons of thy fathers house.

23 Abide thou with mee, and feare not: for || he that seeketh my life, shall seeke thy life also: for with me thou shalt be in safegard.

CHAP. XXII.

5 Dauid chaith the Philistims from Keilah. 13 Dauid departeth from Keilah, and remaineth in the wilderness of Ziph. 16 Jonathan comforteth Dauid. 28 Saul entreprixe a broken in pursuing Dauid.

¶ Then they tolde Dauid, saying, Behold, the Philistims fight against Keilah, and spoyle the barnes.

2 Therefore Dauid asked counsell of the Lord, saying, Shal I go, and smite these Philistims? And the Lord answered Dauid, Go and smite the Philistims and saue Keilah.

3 And Dauids men said vnto him, See, we be afraid heere in b Iudah, how much more if we come to Keilah against the hoste of the Philistims?

4 Then Dauid asked counsell of the Lord a gaine. And the Lord answered him, & said, Arise, goe downe to Keilah: for I wil deliuer the Philistims into thine hand.

5 ¶ So Dauid and his men went to Keilah, and fought with the Philistims, & brought away their cattel, & smote them with a great slaughter: thus Dauid sauid the inhabitants of Keilah.

6 (And when Abiathar the sonne of Ahimelech * fled to Dauid to Keilah, he brought an Ephod t with him.)

7 ¶ And it was told Saul that Dauid was come to Keilah, and Saul sayd, God hath deliuered him into mine hand: for he is shut in, seeing he is come into a citie that hath gates and barres.

8 Then Saul called all the people together to waite for to goe downe to Keilah, and to besiege Dauid and his men.

9 ¶ And Dauid hauing knowledge that Saul imagined muchiefe against him, said to Abiathar the Priest, Bring the Ephod.

10 Then said Dauid, O Lord God of Israel, thy seruant hath heard, that Saul is about to come to Keilah to destroy the citie for my sake.

11 Will the lords of Keilah deliuer me vp into his hand? and will Saul come down as thy seruant hath heard? O Lord God of Israel, I beseech thee, tell thy seruant. And the Lord said, He will come downe.

12 Then said Dauid, Wil the || lords of Keilah deliuer me vp, and the men that are with me, into the hand of Saul? And the Lord said, They will deliuer thee vp.

13 ¶ Then Dauid and his men, which were about six hundred, arose and departed out of Keilah, and went || whither they could. And it was tolde Saul, that Dauid was fled from Keilah, and he left off his journey.

14 And Dauid abode in the wilderness in || holdes, and remained in a mountaine in the wilderness of Ziph. And Saul sought him euery day, but God * deliuered him not into his hand.

15 And Dauid sawe that Saul was come out for to seeke his life: and Dauid *was* in the wilderness of Ziph in the wood.

16 ¶ And Jonathan Sauls sonne arose and went to Dauid into the wood, and comforted t him in God,

17 And said vnto him Feare not: for the hand of Saul my father shall not finde thee, and thou shalt be t king ouer Israel, and I shalbe next vnto thee: and also Saul my father knoweth it.

18 So they twaine made a couenant before the Lord: & Dauid did remaine in the woods: but Jonathan went to his house.

19 ¶ Then came vp the Ziphims to Saul to Gibeah, saying, Doe not Dauid hide himselfe by vs in holdes, in the wood in the hill of Hachilah, which is on the right side || of Ieshimon?

20 Now therefore, O King, come downe according to all that thine heart can desire, and our part shall be to deliuer him into the Kings hands.

21 Then Saul said, s Be ye blessed of the Lord: for ye haue had compassion on me.

22 Goe, I pray you, and prepare yet better: know and see his place where hee t haunteth and

O 3 who

b That is, in the midles of Iudah, much more when we come to the borders against our enemies.

c 20. By "epbod" since the Ephod was preferred and kept with Dauid etc. vras king. f Ebr an bnd.

d To confide with the Lord by Vm and Thammim.

e Or, gouernours

f Or, so and fr, as hauing no certaine place to goe to.

g Or, strong places.

h No power nor policie can preuaile against Gods children, but v whom hee appointeth the time.

i Ebr, his bond.

f Jonathan assured Dauid, that God w'll accomplish his promys, and that his father thirned against him owne conscience.

g Or, of the wilderness.

g The Lord recompense this t rindit up. f the where his foots haue ben.

7 Beholde, I haue heard, that thou hast shea-
rers: now thy shepheards were with vs, and we
did them no hurt, neither did they misse any thing
all the while they were in Carmel.

8 Aske thy seruants, and they will shewe
thee. Wherefore let these young men finde fa-
uour in thine eyes: (for wee come in a good
season) giue I pray thee, whatsoever ^d cometh
to thine hand vnto thy seruants, and to thy sonne
Dauid.

9 ¶ And when Dauids yong men came, they
told Nabal all those words in the name of Dauid,
and held their peace.

10 Then Nabal answered Dauids seruants,
and sayde, Who is Dauid? and who is the
sonne of Israh? there bee many seruants now
a dayes, that breake away euery man from his
master.

11 Shall I then take my bread, and my water,
and my flesh that I haue killed for my shea-
rers, and giue it vnto them, whom I know not whence
they be?

12 ¶ So Dauids seruants turned their way, and
went againe, and came, and tolde him all those
things.

13 And Dauid sayd vnto his men, Gird euery
man his sword about him. And they girded euery
man his sword. Dauid also girded his sword. And
about foure hundred men went vp after Dauid,
and two hundred abode by the carriage.

14 Now one of the seruants tolde Abigail
Nabals way, saying, Behold, Dauid sent mes-
sengers out of the wilderness, to salute our master,
and he ^t railed on them.

15 Nor withstanding, the men were very good
f vnto vs, and we had no displeasure, neither mis-
sed we any thing as long as wee were conuersant
with them, when we were in the fields.

16 They were as a wal vnto vs both by night
and by day, all the while we were with them keep-
ing sheepe.

17 Now therefore take heede, and see what
thou shalt doe: for euill ^t will surely come vpon
our master, and vpon all his familie: for he is so
wicked, that a man cannot speake to him.

18 ¶ Then Abigail made haste, and tooke two
hundred cakes, and two bottels of wine, and fise
sheepe ready dressed, and fise measures of parched
corne, and an hundred [¶] frailes of raisins, and two
hundred of figs, and laded them on asses.

19 Then she sayd vnto her seruants, Go ye be-
fore mee: behold, I will come after you: yet shee
told not her husband Nabal.

20 And as shee rode on her asse, she came
downe by a secret place of the mountain, and be-
hold, Dauid and his men came downe against
her, and the mee they met.

21 And Dauid said, In deed I haue kept all in
vaine that this fellow had in the wilderness, so
that nothing was missed of all that pertained vn-
to him: for he hath required me euil for good.

22 So and more alloe doe God vnto the en-
emies of Dauid: [¶] surely I will not leaue of all
that he hath, by the dawning of the day, [¶] that
h punish against a wail.

23 And when Abigail saw Dauid, she hastened
and lighted off her asse, and fell before Dauid on
her face, and bowed her selfe to the ground.

24 And fell at his feete, and sayde, Oh, my
lord, I haue committed the iniquitie, and I pray
thee, let thine handmaide speake ^t to thee, and

heare thou the words of thine handmaid.

25 Let not my lord, I pray thee, regard this
wicked man Nabal: for as his name is, so is hee:
¶ Nabal is his name, and follie is with him: but I
thine handmaide saw not the young men of my
lord whom thou sentest.

26 Now therefore my lord, as the Lord liueth,
and as thy soule liueth (the Lord, I say, that hath
withholde thee from committing to shed blood,
and that thine hand should not saue thee) so now
thine enemies shall be as Nabal, and they that in-
tend to doe my lord euill.

27 And now, this blessing which thine hand-
maid hath brought vnto my lord, let it be giuen
vnto the yong men that ^t follow my lord.

28 I pray thee, forgive the trespass of thine
handmaide: for the Lord will make my lord a
sure house, because my lord fighteth the battels
of the Lord, and none euill hath becom found in
thee ^t in all thy life.

29 Yet a man hath risen vp to persecute thee,
and to seeke thy soule, but the soule of my lord
shall bee bound in the bundle of life with the
Lord thy God: and the soule of thine enemies
shall God cast out, as out of the middle of a sling.

30 And when the Lord shall haue done to my
lord all the good that he hath promised thee, and
shall haue made thee ruler ouer Israel,

31 Then shall it bee no griefe vnto thee, nor
offence of minde vnto my lord, that he hath not
shed blood causelesse, nor that my lord hath a
not preferred him selfe: and when the Lord shall haue
dealt well with my lord, remember thine hand-
maid.

32 Then Dauid said to Abigail, Blessed be the
Lord God of Israel, which sent thee this day to
meet me.

33 And blessed be thy counsell, and blessed be
thou, which hast kept me this day from commit-
ting to shed blood, and that mine hand hath not fa-
uted me.

34 For indeede, as the Lord God of Israel li-
ueth, if who hath kept me backe from hurting
thee, except thou haddest hastened and met mee,
surely there had not bene left vnto Nabal by the
dawning of the day, any that pillesh against the
wall.

35 Then Dauid receiued of her hand that
which he had brought him, and sayd to her, Goe
vp in peace to thine house: behold, I haue heard
thy voyce, and haue ^t granted thy petition.

36 ¶ So Abigail came to Nabal, and beholde,
hee made a feast in his house, like the feast of a
king, and Nabals heart was merry within him, for
he was very drunken: wherefore shee tolde him
nothing, neither lesse nor more, vntill the morn-
ning arose.

37 Then in the morning, when the wine was
gone out of Nabal, his wife told him those words,
and his heart died within him, and he was like a
stone.

38 And about ten dayes after, the Lord smote
Nabal, that he died.

39 ¶ Now when Dauid heard that Nabal was
dead, he sayd, Blessed be the Lord, that hath ^t iud-
ged the cause of my rebuke of the hand of Nabal,
and hath kept his seruant from euil: for the Lord
hath recompensed the wickednes of Nabal vpon
his owne head. Also Dauid sent to commune with
Abigail, to take her to his wife.

40 And when the seruants of Dauid were come

1 Or, foole.

1 That is, that thou
shouldst not be
reuered of thine
enemie.
1 Or, persons.

1 He walks as
tho, free.

1 Confirm his
kingdome to his
posteritie.
1 He, from thy
denn.

1 To wit, I say,
as God shall pre-
sue thee long in
his seruice, and
dell on thine
enemies.

1 That hee had
not sinned him-
selfe, who his
wifes house con-
tinued his com-
mence.

1 Hee receiued it.

1 He attributed
it to the Lordes
mercy, and not to
himselfe, lest it
was shamed.

1 Hee receiued it
free.

1 For he had no
reason either to
co, inder, or to
giue thanks for
this great benefi-
ol deliuer: nor.
1 For fear of the
great danger.

1 Or, reuenged.

1 For he had ex-
peri, ace of her
great godlinesse,
wifedom, and
humilitie.

to Abigail to Carmel, they spake vnto her, saying, David sent vs to thee, to take thee to his wife.

41 And she arofe, and bowed her selfe on her face to the earth, and said, Behold, let thine hand-maid be a seruant to wash the feet of the seruants of my lord.

42 And Abigail hasted, and arofe, and rode vpon an asse, and her five maides [†] followed her, and shee went after the messengers of Dauid, and was his wife.

43 Dauid also tooke Ahinoam of ^{*} Izreel, and they were both his wiues.

44 Now Saul had giuen ^{*} Michal his daughter, Dauids wife, to Phalti the sonne of Laith, which was of ^{*} Gallim.

CHAP. XXVI.

1 Dauid was discovered vnto Saul by the Ziphims, 2 Dauid taketh away Sauts spear, and a pot of water that stood at his head, 31 Saul confesseth his sinne.

A Gaine the Ziphims came vnto Saul to Gibeah, saying, ^{*} Doeeth not Dauid hide himselfe [¶] in the hill of Hachilah before [¶] Ieshimon?

2 Then Saul arofe, and went downe to the wilderness of Ziph, hauing three thousand ^{*} chosen men of Israel with him, for to seeke Dauid in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Ieshimon by the way side. Now Dauid abode in the wilderness, and hee saw that Saul came after him into the wilderness.

4 (For Dauid had sent out spies, and vnderstood that Saul was come [¶] in very deede)

5 Then Dauid arofe, and came to the place where Saul had pitched, and when Dauid beheld the place where Saul lay, and ^{*} Abner the sonne of Ner which was his chiefe captaine, (for Saul lay in the fort, and the people pitched round about him)

6 Then spake Dauid, and sayd to Ahimelech the ^{*} Hittite, and to Abithai the sonne of Zeruiah, brother to ^{*} Ioab, saying, Who will goe downe with me to Saul to the host? Then Abithai sayd, I will gowine with thee.

7 So Dauid and Abithai came downe to the people by night: and behold, Saul lay sleeping within the fort, and his speare did sticke in the ground at his [¶] head: and Abner and the people lay round about him.

8 ¶ Then sayd Abithai to Dauid, God hath closed thine enemy into thine hand this day: now therefore, I pray thee, let me smite him once with a speare to the earth, and I will not smite him againe.

9 And Dauid sayd to Abithai, Destroy him not: for who can lay his hand [¶] on the Lords anointed, and be guiltlesse?

10 Moreover Dauid sayd, As the Lord liueth, either the Lord shall smite him, or his day shall come to die, or he shall descend into battell, and perish.

11 The Lord keepe me from laying mine hand vpon the Lords anointed: but, I pray thee, take now the speare that is at his head, and the pot of water, and let vs goe hence.

12 So Dauid tooke the speare and the pot of water from Sauts head, and they gate them away, and no man saw it, nor marked it, neither did any awake, but they were all sleepe: for [†] the Lord had sent a dead sleepe vpon them.

13 Then Dauid went into the other side, and

stood on the top of a hill asfarre off, a great space being betweene them.

14 And Dauid cried to the people, and to Abner the sonne of Ner, saying, [†] Hearelt thou not, Abner? Then Abner answered and sayd, Who art thou that criest to the king?

15 ¶ And Dauid said to Abner, Art not thou a [†] man? and who is like thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the folke in to destroy the king thy lord.

16 This is not well done of thee: as the Lord liueth, ye are [†] worthy to die, because ye haue not kept your master the Lords anointed: and now see where the kings speare is, and the pot of water that was at his head.

17 And Saul knew Dauids voyce, and sayd, Is this thy voyce, [¶] my sonne Dauid? and Dauid sayd, It is my voyce, my lord, O king.

18 And he said, Wherefore doth my lord thus persecute his seruant? for what haue I done? or what euill is in mine hand?

19 Now therefore, I beseech thee, let my lord the king heare the words of his seruaut. If the Lord hath stirred thee vp against mee, [¶] let him smell the fauour of a sacrifice: but if the children of men haue done it, [¶] curied bee they before the Lord: for they haue cast me out this day from abiding in the inheritance of the Lord, saying, Go, serue [¶] other gods.

20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Israel is come out to seeke a flea, as one would hunt a partridge in the mountains.

21 Then said Saul, I haue sinned: come againe, my sonne Dauid: for I will doe thee no more harme, because my soule was [¶] precious in thine eyes this day: behold, I haue done foolishly, and haue erred exceedingly.

22 Then Dauid answered, and said, Behold the kings speare, let one of the yong men come out and fet it.

23 And let the Lord reward euery man according to his [¶] righteousness and faithfulness: for the Lord had deliuered thee into mine hands this day, but I would not lay mine hand vpon the Lords anointed.

24 And behold, like as thy life was much set by this day in mine eyes: so let my life bee set by in the eyes of the Lord, that he may deliuer mee out of all tribulation.

25 Then said Saul to Dauid, Blessed art thou, my sonne Dauid: for thou shalt doe great things, and also preuaile. So Dauid went his way, and Saul returned to his [¶] place.

CHAP. XXVII.

2 Dauid fleeth to Achish king of Gath, who giueth him Ziklag. 8 Dauid destroyeth certaine of the Philistines, 10 Achish is deccitied by Dauid.

A Nd Dauid said in his heart, I shall now [¶] perish one day by the hand of Saul: as it is not better for mee that I saue my selfe in the hand of the Philistims, and that Saul may haue no hope of mee to seeke mee any more in all the coasts of Israel, and [¶] scape out of his hand?

2 Dauid therefore arofe, and he, and the sixe hundred men that were with him, went vnto Achish the sonne of Maach king of Gath.

3 And Dauid [¶] dwelt with Achish at Gath, hee, and his men, euery man with his household, Dauid

† Elreus at her feet.

* Job. 15. 56.

* Sam. 3. 14, 15.

† Which was a place bordering on the country

of the Moabites.

¶ Chap. 23. 19.

¶ Or, Gibeath.

¶ Or, the wilderness.

¶ That is, of the most skillful and valiant soldiers.

¶ Or, to a certain place.

* Chap. 14. 50.

and 17. 59.

b Which was a stranger, and not an Israélite.

c Who afterward was Dauids chiefe captaine.

¶ Or, his her.

d Meaning, hee would make him sure at one stroke.

e To win in his owne private cause: for Iesus slew two kings at Gods appointment. King. 2. 23.

† Elreus the house-keeper of the Lord.

¶ Or, followe upon.

¶ Or, to followe.

¶ Or, to followe.

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¶ Or, to followe.

David with his two wives, Ahinoam ¹ Izreelite, and Abigail Nabals wife the Carmelite.

4 And it was told Saul that David was fled to Gath: so he sought no more for him.

5 And David said vnto Achish, If I haue now found grace in thine eyes, ² let them giue mee a place in some other cite of the country, that I may dwell therein why should thy seruant dwell in the head cite of the Kingdome with thee?

6 Then Achish gaue him Ziklag that same day: therefore Ziklag pertaineth vnto the kings of Iudah vnto this day.

7 ¶ And t the time that Dauid dwelt in the country of the Philistims, was foure moneths and certaine dayes.

8 Then Dauid and his men went vp, and invaded the Geshurites, and the Giritzes, and the Amalekites, for they inhabited the land from the beginning, *from the way*, as thou goest to Shur, euen vnto the land of Egypt.

9 And Dauid smote the land, and left neither man nor woman aliuie, and took sheepe, and oxen, and asses, and camels, and apparell, and returned and came to Achish.

10 And Achish sayd, ¶ Where haue yee bene a routing this day: and Dauid answered, Against the South of Iudah, and against the South of the Erahmeelites, and against the South of the Kenites.

11 And Dauid saued neither man nor woman aliuie, to bring them to Gath, saying, Left they should tell on vs, and say, So did Dauid, and so will be his manner all the while that he dwelleth in the country of the Philistims.

12 And Achish beleued Dauid, saying, ¶ Hee hath made his people of Israel vterly to abhorre him: therefore he shall be my seruant for euer.

CHAP. XXVIII.

3 Dauid hath the chief charge promised vnto Achish, 8 Saul consulted with a witch, and there camest him: 10 Spoke vnto Samuel, 18 ¶ Weo declares his ruine.

NOWE at that time the Philistims assembled their bands and armie to fight with Israel: therefore Achish said to Dauid, ¶ Be sure, thou shalt goe out with me to the battell, thou, and thy men.

2 And Dauid said to Achish, Surely thou shalt know what thy seruant can doe. And Achish said to Dauid, Surely I will make thy keeper of mine heed for euer.

3 ¶ Samuel was then dead, and all Israel had lamented him, and buried him in Ramath his own cite: and Saul had put away the forcerers, and the Soothsayers out of the land.

4 Then the Philistims assembled themselves, and came, and pitched in Shunem: and Saul assembled all Israel, and they pitched in Gilboa.

5 And when Saul lawe the hoste of the Philistims, he was afraid, & his hart was foreeionied.

6 Therefore Saul asked counsell of the Lord, and the Lord answered him nor, neither by dreames, nor by ¹ Vrim, nor yet by Prophets.

7 ¶ Then sayd Saul vnto his seruants, Seek me a woman that hath a familiar spirit, that I may goe to her, and aske of her. And his seruants said to him, Behold, there is a woman at En-dor that hath a familiar spirit.

8 Then Saul ² changed himselfe, and put on other rayment, and hee went; and two men with him, and they came to the woman by night, and he sayd, I pray thee, coniecture vnto mee by the familiar spirit, and bring mee him vp whom

I shall name vnto thee.

9 And the woman sayde vnto him, Beholde, thou knowest what Saul hath done, how he hath destroyed the forcerers, and the soothsayers out of the land: wherefore then seekest thou to take me in a snare to caule me to die?

10 And Saul sware to her by the Lord, saying, As the Lord liueth, no I harme shall come to thee for this thing.

11 Then said the woman, Whom shall I bring vp vnto thee? And hee answered, Bring mee vp ³ Samuel.

12 And when the woman sawe Samuel, shee cried with a loude voyce, and the woman spake to Saul, saying, Why hast thou deceiued me? for thou art Saul.

13 And the king said vnto her, Be not afraid: for what sawest thou? And the woman said vnto Saul, I saw gods ascending vp out of the earth.

14 Then he said vnto her, What fashion is hee of? And shee answered, An olde man cometh vp lapped in a mantell: and Saul knew that it was Samuel, and hee inclined his face to the ground, and bowed himselfe.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring mee vp? Then Saul answered, I am in great distresse: for the Philistims make warre aginst mee, and God is departed from mee, and answered mee no more; neither by Prophets, neither by dreames: therefore I haue called thee, that thou mayest tell me, what I shall doe.

16 Then saide Samuel, Wherefore then dost thou aske of mee, seeing the Lord is gone from thee, and is thine enemy?

17 Euen the Lord hath done to thee, as hee spake by mine hand: for the Lord will rent the kingdom out of thine hand, & giue it thy neighbour Dauid.

18 Because thou obeydest not the voyce of the Lord, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lord done this vnto thee this day.

19 Moreover the Lord wil deliuer Israel with thee into the hands of the Philistims: ⁴ and to morow shalt thou and thy sonnes be with me, & the Lord shall giue the hoste of Israel into the hands of the Philistims.

20 Then Saul fell straightway all along on the earth, and was foree afraid because of the words of Samuel, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

21 Then the woman came vnto Saul, and saw that he was fore troubled, and sayd vnto him, See, thine handmaide hath obeyed thy voyce, and I haue put my soule in mine hand, and haue obeyed thy words which thou saydest vnto me.

22 Now therefore, I pray thee hearken thou also vnto the voyce of thine handmaide, and let mee set a morse¹ of bread before thee, that thou mayest eate and get thee strength, and go on thy journey.

23 But he refused and said, I will not eate: but his seruants and the woman together compelled him, and he obeyed their voice: so hee arose from the earth, and fare on the bed.

24 Nowe the woman had a fat calfe in the house, and the haffed, and killed it, and tooke floure and kneaded it, and baked of it ¹ vneleavened bread.

25 Then

¶ Or, possibleness.

¶ He speaketh according to his grosse ignorance, not considering the state of the saints after this life, and how Satan hath no power over them. ¶ Or, excellent person.

¶ To his imagination, which was Saul, who to bind his eyes took vpon him the forme of Samuel as hee can do of an Angel of light. ¶ Or, the band of Prophecy.

¶ That is, so David. ¶ Chap. 15. 28. ¶ Or, minister.

¶ He shall be dead, Chap. 31. 6.

¶ The wicked, when they heare Gods indignations, tremble and despair, but can not seeke for mercie by repentance.

¶ I haue ventured my life.

¶ Because it is required.

20 Saul also tooke all the sheepe, and the oxen, and they draue them before his cattell, and said, This is Dauids praye.

21 ¶ And Dauid came to the two hundred men that were too weary for to follow Dauid: whom they had made alio to abide at the river Besor: and they came to meete Dauid, and to meete the people that were with him: so when Dauid came neare to the people, hee saluted them.

22 Then answered all the euill and wicked of the men that went with Dauid, and sayde, Because they went not with vs, therefore will wee giue them none of the praye that wee haue recovered, saue to euery man his wife and his children: therefore let them cary them away and depart.

23 Then sayde Dauid, Yee shall not doe so, my brethren, with that which the Loide hath giuen vs, who hath preferred vs, and deliuered the company that came against vs, into our hands.

24 For who will obey you in this matter? but as his part is that goeth downe to the battell, so shall his part be, that taryeth by the Ruffe: they shall part alike.

25 So from that day forward hee made it a statute and a law in Israel, vntill this day.

26 ¶ When Dauid therefore came to Ziklag, hee sent of the praye vnto the elders of Iudah and to his friends, saying, See, there is a blessing for you of the spoyle of the enemies of the Lord.

27 He sent to them of Beth-el, and to them of South Ramoth, and to them of Iatir,

28 And to them of Aroer, and to them of Siphmoth, and to them of Elitemoa,

29 And to them of Rachal, and to them of the cities of the Ierahmeelites, and to them of the cities of the Kenites,

30 And to them of Hormah, and to them of Chor-ashan, and to them of Athach,

31 And to them of Hebron, and to all the places where Dauid and his men had haunted.

CHAP. XXXI.

¶ Saul killed himselfe. His children are slaine in the battell. The men of Iabesh tooke downe his body, which was hangd on the wall.

NOW the Philistines fought against Israel, and the men of Israel fled away from the Philistims, and they fell downe || wounded in mount Gilboa.

2 And the Philistims preassed fore vpon Saul and his sonnes, and slew Ionathan, and Abinadab, and Malchishua Sauls sonnes.

3 And when the battell went fore against Saul, the archers and bowmen || hit him, and hee was sore || wounded of the archers.

4 Then sayde Saul vnto his armour bearer, Draw out thy sword, and thrust mee through therewith, lest the vncircumcised come and thrust me through and mocke me: but his armour bearer would not, for he was sore afraid. Therefore Saul tooke a sword and fell vpon it.

5 And when his armour bearer saw that Saul was dead, hee fell likewise vpon his sword, and died with him.

6 So Saul died and his three sonnes, and his armour bearer, and all his men that same day together.

7 ¶ And when the men of Israel that were on the other side of the valley, and they of the other side of Iorden saw that the men of Israel were put to flight, and that Saul and his sonnes were dead, then they left the cities, and ran away: and the Philistims came and dwelt in them.

8 ¶ And on the morow when the Philistims were come to spoyle them that were slaine, they found Saul and his three sonnes lying in mount Gilboa,

9 And they cut off his head, & stripped him out of his armour, and sent into the land of the Philistims on euery side, that they should publish it in the temple of their idoles, and among the people.

10 And they layd vp his armour in the house of Ashtaroth, but they hanged vp his body on the wall of Beth-shan.

11 ¶ When the inhabitants of Iabesh Gilead heard, what the Philistims had done to Saul,

12 Then they arose (as many as were strong men) and went all night, and rooke the body of Saul, and the bodies of his sonnes, from the wall of Beth-shan, and came to Iabesh, and burnt them there.

13 And tooke their bones and buried them vnder a tree at Iabesh, and fasted seuen dayes.

* 1. Chron. 10. 1.

10r. same.

† 1. Chron. 10. 1. 10r. as aid.

a Some see that hee cutt off his head. a. esp. rare code: as is commonly scene in them that persecute the children of God.

b Nerre to Gilboa.

c The tribes of Reuben and Gad, and half the tribe of Manasse.

d In token of victory and triumph.

e Whom hee had deliuered from their enemies. Chap. 1. 1. 11.

* 1. Chron. 10. 1.

* 2. Sam. 2. 4. f According to the custome of mountebanks.

THE SECOND BOOKE
OF SAMUEL.

THE ARGUMENT.

THIS booke and the former beare the title of Samuel, because they containe the conception, matinitie and the whole course of his life, and also the lues and actes of the two Kings, to wit, of Saul and Dauid whom hee anoynted and consecrated Kings by the ordinance of God. And as the first booke containeth those things, which God brought to passe among this people vnder the government of Samuel and Saul: so this second booke declareth the noble actes of Dauid, after the death of Saul, when hee beganne to reigne, vnto the ende of his kingdome: and how the same by him was wonderfully augmented: also his great troubles and dangers, which hee sustained both within his house and without: what horrible and dangerous insurrections, vprours, and treasons were wrought against him, partly by false counsellors, fauied friendes and flatterers, and partly by some of his owne children and people: and how by Gods assistance hee ouercame all difficulties, and enioyed his kingdome in rest and peace. In the person of Dauid the Scripture setteth forth Christ Iesus the chiefe King, who came of Dauid according to the flesh, and was persecuted on euery side with outward and inward enemies, as well in his owne person, as in his members, but at length hee ouercometh all his enemies, and giueth his Church victory against all power both spirittual and temporall: and so reigneth with them. King for evermore.

G H A P.

CHAP. I.

4 It was told Dauid of Sauls death. 19 Hee caught him to be slaine that brought the tidings. 19 He lamented the death of Saul and Jonathan.

* 1 Sam. 30. 17.

a Serving to lament the overthrow of the people of Israel.



After the death of Saul, when Dauid was returned fro the * slaughter of the Amalekites, and had bene two dayes in Ziklag,

3 Beholde, a man came the third day out of the hofte from Saul with his * clothes rent, and earth vpon his head: and when hee came to Dauid, he fell to the earth, and did obeysance.

4 Then Dauid sayd vnto him, Whence comest thou? And he said vnto him, Out of the hofte of Israel I am escaped.

5 And Dauid said vnto him, What is done? I pray thee, tell me. Then he said, that the people is fled from the battell, and many of the people are ouerthrowen, and dead, and also Saul and Jonathan his sonne are dead.

6 And Dauid sayde vnto the yong man that tolde it him, How knowest thou that Saul and Jonathan his sonne be dead?

7 Then the yong man that told him, answered, b As I came to mount Gilboa, beholde, Saul leaned vpon his speare, and loe, the charrets and horsemen followed hard after him.

8 And when he looked backe, he saw me, and called me. And I answered, Here am I.

9 And he said vnto me, Who art thou? And I answered him, I am an Amalekite.

10 Then said he vnto me, I pray thee come vpon me, and slay me: for anguish is come vpon me, because my * life is yet whole in me.

11 So I came vpon him, and slew him, and because I was sure that he could not liue, after that he had fallen, I tooke the crowne that was vpon his head, and the bracelet that was on his arme, and brought them thither vnto my lord.

12 Then Dauid tooke hold on his clothes, * and rent them, and likewise all the men that were with him.

13 And they mourned & wept, and fasted vntill euen, for Saul and for Jonathan his sonne, and for the people of the Lorde, and for the house of Israel, because they were slaine with the sword.

14 ¶ Afterward Dauid sayd vnto the yong man that tolde it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

15 And Dauid sayde vnto him, * How wast thou not afraid, to put forth thine hand to destroy the Anoynted of the Lorde?

16 Then Dauid called one of his yong men, and sayd, Goe neere, and fall vpon him, And hee smote him that he died.

17 Then said Dauid vnto him, Thy blood be vpon thine owne head: for thine owne mouth hath testified against thee, saying, I haue slaine the Lords Anoynted.

18 ¶ Then Dauid mourned with this lamentation ouer Saul, and ouer Jonathan his sonne.

19 (Also he bade them teach the children of Iudah to a shoote, as it is written in the booke of * II Iahser)

20 O noble Israel, h he is slaine vpon thy hie places: how are the mighty ouerthrowen!

21 Tell it not in Gath, nor publish it in the streetes of Ashkelon, lest the daughters of the Philistines reioyce, lest the daughters of the vn-

b As I fled in the chafe.

109, captiues.

c He was an Amalekite borne, but renounced his country and ioynd with the IG nation.

149, hand vpon, 149, I am fury because I am yet a liue.

149, I fled vpon him.

149, 32, and 13, 31.

e After the lamentation hee examined him againe.

149, 10, 15, 15.

f Thou art iustly punished for thy fault.

g That they might be able to match their enemies the Philistines in that arte.

149, 10, 13, 149, 10, 13, 149, 10, 13, 149, 10, 13.

circumcised triumph.

21 Ye mountaines of Gilboa, vpon you be neither dew nor raine, nor i be there fields of offerings: for there the shield of the mighty is cast downe, the shield of Saul, as though he had not bene anoynted with oyle.

22 The bow of Jonathan neuer turned backe, neither did the sword of Saul reurne empty from the blood of the slaine, and from the fat of the mighty.

23 Saul and Jonathan were louely and pleasant in their liues, and in their deaths they were not k diuided: they were swifter then egles, they were stronger then lions.

24 Yee daughters of Israel, weepe for Saul, which clothed you in skarlet, i with pleasures, & hanged ornaments of gold vpon your apparell.

25 How were the mighty slaine in the mids of the battell! O Jonathan, thou wast slaine in thine hie places.

26 Woe is me for thee, my brother Jonathan: very kinde hast thou bene vnto me: thy love to me was wonderful, passing the loue of w women: how are the mighty ouerthrowen, and the weapons of warre destroyed!

CHAP. II.

4 Dauid is anoynted King in Hebron. 15 Abner maketh Ish-bosheth King ouer Israel. 15 The hatred of the seruants of Dauid mit Ish-bosheth. 32 The buriall of A. Iahel.

After this, Dauid * asked counsell of the Lord, saying, Shall I goe into any of the cities of Iudah? And the Lord said vnto him, Goe vp. And Dauid said, Whither shall I goe? He then answered, Vnto b Hebron.

2 So Dauid went vp thither, and his two wiues also, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

3 And Dauid brought vp the men that were with him, euery man with his household, and they dwelt in the cities of Hebron.

4 ¶ Then the men of Iudah came, and there they anoynted Dauid King ouer the house of Iudah. And they told Dauid, saying, * that the men of Iabesh Gilead buried Saul.

5 And Dauid sent messengers vnto the men of Iabesh Gilead, and sayde vnto them, Blessed are yee of the Lorde, that ye haue shewed such kindeffne vnto your lord Saul, that you haue buried him.

6 Therefore now the Lorde shew mercy and * trueth vnto you: and I will recompence you this benefite, because ye haue done this thing.

7 Therefore now let your hands bee strong, and bee you valiant: albeie your master Saul be dead, yet neuerthelesse the house of Iudah hath anoynted me: King ouer them.

8 ¶ But Abner the sonne of Ner that was captain of Sauls hoste, tooke Ish-bosheth the sonne of Saul, and brought him to Mahanaim.

9 And made him King ouer Gilead, and ouer the Ahiurites, and ouer Izreel, and ouer Ephraim, and ouer Benjamin, and ouer all Israel.

10 Ish-bosheth Sauls sonne was fouretee yeere old when he began to reigne ouer Israel, and reigned two yeere: but the house of Iudah followed Dauid.

11 (And the time which Dauid reigned in Hebron ouer the house of Iudah, was seuen yeere and fixe: months)

12 ¶ And Abner the sonne of Ner, and the seruants of Ish-bosheth the sonne of Saul went out

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out of Mahanaim to Gibeon.

13 And Ioaab the sonne of Zeruiah, and the seruants of Dauid went out and met one another by the poole of Gibeon: and they fate downe, the one on the one side of the poole, and the other on the other side of the poole.

14 Then Abner said to Ioaab, Let the yong men now arise, and play before vs. And Ioaab said, Let them arise.

15 Then there arose and went ouer twelue of Benjamin by number, which pertained to Ith-boseth the sonne of Saul, and twelue of the seruants of Dauid.

16 And euery one caught his i fellow by the head, and thrust his sword in his fellowes side, so they fell downe together: wherefore the place was called Helkath hazzurim, which is in Gibeon.

17 And the battell was exceeding fore that same day: for Abner and the men of Israel fell before the seruants of Dauid.

18 And there were three sonnes of Zeruiah there, Ioaab, and Abihai, and Afahel. And Afahel was as light on foot as a wild roe.

19 And Afahel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behind him, and sayd, Art thou Afahel? and he answered, Yea.

21 Then Abner sayd, Turne thee either to the right hand or to the left, and take one of the yong men, and take thee his weapons: but Afahel would not depart from him.

22 And Abner sayd to Afahel, Depart from mee: I wherefore shoulde I smite thee to the ground? how then shoulde I bee able to hold vp my face to Ioaab thy brother?

23 And when hee would not depart, Abner with the hinder ende of the speare smote him vnder the arm: and hee fell downe there, and died in his place. And as many as came to the place where Afahel fell downe and died, stood still.

24 Ioaab also and Abihai pursued after Abner: and the sunne went downe, when they were come to the hil Anmah, that lyeth before Giah, by the way of the wilderness of Gibeon.

25 And the children of Benjamin gathered themselves together after Abner, and were on an heape, and stood on the top of an hill.

26 Then Abner called to Ioaab, and sayd Shal the sword deuoure for euer? knowest thou not, that it will be bitternesse in the latter end? how long then shall it be, or thou bid the people returne from following their brethren?

27 And Ioaab sayd, As God liueth, If thou haddest not spoken, surely euen in the morning the people had departed euery one backe from his brother.

28 So Ioaab blew a trumpet, and all the people flood fill, and purified after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plaine, and went ouer Iordan, and past through all Bichron till they came to Mahanaim.

30 Ioaab also returned backe from Abner: and when hee had gathered all the people together, there lacked of Dauids seruants nineteene men, and Afahel.

31 But the seruants of Dauid had smitten of

Benjamin, and of Abners men, so that three thundred and threecore men died.

32 And they tooke vp Afahel, and buried him in the sepulchre of his father, which was in Beth-lehem: and Ioaab and his men went all night, and when they came to Hebron, the day arose.

CHAP. II.

1 Long warre betwene the house of Saul and Dauid. 2 The children of Dauid in Hebron. 3 Abner turneth to Dauid. 4 Ioaab killeth him.

Here was then a long warre betwene the house of Saul and the house of Dauid: but Dauid waxed stronger, and the house of Saul waxed weaker.

2 ¶ And vnto Dauid were children borne in Hebron: and his eldest sonne was Amnon of Ahinoam the Izeelite,

3 And his second, was Chileab of Abigail the wife of Nabal the Carmelite. and the third, Absalom the sonne of Maachah the daughter of Talmai the king of Geshur,

4 And the fourth, Adoniah the sonne of Haggith, and the fifth, Shephatiah the sonne of Abital,

5 And the sixth, Itream by Elgah Dauids wife: these were borne to Dauid in Hebron.

6 ¶ Now while there was war betwene the house of Saul & the house of Dauid, Abner made all his power for the house of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aiah. And Ith-boseth sayd to Abner, Wherefore hast thou gone in to my fathers concubine?

8 Then was Abner very wroth for the words of Ith-boseth, and sayd, Am I a dogs head, which against Iudah do shew mercy this day vnto the house of Saul thy father, to his brethren, and to his neighbours, & haue not deliuered thee into the hand of Dauid, that thou chargest mee this day with a fault concerning this woman?

9 ¶ So doe God to Abner, and more also, except, as the Lord hath sworn to Dauid, euen if I doe to him,

10 To remooue the kingdome from the house of Saul, that the throne of Dauid may bee stablished ouer Israel, and ouer Iudah, euen from Dan to Beer-sheba.

11 And he durst no more answer to Abner: for he feared him.

12 ¶ Then Abner sent messengers to Dauid on this behalfe, saying, Whose is the land? who shoulde also say, Make couenant with mee, and behold, mine hand shall be with thee, to bring all Israel vnto thee.

13 Who sayd, Well, I will make a couenant with thee: but one thing I require of thee, that is, that thou see not my face except thou bring Michal Sauls daughter when thou comest to see me.

14 ¶ Then Dauid sent messengers to Ith-boseth Sauls sonne, saying, Deliuer me my wife Michal, which I married for an hundred foreskins of the Philistims.

15 And Ith-boseth sent, and tooke her from her husband Phaltiel the sonne of Laish.

16 And her husband went with her, and came weeping behind her vnto Bahurim: then said Abner vnto him, Goe, and returne. So he returned.

17 ¶ And Abner had communication with the Elders of Israel, saying, Yee sought for Dauid in

¶ That God would confirme Dauid in his kingdom by the destruction of his adversaries.

3 That is, without intermission enduring two yeeres, which was the whole reigne of Ith-boseth.

b Who is called also Daniel.

1 Chron. 3. 1.

c Within three yeeres and five months.

d Doest thou esteeme me more than a dog, for all my seruice done to thy fathers house?

e We see how the wicked can more than a dog, for all my seruice done to thy fathers house?

f Or, secretly.

* 1 Sam. 18. 25, 27.

* 1 Sam. 25. 44. f Rather for a price that he had a dowry d. Ith-boseth then took her he be. 10. Dauid.

in times paſt, that he might be your King.

18 Now then do it: for the Lord hath ſpoken of Dauid, ſaying, By the hand of my ſervant Dauid I will ſave my people Iſrael out of the hands of the Philiftines, and our of the hands of all their enemies.

¶ *Abner in the ear of Benjamin.*

g Who challenged the kingdom, because of their father Saul.

19 Alſo Abner ſpoke to Benjamin, and afterward Abner went to ſpeak with Dauid in Hebron, concerning al that Iſrael was content with, and the whole houſe of Benjamin.

20 So Abner came to Dauid to Hebron, hauing twenty men with him, and Dauid made a feaſt vnto Abner, and to the men that were with him.

21 Then Abner ſaid vnto Dauid, I will riſe vp, and goe gather all Iſrael vnto my lord the king, that they may make a covenant with thee, and that thou mayeſt reigne ouer all that thine heart deſireth. Then Dauid let Abner depart, who went ¶ in peace.

¶ *Or, without harm.*

h From warre against the Philiftines.

22 ¶ And behold, the ſeruants of Dauid and Ioab came^h from the campe, and brought a great pray with them (but Abner was not with Dauid in Hebron: for he had ſent him away, and he departed in peace)

23 When Ioab and all the hoſt that was with him were come, men told Ioab, ſaying, Abner the ſonne of Ner came to the King, and he hath ſent him away, and he is gone in peace.

i Here appeareth the malicious mind of Ioab, who would haue had the king to lay Abner for his private grudge.

24 Then Ioab came to the king, and ſayde, i What haſt thou done? behold, Abner came vnto thee, why haſt thou ſent him away, and hee is departed?

25 Thou knoweſt Abner the ſonne of Ner: for he came to deceiue thee, and to know thy outgoing and ingoing, and to knowe all that thou doeſt.

26 ¶ And when Ioab was gone out from Dauid, hee ſent meſſengers after Abner, which brought him againe from the well of Siriah vnknowing to Dauid.

¶ *1. King. 3. 5. Or, ſervant. Chap. 2. 2.*

27 And when Abner was come againe to Hebron, Ioab tooke him aſide in the gate to ſpeake with him peaceably, and ſmote him vnder the fifth ribb, that he died, for the blood of Afahel his brother.

k The Lord knoweth that I did not conſent to his death.

28 ¶ And when afterward it came to Dauid eare, he ſayd, I and my kingdom are k guiltleſſe before the Lord for euer, concerning the blood of Abner the ſonne of Ner.

29 Let the blood fall on the head of Ioab, and on all his fathers houſe, that the houſe of Ioab be neuer without ſome that haue running iſſues, or leper, or that leaneth on a ſtaffe, or that doth fall on the ſword, or that lacketh bread.

l Abithai is ſaid to ſlay him with Ioab, becauſe he conſented to the murder.

30 (So Ioab and l Abithai his brother ſlew Abner, becauſe hee had ſlaine their brother Afahel at Gibeon in bartell)

m Meaning before the corpi.

31 And Dauid ſayde to Ioab, and to all the people that were with him, Rent your clothes, and put on ſackcloth, and mourne^m before Abner: for I king Dauid himſelfe followed the beere.

n He declared that Abner died not as a wretch or vile perſon, but as a valiant man might doe, being traitreſſouly deceiued by the wicked.

32 And when they had buried Abner in Hebron, the king liſt vp his voyce, and wept beſide the ſepulchre of Abner, and all the people wept.

33 And the King lamented ouer Abner, and ſayd, Died Abnerⁿ as a foole dieth?

34 Thine hands were not bound, nor thy feet tied in fetters of braſſe: but as a man falleth be-

fore wicked men, ſo diideſt thou fall. And all the people wept againe for him.

35 Afterward all the people came to cauſe Dauid eate o meate while it was yet day, but Dauid ſware, ſaying, So doe God to mee and more alſo, if I taſte bread or ought els till the ſunne be downe.

36 And all the people knew it, and it p leaſed them: as whatſoeuer the king did, pleaſed all the people.

37 For all the people and all Iſrael vnderſtood that day, how that it was not the Kings deed that Abner the ſonne of Ner was ſlaine.

38 And the King ſaid vnto his ſeruants, Know ye not that there is a prince and a great man fallen this day in Iſrael?

39 And I am this day weake and newly anointed King: and theſe men the ſonnes of Zeruiah be too ¶ hard for me: the Lord reward the doer of euill according to his wickedneſſe.

CHAP. IIII.

5 Baanah and Rechab ſlay Iſh-boſeth the ſonne of Saul. 12 Dauid commandeth ſheba to be ſlaine.

And when Sauls ſonne heard that Abner was dead in Hebron, then his hands were feeble, and all Iſrael was aſtaid.

2 And Sauls ſonne had two men that were captains of bands: the one called Baanah, and the other called Rechab, the ſonnes of Rimmon, a Beerothite of the children of Benjamin, (for Beeroth was reckoned to Benjamin,

3 Becauſe the Beerothites fled to d Gittaim, and ſoiourned there, vnto this day)

4 And Ionathan Sauls ſonne had a ſonne, that was lame on his ſeete: he was five yeere old when the tidings came of Saul and Ionathan out of Iſrael: then his nouriſe tooke him, and fled away. And as ſhe made haſte to flee, the child fell, and began to halt, and his name was Mephibotheth.

5 And the ſonnes of Rimmon the Beerothite, Rechab and Baanah went and came in the heate of the day to the houſe of Iſh-boſeth (who ſlept on a bed at noone)

6 And beholde, Rechab and Baanah his brother came into the middes of the houſe, as they e would haue wheat, and they ſmote him vnder the fifth ribb, and fled.

7 For when they came into the houſe, hee ſlept on his bed in his bed chamber, & they ſmote him, and ſlew him, and beheaded him, and tooke his head, and gate them away through the plaine all the night.

8 And they brought the head of Iſh-boſeth vnto Dauid to Hebron, and ſayd to the King, Beholde the head of Iſh-boſeth Sauls ſonne thine enemy, who fought after thy life: and the Lord hath auenged my lord the King this day of Saul, and of his ſeed.

9 Then Dauid answered Rechab and Baanah his brother, the ſonnes of Rimmon the Beerothite, and ſaid vnto them, As the Lord liuen, who hath deliuered my ſoule out of all aduerſitie,

10 When one * told mee, and ſayd that Saul was dead, (thinking to haue brought good tidings) I tooke him and ſlew him in Ziklag, who thought that I would haue giuen him a reward for his tidings:

11 How much more when wicked men haue ſlaine a righteous perſon in his owne houſe, and vpon

o According to their culture, who ch was to be let at barrell.

p It is expedient ſometimes to be ſo by to correct inward fault, but alſo that it may appeare to others, to the intent that they may be let and.

q We are o liuen, and we are joyed.

r Or, great.

s That is, the death. b Meaning he was diſſeſſed, god.

c This city Beeroth was in the tribe of Benjamin, ſoth ſay. d After the death of Saul, ſome of the Philiftines.

e The child God called i ſhaim, ſoth ſay. f After the death of Saul, ſome of the Philiftines.

g The child God called i ſhaim, ſoth ſay. h After the death of Saul, ſome of the Philiftines.

i The child God called i ſhaim, ſoth ſay. j After the death of Saul, ſome of the Philiftines.

k The child God called i ſhaim, ſoth ſay. l After the death of Saul, ſome of the Philiftines.

m The child God called i ſhaim, ſoth ſay. n After the death of Saul, ſome of the Philiftines.

o The child God called i ſhaim, ſoth ſay. p After the death of Saul, ſome of the Philiftines.

q The child God called i ſhaim, ſoth ſay. r After the death of Saul, ſome of the Philiftines.

s The child God called i ſhaim, ſoth ſay. t After the death of Saul, ſome of the Philiftines.

upon his bed? shall I not now therefore require his blood at your hand, and take you from the earth?

12 Then David commanded his yong men, and they slew them, and cut off their hands and their feet, and hanged them vp ouer the poole in Hebron: but theyooke the head of Ish-bosheth, and buried it in the fepulchre of * Abner in Hebron.

CHAP. V.

3 David is made King ouer all Israel. 7 hee taketh the fort of Zion. 19 hee maketh consull of the Lord. 20 And ouercometh the Philistims twice.

1 Hen * came all the tribes of Israel to David vnto Hebron, and said thus, Beholde, we are thy bones and thy flesh.

2 And in time past when Saul was our King, thou leddest Israel in and out: and the Lord hath said to thee, * Thou shalt feede my people Israel, and thou shalt be a captain ouer Israel.

3 So all the Elders of Israel came to the king to Hebron: and King David made a couenant with them in Hebron before the Lord: and they anoynted David King ouer Israel.

4 ¶ David was thirtie yeere olde when he began to reigne: and he reigned fortie yeere.

5 In Hebron he reigned ouer Iudah * seuen yeere, and fixe monthes: and in Ierusalem hee reigned thirtie and three yeeres ouer all Israel and Iudah.

6 ¶ The King also and his men went to Ierusalem vnto the Iebusites, the inhabitants of the land: who spake vnto David, saying, Except thou take away the * blinde and the lame, thou shalt not come in hither: thinking that David coulde not come thither.

7 But David tooke the fort of Zion: this is the citie of David.

8 Now David had said the same day, Whosoener smiteth the Iebusites, and getteth vp to the gutters and smuteth the lame and blinde which Dauids soule hateth, I will prefferre him: * therefore they said, The blinde and the lame shall not come into that house.

9 So David dwelt in that fort, and called it the citie of David, and David built round about it, from * Mullo, and inward.

10 And David prospered and grewe: for the Lord God of hostes was with him.

11 ¶ Hiram also King of Tyrrus sent messengers to David, and cedar trees, and carpenters, and masons for walles: and they built David an house.

12 Then David knewe that the Lord had stablished him King ouer Israel, and that he had exalted his kingdom for his people Israels sake.

13 And David tooke him moe * concubines and wiues out of Ierusalem, after hee was come from Hebron, and moe sonnes and daughters were borne to David.

14 * And these be the names of the sonnes, that were borne vnto him in Ierusalem, Shammua, & Shobab, and Nathan, and Salomon,

15 And Ithar, and Eliphaz, and Nepheg, and Iaphia.

16 And Elithama, and Eliada, and Eliphalet.

17 ¶ But when the Philistims heard that they had annointed David King ouer Israel, all the Philistims came vp to seeke David: and when David heard, he went downe to a fort.

18 But the Philistims came, and spread themselves in the valley of Rephaim.

19 Then David asked counsel of the Lord, saying, Shall I goe vp to the Philistims? wilt thou deliuer them into mine hands? And the Lord answered David, Goe vp: for I will doubtlesse deliuer the Philistims into thine hands.

20 ¶ Then David came to Baal-perazim, and smote them there, and said, The Lord hath diuided mine enemies asunder before me, as waters be diuided asunder: therefore he called the name of that place, Baal-perazim.

21 And there they left their images, & David and his men * burnt them.

22 Again the Philistims came vp, and spread themselves in the valley of Rephaim.

23 And when David asked counsel of the Lord, he answered, Thou shalt not goe vp, but turne about behinde them, and come vpon them ouer against the mulberie trees.

24 And when thou hearest the noise of one going in the tops of the mulberie trees, then remove: for then shall the Lord goe out before thee, to smite the hoste of the Philistims.

25 Then David did so as the Lord had commanded him, & smote the Philistims from Geba, vntill thou come to * Gazer.

CHAP. VI.

3 The Arke is brought forth of the house of Abinadab. 7 Uzzab is stricken, and dieth. 14 David danced before it. 16 And is therefore despised of his wife Michal.

A Gaine David gathered together all the chosen men of Israel, *even* thirtie thousand,

2 * And David arose, and went with all the people that were with him from Baale of Iudah, to bring vp from thence the Arke of God, whose Name is called by the Name of the Lorde of hostes, that dwelleth vpon it betweene the Cherubims.

3 And they put the Arke of God vpon a new cart, & brought it out of the house of Abinadab, that was in Gibeath. And Vzzah and Ahio the sonnes of Abinadab did driue the new cart.

4 And when they brought the Arke of God out of the house of * Abinadab, that was at Gibeath, Ahio went before the Arke,

5 And David & all the house of Israel * played before the Lord on all instruments made of firre, and on harpes, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ * And when they came to Nachons threshing floore, Vzzah put his hand to the Arke of God, and held it: for the oxen did shake it.

7 And the Lord was very wroth with Vzzah, and God smote him in the same place for his fault, and there he died by the Arke of God.

8 And David was displeased because the Lord had smitten Vzzah: and he called the name of the place, Perez Vzzah vntill this day.

9 Therefore David that day feared the Lord, and sayd, How shall the Arke of the Lord come to me?

10 So David would not bring the Arke of the Lord vnto him into the citie of David, but David caried it into the house of Obed-edom * a Gittite.

11 And the Arke of the Lorde continued in the house of Obed-edom the Gittite, three monthes, and the Lord blessed Obed edom, and all his houshold.

12 And one tolde King David, saying, * The Lord hath blessed the house of Obed-edom, and all that he hath, because of the Arke of God: therefore

f By Abiathar the Priest.

¶ 1. Chron. 11.

¶ Or she plaine of diuisions.

* 1. Chron. 14. 12.

g Meaning the valley of gyaants, which David called Iisal-perazim, because of his victorie.

h Which was in the tribe of Benjamin, but the Philistims possesse it.

¶ Or chief.

* 1. Chron. 13. 5, 6.

i This was a city in Iudah called also Kirjath iussim, 1. Chron. 13. 5, 6.

b Which was an he place of the city of Baale.

* 1. Sam. 7. 1.

c Praised God, and sang psalms.

* 1. Chron. 13. 10.

d Here we see what danger it is to follow good intentions, or to do any thing in Gods service without his express word. ¶ Ebr made a breach. ¶ Or she diuision of Perez.

e Who was a Leuite, and had dwelt in Githai, 1. Chron. 13. 11.

* 1. Chron. 13. 5.

David danceth before the Arke.

II. Samuel.

Dauids thanksgiving and prayer.

f Meaning he caused the Levites to bear it, according to the Law.

g With a garment like to the Priests garment.

h The worldlings are not able to comprehend the motions that move the children of God to praise God by all manner of means.

* 1. Chron. 15. 3.

i That is to pray for his house, as he had done for the people.

j Or, vain man, & it was for no worldly affection, but only for that sake that is for the Gods glory.

k Which was a punishment because he mocked the servant of God.

* 1. Chron. 17. 2.

a Within the Tabernacle covered with skinner, Exod. 26. 7.

b Meaning, he should not yet Nathan speaking according to mans judgement and not by the spirit of prophecy, permitted him.

therefore David went and f brought the Arke of God from the house of Obed-edom, into the cite of David with gladness.

13 And when they that bare the Arke of the Lord had gone sixe paces, he offered an ox, and a fat beast.

14 And David danced before the Lorde with all his might, & was girded with a lineu g Ephod.

15 So David & all the house of Israel brought the Arke of the Lord with shouting, and sound of trumpet.

16 And as the Arke of the Lord came into the cite of David, Michal Sauls daughter looked through a window, and sawe King David leape, and dance before the Lord, and she b despised him in her heart.

17 And when they had brought in the Arke of the Lord, they set it in his place, in the mids of the Tabernacle that David had pitched for it: then David offered burnt offerings, and peace offerings before the Lord.

18 And alsoone as David had made an ende of offering burnt offerings and peace offerings, he b blessed the people in the Name of the Lorde of hostes,

19 And gave among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a piece of flesh, and a bottell of wine: so all the people departed every one to his house.

20 ¶ Then David returned to i besse his house, and Michal the daughter of Saul came out to meet David, and said, O how glorious was the King of Israel this day, which was vncouered to day in the eyes of the maidens of his seruants, as a ¶ foole vncouereth himselfe!

21 Then David sayd vnto Michal, *As it was* before the Lord, which chose me rather then thy father, and all his house, and commaunded mee to bee ruler ouer the people of the Lord, *even* ouer Israel: and therefore will I play before the Lord,

22 And will yet bee more vile then thus, and will be low in mine owne sight, and of the very same mayd seruants, which thou hast spoken of, shall I be had in honour.

23 Therefore Michal the daughter of Saul had no childe vnto the day of her death.

CHAP. VII.

2 David would builde God an house, but is forbidden by the Prophet Nathan. 8 God putteth David in minde of his benefite. 12 Her promises continuance of his kingdom and posteritie.

A fterward * when the King fate in his house, and the Lord had giuen him rest roundabout from all his enemies,

2 The King said vnto Nathan the Prophet, Behold, now I dwell in an house of cedar trees, and the Arke of God remaineth within the curtains.

3 Then Nathan said vnto the King, Goe, and doe all that is in thine heart: for the Lord is with thee.

4 ¶ And the same night the word of the Lord came vnto Nathan, saying,

5 Goe and tell my seruant David, Thus saith the Lord, b Shalt thou build mee an house for my dwelling?

6 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and

Tabernacle.

7 In all the places wherein I haue walked with all the children of Israel, I sake I one * word with any of the tribes of Israel when I commaunded the Iudges to feede my people Israel? or said I, Why build ye not me an house of cedar trees?

8 Now therefore so say vnto my seruant David, Thus saith the Lord of hostes, * I tooke thee from the sheepe-coate following the sheepe, that thou mightest bee ruler ouer my people, ouer Israel.

9 And I was with thee wherefoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a a great name, like vnto the name of the great men that are in the earth.

10 (Also I will appoint a place for my people Israel, and will plant it, that they may dwell in a place of their owne, and moue * no more, neither shal wicked people trouble them any more as beforetime,

11 And since the time that I set Iudges ouer my people of Israel) and I will giue thee rest from all thine enemies: also the Lord telleth thee, that he will build thee an house.

12 * And when thy daies be fulfilled, thou shalt sleepe with thy fathers, and I will set vp thy feede after thee, which shall proceede out of thy body, and will stablish his kingdom.

13 * Hee shall builde an house for my Name, and I will stablish the throne of his kingdom for euer.

14 * I will be his father, and he shall bee my sonne: and if he * sin, I will chasten him with the rod of men, & with the plagues of the children of men.

15 But my mercy shall not depart away from him, as I tooke it from Saul whom I haue put away before thee.

16 And thine house shalbe stablished and thy kingdom for euer before thee, *even* thy throne shalbe stablished for euer.

17 According to all these words, and according to all this vision, Nathan spake thus vnto David.

18 ¶ Then King David went in, and fate before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God, therefore thou hast spoken alio of thy seruants house for a great while: but ¶ doeth this appertaine to b man, O Lord God?

20 And what can David say more vnto thee? for thou, Lord God, knowest thy seruant.

21 For thy words sake, and according to thine owne heart hath thou done all these great things, to make them knowne vnto thy seruant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

23 * And what one people in the earth is like thy people, like Israel? whose God went and redeemed them to himselfe, that they might be his people, and that he might make him a name, and do for you great things, & terrible for thy land, O Lord, *even* for thy people, whom thou redeemedst from thee out of Egypt, from the nations, and their gods?

24 For thou hast ordeined to thy selfe thy people

c As concerning the building of a house, Nathan said, that without Gods expresse word it was attempted. Psal. 132. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

d I haue made thee famous through all the world.

e He promised thee quantity, if they will walk in his feare and obedience.

f Therefore I haue said, that thou shalt be his sonne.

g King 1. 14.

h King 1. 14.

i This is, partly, an fathers vnto his children.

j This, partly, an fathers vnto his children.

k This was, partly, an fathers vnto his children.

l This, partly, an fathers vnto his children.

m This, partly, an fathers vnto his children.

n This, partly, an fathers vnto his children.

o This, partly, an fathers vnto his children.

p This, partly, an fathers vnto his children.

people Israel to be thy people for ever : and thou Lord art become thy God.

25 Now therefore, O Lord God, confirme for ever the word that thou hast spoken concerning thy servant and his house, and doe as thou hast said.

26 And let thy Name bee magnified for ever by them that shall say, The Lord of hostes is the God ouer Israel: and let the house of thy servant Dauid be established before thee.

27 For thou, O Lord of hostes, God of Israel, hast reuelled vnto thy servant, saying, I will build thee an house: therefore hath thy servant bene bold to pray this prayer vnto thee.

28 Therefore now, O Lord God, (for thou art God, and thy words be true, and thou hast tolde this goodnesse vnto thy servant)

29 Therefore now let it please thee to bleesse the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it: and let the house of thy servant be blessed for ever with thy blessing.

CHAP. VIII.

1 Dauid ouercometh the Philistines, and maketh their tributaries to Israel.

After this now, Dauid smote the Philistines and subdued them, and Dauid tooke the bridle of bondage out of the hand of the Philistines.

2 And he smote Moab, and measured them with a cord, and cast them downe to the ground: he measured them with two cords: to put them to death, and with one full cord to keepe them aliue: so became the Moabites Dauids seruants, and brought gifts.

3 Dauid smote also Hadadezer the sonne of Rehob king of Zobah, as he went to recouer his border at the riuer Euphrates.

4 And Dauid tooke of them a thousand and seven hundred horsemen, and twentie thousand footemen, and Dauid destroyed all the charrets, but he reserved an hundred charrets of them.

5 Then came the Aramites of Dammelek to succour Hadadezer king of Zobah, but Dauid slew of the Aramites two and twenty thousand men.

6 And Dauid put a garison in Aram of Dammelek: and the Aramites became seruants to Dauid, and brought gifts. And the Lord saued Dauid wheresoeuer he went.

7 And Dauid tooke the shields of gold that belonged to the seruants of Hadadezer, and brought them to Ierusalem.

8 And out of Bethai, and Berothai (cities of Hadadezer) king Dauid brought exceeding much braffe.

9 Then Toi king of Hamath heard how Dauid had smitten all the host of Hadadezer,

10 Therefore Toi sent Ioram his sonne vnto king Dauid, to salute him, and to reioyce with him because hee had fought against Hadadezer, and beaten him (for Hadadezer had warre with Toi) who brought with him vessels of siluer, and vessels of gold, and vessels of braffe.

11 And king Dauid did dedicate them vnto the Lord with the siluer and gold that hee had dedicate of all the nations, which hee had subdued:

12 Of Aram, and of Moab, and of the children of Ammot, and of the Philistines, and of Amalek, and of the spoile of Hadadezer the sonne of Rehob king of Zobah.

13 So Dauid gate a name after that hee returned, and had slaine of the Aramites in the valley of salt eightene thousand men.

14 And he put a garison in Edom: throughout all Edom put he souldiers, and all they of Edom became Dauids seruants: and the Lord kept Dauid whithersoever he went.

15 Thus Dauid reigned ouer all Israel & executed iudgement and iustice vnto all his people.

16 And Ioab the sonne of Zeruiah was ouer the hoste, and Ioshaphat the sonne of Ahilud was Recorder.

17 And Zadok the sonne of Ahitub, and Ahimelech the sonne of Abiathar were the Priestes, and Seraiach the Scribe.

18 And Benaiah the sonne of Ichoiada, and the Cherethites and the Pelethites, and Dauids sonnes were chiefe rulers.

CHAP. IX.

Dauid restoreth all the lands of Saul to Mephibosheth the sonne of Ionathan. 2 He appointeth Ziba to sette the pastures of his lands.

And Dauid said, Is there yet any man left of the house of Saul, that I may shew him mercy for Ionathans sake?

2 And there was of the household of Saul a servant whose name was Ziba, & when they had called him vnto Dauid, the king said vnto him, Art thou Ziba? And he said, I thy servant am he.

3 Then the king said, Remaineth there yet none of the house of Saul, on whom I may shew the mercie of God? Ziba then answered the King, Ionathan hath yet a sonne lame of his feet.

4 Then the king sayd vnto him, Where is he? And Ziba said vnto the king, Behold, he is in the house of Machir the sonne of Ammiel of Lo-debar.

5 Then king Dauid sent, and tooke him out of the house of Machir the sonne of Ammiel of Lo-debar.

6 Now when Mephibosheth the sonne of Ionathan, the sonne of Saul was come vnto Dauid, he fell on his face, and did reuerence. And Dauid said, Mephibosheth? And hee answered, Behold thy servant.

7 Then Dauid said vnto him, Feare not: for I will surely shew thee kindness for Ionathan thy fathers sake, and will restore thee all the fields of Saul thy father, and thou shalt eat bread at my table continually.

8 And he bowed himselfe, and said, What is thy servant, that thou shouldest looke vpon such a dead dogge as I am?

9 Then the king called Ziba Sauls servant, & said vnto him, I have giuen vnto thy masters [son] all that pertained to Saul and to all his house.

10 Thou therefore & thy sonnes and thy seruants shall till the land for him, and bring in that thy masters sonne may have food to eat, And Mephibosheth thy masters sonne shall eate bread alway at my table (now Ziba had fifteen sonnes, and twentie seruants.)

11 Then said Ziba vnto the King, According to all that my lord the king hath commanded his servant, so shall thy servant doe, for that Mephibosheth may eat at my table as one of thy kings sons.

12 Mephibosheth also had a young sonne named Micha, and all that dwelled in the house of Ziba were seruants vnto Mephibosheth.

13 And Mephibosheth dwelt in Ierusalem: for

107, in Gmelah.

107, in Gmelah.
[Or, in all his interpreter.]
g He gave iudgement in controuersies and was iust toward the people.
[Or, writer of chronicles.]
[Or, was over the Cherethites.]
h The Cherethites & Pelethites were as the kings guards and had charge of his person.

a Because of mine esteeme and promise made to Ionathan, 1 Sam. 20.15.

b Such mercy as shall be acceptable to God.
c Chap. 4.9.

c Who was also called Eliah the father of Bathsheba Dauids wife.

107, in Gmelah.

d Meaning a despised person.
[Or, meane.]

e He ye president ouersier and gouernour of his lands that they may be profitable.

f That Mephibosheth may have all things at commandment, as becometh a kings sonne.

he did eate continually at the kings table, and was lame on both his feete.

CHAP. X.

4 The messengers of Dauid are wilfully returned of the King of Ammon. *7 Iob is sent against the Ammonites.*

After this the King of the children of Ammon died, and Hanun his sonne reigned in his stead.

2 Then sayde Dauid, I will shew kindeesse vnto Hanun the sonne of Nabash, as his father shewed kindeesse vnto me. And Dauid sent his seruants to comfort him for his father. So Dauids seruants came into the land of the children of Ammon.

3 And the princes of the children of Ammon sayd vnto Hanun their lord, ↑ Thinkest thou that Dauid doth honour thy father, that he hath sent comforters to thee? hath not Dauid rather sent his seruants vnto thee, to search the citie, and to spie it out, and to ouerthrow it?

4 Wherefore Hanun tooke Dauids seruants, and shaued off the halfe of their beard, and cut off their garments in the middle, euen to their buttocks, and sent them away.

5 ¶ When it was told vnto Dauid, he sent to meete them (for the men were exceedingly ashamed) and the king said, Tary at Iericho, vntill your beards be grown, then returne.

6 ¶ And when the children of Ammon sawe that theye flanke in the sight of Dauid, the children of Ammon sent and hired the Aramites of the house of Rehob, and the Aramites of Zoba, twentie thousand footemen, and of king Maacah a thousand men, and of Ish-tob twelue thousand men.

7 And when Dauid heard of it, he sent Ioab, and all the hofte of the strong men.

8 And the children of Ammon came out, and put their armie in aray at the entering in of the gate, and the Aramites of Zoba, and of Rehob, and of Ish-tob, & of Maacah were by themselves in the field.

9 When Ioab saw that the front of the battell was against him before and behind, he choise of all the choise of Israel, and put them in aray against the Aramites.

10 And the rest of the people, he deliuered into the hand of Abishai his brother, that hee might put them in aray against the children of Ammon.

11 And he sayde, If the Aramites be stronger then I, thou shalt helpe me: and if the children of Ammon be too strong for thee, I will come and succour thee.

12 Be strong, and let vs bee valiant for our people, and for the cities of our God, and let the Lord do that which is good in his eyes.

13 Then Ioab, and the people that was with him, ioyned in battell with the Aramites, who fled before him.

14 And when the children of Ammon sawe that the Aramites fled, they fled also before Abishai, and entered into the citie. So Ioab returned from the children of Ammon, and came to Ierusalem.

15 ¶ And when the Aramites sawe that they were smitten before Israel, they gathered them together.

16 And Hadarezer sent and brought out the Aramites that were beyond the Riuer: and they came to Helam, and Shobach the captaine of the

hofte of Hadarezer went before them.

17 When it was shewed Dauid, then he gathered all Israel together, and passed ouer Iordan, and came to Helam: and the Aramites set themselves in aray against Dauid, & fought with him:

18 And the Aramites fled before Israel: and Dauid destroyed 7 seven hundred chariots of the Aramites: and fortie thousand chafersmen, and smote Shobach the captaine of his hofte who died there.

19 And when all the kings that were seruants to Hadarezer, saw that they tel before Israel, they made peace with Israel, and serued them. And the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

1 The ciuitie Rehob is besieged. *4 Dauid committeth adultery.* *17 Vriah is slaine.* *17 Dauid marryeth Bath-sheba.*

And when the yeere was expired in the time when kings goe forth to battell, Dauid sent Ioab, and his seruants with him, and all Israel, who destroyed the children of Ammon, and besieged Rabbah: but Dauid remained in Ierusalem.

2 ¶ And when it was euening tide, Dauid arose out of his bed, and walked vpon the rooffe of the kings palace: and from the rooffe hee sawe a woman washing her selfe: and the woman was very beautiful to looke vpon.

3 And Dauid sent and inquired what woman it was: and one said, Is not this Bath-sheba the daughter of Eliam, wife to Vriah the Hittite?

4 Then Dauid sent messengers, and tooke her away: and she came vnto him and he lay with her: (now she was purified from her vncleanness): and she returned vnto her house.

5 And the woman conceived: therefore shee sent and told Dauid, and said, I am with child.

6 ¶ Then Dauid sent to Ioab, saying, Send mee Vriah the Hittite. And Ioab sent Vriah to Dauid.

7 And when Vriah came vnto him, Dauid demanded him how Ioab did, and how the people fared, and how the warre prospered.

8 Afterward Dauid laid to Vriah, Go down to thine house, and wash thy feete. So Vriah departed out of the kings palace, and the king sent a present after him.

9 But Vriah slept at the doore of the kings palace with all the seruants of his lord, and went not downe to his house.

10 Then they told Dauid, saying, Vriah went not downe to his house: and Dauid sayd vnto Vriah, Comest thou not from thy iourney? why didst thou not goe downe to thine house?

11 Then Vriah answered Dauid, The Arke & Israel, and Iudah dwell in tents: and my lord Ioab and the seruants of my lord abide in the open fields: shal I then go into mine house to eate and drinke, and lie with my wife? by thy life, and by the life of thy soule, I will not do this thing.

12 Then Dauid said vnto Vriah, Tary yet this day, and to morow I will send thee away. So Vriah abode in Ierusalem that day, and the morow.

13 Then Dauid called him, and he did eate and drinke before him, & he made him drunke: and at euen he went out to lie on his couch with the seruants of his lord, but went not downe to his house.

14 And on the morow Dauid wrote a letter to Ioab, and sent it by the hand of Vriah.

f Meaning the greatest part.

g Which were chierest and principall, and he destroyed them as a chieftaine, or the soldiers which were in the chiefe.

a The yeere following, as the spring time.

b Whereupon hee was led to a better house, and read of his life.

c Who were an Israelitish, but came to the true religion.

d Fearing that he should be found committing the Law.

e Dauid thought that if Vriah or his wife had not beene with him, he might have beene slain.

f Herod the king would have killed him, but he was saved by the king.

g The king would have killed him, but he was saved by the king.

h The king would have killed him, but he was saved by the king.

i The king would have killed him, but he was saved by the king.

j The king would have killed him, but he was saved by the king.

k The king would have killed him, but he was saved by the king.

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w The king would have killed him, but he was saved by the king.

x The king would have killed him, but he was saved by the king.

y The king would have killed him, but he was saved by the king.

z The king would have killed him, but he was saved by the king.

aa The king would have killed him, but he was saved by the king.

ab The king would have killed him, but he was saved by the king.

ac The king would have killed him, but he was saved by the king.

ad The king would have killed him, but he was saved by the king.

ae The king would have killed him, but he was saved by the king.

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ag The king would have killed him, but he was saved by the king.

ah The king would have killed him, but he was saved by the king.

ai The king would have killed him, but he was saved by the king.

aj The king would have killed him, but he was saved by the king.

ak The king would have killed him, but he was saved by the king.

al The king would have killed him, but he was saved by the king.

* 1. Chron. 19. 2.

a The children of God are not vniuersall of a benefite receiued.

† Iob. in shine eyes dauid Dauid

b Their arrogant malice would not suffer them to see the simplicitie of Dauid: hee therefore their counte- nance turned to the destruction of their country.

c That they had deluded Dauid displeased to his inuicte doct to his ambassadors, ¶ Or Syriaus.

d These were diuers parts of the country of Syria, whereby appeareth that the Syrians feared where they might haue entertainment, as now the Syrians do.

e There is declared wherefore warre ought to be vnder- taken for the defence of true religion and Gods people.

¶ Or, Hadarezer. ¶ Or, Suphrates.

15 And he wrote thus in the letter, ^b Put yee Vriah in the forefront of the strength of the battell, and recule ye backe from him, that he may be smitten and die.

16 ¶ So when Ioab besegged the citie, he assigned Vriah vnto a place, where hee knew that strong men were.

17 And the men of the citie came out, and fought with Ioab: and there fell of the people of the seruants of Dauid, and Vriah the Hittite also died.

18 Then Ioab sent and tolde Dauid all the things concerning the warre.

19 ¶ And he charged the messenger, saying, When thou hast made an ende of telling all the matters of the warre vnto the king,

20 ¶ And if the kings anger arise, so that he say vnto thee, Wherefore approached ye vnto the citie to fight? knew ye not that they would hurle from the wall?

21 Who smote Abimelech sonne of Ierubesheth? did not a woman cast a piece of a millstone vpon him from the wall, and he died in Thebez? why went you nigh the wall? Then say thou, Thy seruant Vriah the Hittite is also dead.

22 So the messenger went, and came and shewed Dauid all that Ioab had sent him for.

23 And the messenger said vnto Dauid, Certainly the men preuailed against vs, and came out vnto vs into the field, but we pursued them vnto the entreing of the gate.

24 But the shooters shot from the wal against thy seruants, & some of the kings seruants be dead: and thy seruant Vriah the Hittite is also dead.

25 Then Dauid said vnto the messenger, & thus shalt thou say vnto Ioab, Let not this thing trouble thee: for the sword deuoureth † one as well as another: make thy battel more strong against the citie, and destroy it, and encourage thou him.

26 ¶ And when the wife of Vriah heard that her husband Vriah was dead, shee mourned for her husband.

27 So when the mourning was past, Dauid sent and tooke her into his house, and she became his wife, and bare him a sonne: but the thing that Dauid had done, † displeased the Lord.

CHAP. XII.

1 David reproveth Nathan concerning his sinne. 18 The child conceived in adulterie, dieth. 24 Salomons birth. 26 Rehabs it taken. 28 The citizens are graciously punished.

Then the Lord sent Nathan vnto Dauid, when he came to him, and said vnto him, There were two men in one citie, the one rich, and the other poore.

2 The rich man had exceeding many sheepe and oxen:

3 But the poore had none at all, saue one little sheepe which he had bought, and nourished vp: and it grew vp with him, and with his children also, and did eate of his own morsels, and dranke of his own cup, and slept in his bosome, and was vnto him as his daughter.

4 Now there came a stranger vnto the rich man, who refused to take of his owne sheepe, and of his owne oxen to dresse for the stranger that was come vnto him, but tooke the poore mans sheepe, and dressed it for the man that was come to him.

5 Then † Dauid was exceeding wroth with the man, and said to Nathan, As the Lord liueth,

the man that hath done this thing, † shall surely die.

6 And hee shall restore the lambe * foure fold, because hee did this thing, and had no pittie thereof.

7 Then Nathan said to Dauid, Thou art the man. Thus saith the Lord God of Israel, * I appointed thee king ouer Israel, and deliuered thee out of the hand of Saul,

8 And gaue thee thy lords ^b house, and thy lords * wiues into thy bosome, and gaue thee the house of Israel, and of Iudah, and would moreouer (if that had bene too little) haue giuen thee such and such things.

9 Wherefore hast thou despised the commandment of the Lord, to doe euill in his sight? thou hast killed Vriah † Hittite with the sword, and hast taken his wife to be thy wife, and hast slaine him with the sword of the children of Ammon.

10 Now therefore the sword shall neuer depart from thine house, because thou hast despised me, and taken the wife of Vriah the Hittite to be thy wife.

11 Thus saith the Lord, Behold, I will raise vp euill against thee out of thine owne house, and will * take thy wiues before thine eyes, and giue them vnto thy neighbour, and hee shall lie with thy wiues in the sight of this * sunne.

12 For thou didst it secretly: but I will doe this thing before all Israel, and before the sunne.

13 Then Dauid said vnto Nathan, * I haue sinned against the Lord. And Nathan said vnto Dauid, The Lord also hath sinned away thy sin, thou shalt not die.

14 Howbeit, because by this deede thou hast caused the enemies of the Lord to ^b blasphemie, the child that is borne vnto thee, shall surely die.

15 ¶ So Nathan departed vnto his house: and the Lord stroke the child that Vriahs wife bare vnto Dauid, and it was sicke.

16 Dauid therefore besought God for the child, and fasted, and [†] went in, and lay all night vpon the earth.

17 Then the Elders of his house arose to come vnto him, and to cause him to rise from the ground: but he would not, neither did hee eate meat with them.

18 So on the seventh day the child died: and the seruants of Dauid feared to tell him that the child was dead: for they said, Behold, while the child was aliuie, we spake vnto him, and he would not hearken vnto our voyce: how then shall wee say vnto him, The child is dead, † to vex him more?

19 But when Dauid saw that his seruants whifpered, Dauid perceived that the child was dead: therefore Dauid said vnto his seruants, Is the child dead? And they said, He is dead.

20 Then Dauid [†] arose from the earth, and washed and anoynted himselfe, and changed his apparell, & came into the house of the Lord, and worshipped, & afterward came to his own house, and bade that they should set bread before him, and hee did eate.

21 Then said [†] his seruants vnto him, What thing is this, that thou hast done? thou didst fast and weepe for the child while it was aliuie, but when the child was dead, thou didst rise vp, and eat meat.

† Elr. is the child of death.
* Exodus. 1.

* 1 Sam. 16. 13.

b For Dauid succceeded Saul in his kingdom.
c The ierues vnderstand this of Iglah and Michal, or of Rizpah and Michal.
d That is, graue things then they for Gods loue as a benefice increase toward his life their ingratitude they stay him see.
e Thou hast most cruelly giuen him into the hands of Gods enemies.

* Deut. 28. 39, chap. 16. 22.
† Meaning open lyas at noone daies.

* Eccles. 47. 11.

g For the Lord seeketh but that the sinner would turne to him.
h Is saying that the Lord had appointed a wicked man to reigne ouer his people.

i To wit, to his priue ch amber.

k Thinking by this instant prayer that God would haue restored his child, but God had otherwise determined.

† Elr. and he will doe him selfe mil.

l Shewing that our lamentations ought not to be excessive, but moderate, and that we must praise God in all his doings.
m As they which considered not that God groweth many things to the robe and vases of the faithfull.

22 And he said, While the childe was yet alive, I fasted, and wept: for I said, Who can tell whether God will haue mercie on me, that the childe may liue?

23 But now beeing dead, wherefore should I now fast? Can I bring him againe any more? I shall goe to him, but he shall not returne to me.

24 ¶ And Dauid comforted Bath sheba his wife, and went in vnto her, and lay with her, and she bare a sonne, and he called his name Salomon: also the Lord loued him.

25 For the Lord had sent † By Nathan the P Prophet: therefore hee called his name Iedidiah, because the Lord loued him.

26 ¶ Then Iobab fought against Rabbah of the children of Ammon, and tooke the citie of the kingdome.

27 Therefore Iobab sent messengers to Dauid, saying, I haue fought against Rabbah, and haue taken the citie of waters.

28 Now therefore, gather the rest of the people together, & besiege the city, that thou maiest take it, left the victorie be attributed to me.

29 So Dauid gathered all the people together, and went against Rabbah, and besieged it, and tooke it.

30 ¶ And hee tooke their kings crowne from his head, (which weighed a talent of gold, with precious stones) and it was set on Dauids head: and he brought away the spoile of the citie in exceeding great abundance.

31 And he caried away the people that was therein, and put them vnder † fawes, and vnder yron harrowes, and vnder axes of yron, and cast them into the tile kilne: euen thus did hee with all the cities of the children of Ammon. Then Dauid and all the people returned vnto Ierusalem.

CHAP. XIII.

14 Amnon Dauides firste sonne after Tamar. 20 Tamar is comforted by her brother Absalom. 29. Absalom therefore killeth Amnon.

Now after this, so it was, that Absalom the sonne of Dauid hauing a faire sister, whose name was † Tamar: Amnon the sonne of Dauid loued her.

2 And Amnon was so sore vexed, that he fell sicke for his sister Tamar: for shee was a virgin, and it seemed hard to Amnon to doe any thing to her.

3 But Amnon had a friend called Ionadab, the sonne of Shimeah Dauids brother: and Ionadab was a very subtil man.

4 Who said vnto him, Why art thou the kings sonne, so leane from day to day? wilt thou not tel me? Then Amnon answered him, I loue Tamar my brother Absaloms sister.

5 And Ionadab said vnto him, Lie downe on thy bed, and make thy selfe sicke: & when thy father shall come to see thee, say vnto him, I pray thee: let my sister Tamar come, and giue me meat, and let her dresse me in my sight, that I may see it, and eat it of her hand.

6 ¶ So Amnon lay downe, and made himselfe sicke: and when the king came to see him, Amnon said vnto the king, I pray thee, let Tamar my sister come, and make mee a couple of cakes in my sight, that I may receiue meat at her hand.

7 Then Dauid sent homie to Tamar, saying, Goe now to thy brother Ammons house, and dresse him meate.

8 ¶ So Tamar went to her brother Ammons house, and he lay downe: and shee took flour, and knead it, and made cakes in his sight, and did bake the cakes.

9 And shee tooke a pan, and † powdered them out before him, but he would not eat. Then Amnon said, Cause yee euery man to goe out from me: so euery man went out from him.

10 Then Amnon said vnto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which she had made, & brought them into the chamber to Amnon her brother.

11 And when shee had set them before him to eat, hee tooke her, & said vnto her, Come, lie with me, my sister.

12 But shee answered him, Nay, my brother, doe not force me: for no such thing ought to be done in Israel: commit not this folly.

13 And I, whether shall I cause my shame to goe? and thou shalt be as one of the fooles in Israel: now therefore, I pray thee speake to the king, for he will not denie me vnto thee.

14 Howbeit he would not hearken vnto her voice, but being stronger then shee, forced her, and lay with her.

15 Then Amnon hated her exceedingly, so that he hated wher with he hated her, was greater then the loue wher with he had loued her: and Amnon said vnto her, Vp get thee hence.

16 And she answered him, There is no cause: this euill (to put me away) is greater then the other that thou dost vnto me: but hee would not heare her.

17 But called his seruant that serued him, and said, Put this woman now out from me, and locke the doore after her.

18 (And shee had a garment of diuers colours vpon her: for with such garments were the kings daughters that were virgins, apparelled) Then his seruant brought her out, and locked the doore after her.

19 And Tamar put ashes on her head, and rent the garment of diuers colours which was on her, and laid her hand on her head, and went her way, crying.

20 And Absalom her brother sayd vnto her, Hath Amnon thy brother bene with thee? Now yet be still, my sister: hee is thy brother: let not this thing grieve thine heart. So Tamar remained desolate in her brother Absaloms house.

21 ¶ But when king Dauid heard all these things, he was very wroth.

22 And Absalom said vnto his brother Amnon neither good nor bad: for Absalom hated Amnon because he had forced his sister Tamar.

23 ¶ And after the time of two yeeres, Absalom had sheepshearers in Baal hazor, which is beside Ephraim, and Absalom called all the kings sonnes.

24 And Absalom came to the king, and said, Behold now, thy seruant hath sheepshearers: I pray thee, that the king with his seruants would goe with thy seruant.

25 But the king answered Absalom, Nay my sonne, I pray thee, let vs not goe all, lest we be chargeable vnto thee. Yet Absalom lay sore vpon him: howbeit he would not goe, but † thanked him.

26 Then said Absalom, But, I pray thee, shall not

n By this consideration hee appeares his sorrow.

o March 1.6.
p To wit the Lord 1. Ch. 22.9.

† Ebr. by the hand of.

p To call him Salomon.

q Meaning, Dauid.

r Chron. 22.9.

† Or, shee came.

s That is the chiefest citie and where all the condones are, as good as taken, † Ebr. my name be called upon it.

* 1. Chron. 20.2.
f That is three score pound after the weight of the common talent.

g Signifying that as they were malicious enemies of God, so he put them to cruel death.

2 Tamar was Absaloms sister both by father and mother, and Ammons only by father. b And therefore kept in her fathers house, as virgins were accustomed.

c Here we see that there is no excuse, if a wicked man can be counselled to further it.

d Meaning some delicate and dainty meate.

(Or, shee)

e That is, shee and there was a little

f For the which are all together, which they are, as in the sight of God.

g Zeau. 1.9.

h As a law and wicked person.

i That is, in the court.

j Or, for his sake.

k Or, shee.

l That on Amnon is

m That is, shee

n For shee was concerned in the heart, yet hee did not call her wicked, as hee did.

o That is, shee

p That is, shee

q That is, shee

I Preceding to the king that Amnon was not done vnto him.

not my brother I Amnon goe with vs? And the King answered him, Why should hee goe with thee?

27 But Amnon was instant vpon him, and he sent Amnon with him, and all the kings children.

28 ¶ Now had Abfalom commanded his seruants, saying, Marke now when Ammons heart is merry with wine, and when I say vnto you, Smite Amnon, kill him, feare not, for haue not I commanded you? be bold therefore, and play the men.

29 And the seruants of Abfalom did vnto Amnon, as Abfalom had commanded: and all the Kings sonnes arose, and every man gate him vp vpon his mule, and fled.

30 ¶ And while they were in the way, tydings came to Dauid, saying, Abfalom hath slaine all the kings sonnes, and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the ground, & all his seruants stood by with their clothes rent.

32 And Ionadab the sonne of Shimeah Dauids brother answered and sayd, Let not my lord suppose that they haue slaine all the young men the Kings sonnes: for Amnon only is dead, because Abfalom had reported so, since he forced his sister Tamar.

33 Now therefore let not my lord the King take the thing so grievously, to thinke that all the Kings sonnes are dead: ¶ for Amnon onely is dead.

34 ¶ Then Abfalom fled: and the young man that kept the watch, lift vp his eyes, and looked, and beheld, there came much people by the way of the hill side ¶ behind him.

35 And Ionadab said vnto the King, Behold, the Kings sonnes come: as thy seruant sayd, so it is.

36 And as soone as hee had left speaking, behold, the kings sonnes came, and lift vp their voyces, and wept: and the King also and all his seruants wept exceedingly fore.

37 But Abfalom fled away, and went to P. Talmat the sonne of Ammihur king of Geshur: and Dauid mourned for his sonne euery day.

38 So Abfalom fled, and went to Geshur, and was there three yeeres.

39 And king Dauid ¶ desired to goe forth vnto Abfalom, because he was pacified concerning Amnon, seeing he was dead.

C H A P. XIII.

Abfalom is reconciled to his father by the subtiltie of Iobab. 24. Abfalom may not see the Kings face. 25 The beautie of Abfalom. 30 Hee causeth Iobabs come to bee burnt, and is brought to his fathers presence.

¶ Then Iobab the sonne of Zeruiah perceiued, that the Kings heart was toward Abfalom,

1 And Iobab sent to Tekoah, and brought thence a ¶ subtil woman and said vnto her, I pray thee, saine thy selfe to mourne, and now put on mourning apparell, and anyoynt not thy selfe with oyle: but be as a woman that had now long time mourned for the dead.

2 And come to the King, and speake on this manner vnto him, (for Iobab taught her what she should say)

3 ¶ Then the woman of Tekoah spake vnto the king, & fell downe on her face to the ground, and did obeisance, and said, ¶ Helpe, O King.

4 Then the King said vnto her, What ayleth thee? And she answered, I am indeed a ¶ widow, and mine husband is dead:

5 And thine handmaid had two sonnes, and

they two streue together in the field: (and there was none to part them) so the one smote the other, and slew him.

6 And beholde, the whole familie is risen against thine handmaide, and they saide, Deliuer him that smote his brother, that we may kill him for the ¶ foule of his brother whom he slew, that we may destroy the heire also: to they shall quench my sparkle which is left, and shall not leaue to mine husband neither name nor posteritie vpon the earth.

7 And the King said vnto the woman, Go to thine house, and I will giue a charge for thee.

8 Then the woman of Tekoah said vnto the King, My lord, O King, this ¶ trespass is on mee, and on my fathers house, and the King and his throne be ¶ guiltlesse.

9 And the King said, Bring him to mee that speaketh against thee, and he shall touch thee no more.

10 Then said she, I pray thee, let the King remember the Lord thy God, that thou wouldest not suffer many reuengers of blood to destroy, lest they slay my sonne. And he answered, As the Lord lieth there shall not one haire of thy sonne fall to the earth.

11 Then the woman said, I pray thee, let thine handmaide speake a word to my lord the King. And he said Say on.

12 Then the woman said, Wherefore then hast thou thought such a thing against the people of God? for why doth the King, as one which is faultie, speake this thing, that he wil not bring againe his banished?

13 For we must needs die, and we are as water spilt on the ground, which cannot be gathered vp againe: neither doeth God ¶ spare any person, yet doeth hee appoint ¶ meanes, not to cast out from him, him that is expelled.

14 Now therefore, that I am come to speake of this thing vnto my lord the King, the cause is: that the people I haue made me afraid: therefore thine handmaid said, Now will I speake vnto the King: it may be that the King will performe the request of his handmaid.

15 For the king wil heare, to deliuer his handmaid out of the hand of the man that would destroy me, and also my sonne from the inheritance of God.

16 Therefore thine handmaid said, The word of my lord the king shall now be ¶ comfortable: for my lord the king is euen as an ¶ Angel of God in hearing of good and bad: therefore the Lord thy God be with thee.

17 Then the King answered, and said vnto the woman, Hide not from me, I pray thee, the thing that I shall aske thee. And the woman said, Let my lord the King now speake.

18 And the King said, Is not the hand of Iobab with thee in all this? Then the woman answered, and said, As thy soule lieth, my lord the King, I will not turne to the right hand nor to the left, from ought that my lord the King hath spoken: for euen thy seruant Iobab bade me, and he put all these words in the mouth of thine handmaid.

19 For to the intent that I should change the forme of speech, thy seruant Iobab hath done this thing, but ¶ my lord is wise according to the wisdom of an Angel of God to vnderstand all things that are in the earth.

20 ¶ And the king sayd vnto Iobab, Beholde

d Because he hath slaine his brother, he ought to bee slaine according to the Law, Gen. 9. 6. exod. 21. 12.

e As touching the breach of the Law which punisheth blood, let mee beate the blame, ¶ Or, innocency.

f Swear that they shal not requite the blood, which are many in number.

g Why doest thou giue contrary sentence in thy soune Abfalom?

h Or, except, b God hath provided ways for sinners, to fasten them outtimes, who man iudgeth worthy death. i For I thought they would kill this mine heire.

k Elsewell. k Is of great wisdom to discusse right from wrong.

l Hast thou done this by the counsell of Iobab?

m By speaking thus in a parable then plainly. ¶ Or, none can hide ought from the King.

in I haue granted thy request.

† *Abfalom*

o Conering hereby his affection, & shewing some part of his love to please the people.

p Which were 4. lb. 4. ounce: after halfe an ounce the shekel.

q *Abfalom*

q The wicked are impudent in their malicious, and spare no valiafull means to compass them.

r If I haue offended by reuenging my sisters dishonour: thus the wicked iustifie themselves in their euil.

† *Abfalom*

u Which were as a gard to set forth his estate.

o *Controuersie*

b This is, nothing of what cite or place he was.

c Thus by flatterie and faire promises the wicked seeks preferment.

now, I haue done this thing: go then, and bring the young man Abfalom againe.

22 And Ioab fell to the ground on his face, and bowed himselfe & thanked the King. Then Ioab said, This day thy seruant knoweth, that I haue found grace in thy sight, my lord the King, in that the King hath fulfilled the request of his seruant.

23 ¶ And Ioab arose, and went to Geshur, and brought Abfalom to Ierusalem.

24 And the King said, Let him turne to his owne house, and not see my face. So Abfalom turned to his owne house, & saw not the Kings face.

25 Now in all Israel there was none to be so much prayed for beaurie as Abfalom: from the sole of his foote even to the top of his head there was no blemish in him.

26 And when he polled his head, (for at euery yeeres end he polled it: because it was too heauie for him, therefore hee polled it) he weighed the haire of his head at two hundred p shekels by the Kings weight.

27 And Abfalom had three sonnes, and one daughter named Tamar, which was a faire woman to looke vpon.

28 ¶ So Abfalom dwelt the space of two yerres in Ierusalem, and saw not the Kings face.

29 Therefore Abfalom sent for Ioab to sende him to the King, but he would not come to him: and when he sent againe, he would not come.

30 Therefore hee sayd vnto his seruants, Behold, Ioab hath a p sheelde by my place, and hath barley therein: goe, and set it on fire: and Abfaloms seruants set the field on fire.

31 Then Ioab arose, and came to Abfalom vnto his house, and said vnto him, Wherefore haue thy seruants burnt my field with fire?

32 And Abfalom answered Ioab, Behold, I sent for thee, saying, Come thou hither, and I will send thee to the King, for to say, Wherefore am I come from Geshur? It had bene better for me to haue bene there still: now therefore let mee see the Kings face: and if there be any trespasse in me, let him kill me.

33 Then Ioab came to the King, & told him: & he called for Abfalom, who came to the King, and bowed himselfe to the ground on his face before the King, and the King kissed Abfalom.

CHAP. XV.

2 The praies of Abfalom to asperse to the kingdom. 14 David and his fte. 31 Davids prayer. 34 Husbans sent to Abfalom to discover his counsel.

AFTER this, Abfalom prepared him charets, and horses, and fittie men to a run before him.

2 And Abfalom rose vp early, and stood hard by the entering in of the gate: and euery man that had any matter, and came to the King for iudgement, him did Abfalom call vnto him, and sayd, Of what city art thou? And he answered, Thy seruant is of one of the tribes of Israel.

3 Then Abfalom said vnto him, See, thy matters are good and righteous, but there is no man departed of the King to heare thee.

4 Abfalom sayd moreover, O that I were made Iudge in the lande, that euery man which hath any matter of controuersie, might come to me, that I might do him iustice.

5 And when any man came neere to him, and did him obeisance, hee put forth his hand, and tooke him, and kissed him.

6 And on this manner did Abfalom to all Isra-

el, that came to the King for iudgement: so Abfalom d staled the hearts of the men of Israel.

7 ¶ And after 4 fouentie yeeres, Abfalom said vnto the King, I pray thee, let me goe to Hebron, and render my vowe which I haue vowed vnto the Lord.

8 For thy seruant vowed a vow when I remained in Geshur, in Aram, saying, If the Lord shall bring me in deed againe to Ierusalem, I will f serue the Lord.

9 And the King said vnto him, Goe in peace. So he arose, and went to Hebron.

10 ¶ Then Abfalom sent spies throughout all the tribes of Israel, saying, When yee heare the found of the trumpet, yee shall say, Abfalom reigneth in Hebron.

11 ¶ And with Abfalom went two hundred men out of Ierusalem, that were scalled: and they went in their simplicitie, knowing nothing.

12 Also Abfalom sent for Ahithophel the Gilonite Davids counsellor, from his cite Giloh, while he offered sacrifices: & the treason was great for the people: it increased still with Abfalom.

13 ¶ Then came a messenger to David, saying, The hearts of the men of Israel are turned after Abfalom.

14 Then Dauid said vnto all his seruants that were with him at Ierusalem, Vp, and let vs flee: for wee shall not escape from Abfalom: make speede to depart, lest he come suddenly & take vs, and bring euill vpon vs, and smite the cite with the edge of the sword.

15 And the Kings seruants said vnto him, Behold, thy seruants are ready to doe according to all that my lord the King shall appoint.

16 So the King departed, and all his household after him, and the King left ten concubines to keepe the house.

17 And the King went forth and all the people after him, and taried in a p place: & furre off.

18 And all his seruants went about him, & all the Cherethites and all the Pelethites, and all the Gittites, even six hundred men which were come after him from Gath, went before the King.

19 Then saide the King to Ittai the Gittite, Wherefore comest thou also with vs? Returne and abide with the King, for thou art a stranger, depart thou therefore to thy place.

20 Thou camest yesterday, and should I cause thee to wander to day and go with vs? I will goe whither I can: therefore returne thou, and goe againe thy brethren: mercy and a truth bee with thee.

21 And Ittai answered the King, and said, As the Lord liueth, and as my lord the King liueth, in what place my lord the King shall be, whether in death or life, euen there surely will thy seruant bee.

22 Then Dauid said to Ittai, Come, and goe forward. And Ittai the Gittite went, and all his men, and all the children that were with him.

23 And all the countrey went with a loude voyce, and all the people went forward, but the King passed ouer the brooke Kidron: and all the people went our toward the way of the wilderness.

24 ¶ And lo Zadok also was there, & all the Leuites with him, p bearing the Arke of the covenant of God: and they set downe the Arke of God, and Abiathar went vp vntill the people were all come out of the cite.

d By sending spies from his house to Hebron. e Counting time the number the parties had being King of Samuel.

f By offering peace offerings, which was law. h To do as my place.

g And hid to be in Hebron.

i Abfalom and his army.

h Whether hee saw the Samuel for predicted pluck would hee have much more tempted.

† *Abfalom*

† *Abfalom*

o *Abfalom*

o *Abfalom*

m Meaning him to be a lambe.

n God respect the king as a sonne without counsellor.

o Who was the king's friend.

o *Abfalom*

o *Abfalom*

q Which were charged with the children, Sam &c.

q To flay the Arke.

25 Then the king sayd vnto Zadok, Cary the Arke of God againe into the cite: if I shall finde fauour in the eyes of the Lord, he will bring mee againe, and shew me both it, and the || Tabernacle thereof.

26 But if he thus say, I haue no delight in thee, behold, here am I, let him doe to me as seemeth good in his eyes.

27 The king sayde againe vnto Zadok the Priest, Art not thou a Seer? returne into the cite in peace, and your two sonnes with you: to wit, Ahimaaz thy sonne, and Jonathan the sonne of Abiathar.

28 Behold, I will tarie in the fields of the wilderness, vntill there come some word from you to be told me.

29 Zadok therefore and Abiathar caried the Arke of God againe to Ierusalem, and they taried there.

30 And Dauid went vp the mount of olives, and wept as he went vp, and had his head couered, and went barefooted: and all the people that was with him, had euery man his head couered, and as they went vp, they wept.

31 Then one tolde Dauid, saying, Ahithophel is one of them that haue conspired with Abfalom: and Dauid sayd, O Lord, I pray thee, turne the counsell of Ahithophel into foolishnesse.

32 ¶ Then Dauid came to the top of the mount where he worshipped God: and beholde, Hushai the Archite came against him with his coat torn, and hauing rath vpon his head.

33 Vnto whom Dauid sayd, If thou grieu with me, thou shalt be a burthen vnto me.

34 But if thou returne to the cite, and say vnto Abfalom, I will be thy seruant, O king (as I haue bene in time past thy fathers seruant, so will I now be thy seruant) then thou mayest bring me the counsell of Ahithophel to nought.

35 And hath thou not there with thee Zadok and Abiathar the Priests? therefore whatsoever thou shalt heare out of the kings house, thou shalt shew to Zadok and Abiathar the Priests.

36 Beholde, there are with them their two sonnes: Ahimaaz Zadoks sonne, and Jonathan Abiathars sonne: by them also shall ye send mee euery thing that ye can heare.

37 So Hushai Dauids friend went into the cite: and Abfalom came into Ierusalem.

CHAP. XVI.

1 The fellowship of Ziba. 5 Shimei curseth Dauid. 16 Hushai counsell to Abfalom. 21 The counsell of Ahithophel for the concubines.

WHEN Dauid was a litle past the top of the hill, beholde, Ziba the seruant of Mephibosheth met him with a couple of asses saddled, and vpon them two hundred cakes of bread, and an hundred bunches of raisins, and an hundred of || dried figs, and a bottle of wine.

2 And the king said vnto Ziba, What meanest thou by these? And Ziba said, They be asses for the kings household to ride on, and bread and dried figs for the young men to eat, and wine, that the faint may drinke in the wilderness.

3 And the king said, But where is thy masters sonne? Then Ziba answered the king, Behold, he remaineth in Ierusalem: for he said, This day shall the house of Israel restore mee the kingdome of my father.

4 Then sayd the king to Ziba, Behold, chine

are all that pertained vnto Mephibosheth. And Ziba sayd, I beseech thee, let me finde grace in thy sight, my lord, O king.

5 ¶ And when king Dauid came to Bahurim, behold, thence came out a man of the familie of the house of Saul, named Shimei, the sonne of Gera: and he came out and cursed.

6 And hee cast stones at Dauid, and at all the seruants of king Dauid: and all the people, and all the men of warre were on his right hand, and on his left.

7 And thus said Shimei when he cursed, Come forth, come forth thou traitour, and wicked man.

8 The Lord hath brought vpon thee all the blood of the house of Saul, in whose stead thou hast reigned: and the Lord hath deliuered thy kingdome into the hand of Abfalom thy sonne: and beholde, thou art taken in thy wickednesse, because thou art a murtherer.

9 Then said Abiathar the sonne of Zeruiah vnto the king, Why doest thou this dead dog curse my lord the king? let mee goe, I pray thee, and take away his head.

10 ¶ But the king sayd, What haue I to doe with you, yee sonnes of Zeruiah? for hee curseth euery man because the Lord hath bidden him curse Dauid: who dare then say? Wherefore hast thou done so?

11 And Dauid sayd to Abiathar, and to all his seruants, Beholde, my sonne which came out of mine owne bowels, seeketh my life: then how much more now may this sonne of Iemini? Suffer him to curse: for the Lord hath bidden him.

12 It may bee that the Lord will looke on || mine affliction, and sde me good for his cursing this day.

13 And as Dauid and his men went by the way, Shimei went by the side of the mountaine ouer against him, and cursed as hee went, and threw stones against him, and cast dust.

14 Then came the king and all the people that were with him weary, and refreshed themselves there.

15 ¶ And Abfalom, and all the people the men of Israel, came to Ierusalem, and Abithophel with him.

16 And when Hushai the Archite, Dauids friend, was come vnto Abfalom, Hushai said vnto Abfalom, ¶ God saue the King, God saue the King.

17 Then Abfalom sayd to Hushai, Is this thy kindnesse to thy friend? Why wentest thou not with thy friend?

18 Hushai then answered vnto Abfalom, Nay, but whom the Lord, and this people, and all the men of Israel chuse, his will I be, and with him will I dwell.

19 And if moreover, vnto whom shall I doe seruice? not to his sonne? as I serued before thy father, so will I before thee.

20 ¶ Then spake Abfalom to Ahithophel, Giue counsell what we shall doe.

21 And Ahithophel sayd vnto Abfalom, Go in to thy fathers concubines, which hee hath left to keepe the house: and when all Israel shall heare that thou art abhorred of thy father, the hands of all that are with thee, shall be strong.

22 So they spread Abfalom a tent vpon the top of the house, and Abfalom went in to his fathers concubines in the sight of all Israel.

† Ebr. J. we slip.

c Which was a cite in the tribe of Benjamin.

d That is round about him.

† Ebr. man of blood, † Ebr. man of Beniamin.

e Reproaching him, as though by his moans libberty and might were flying.

* 1 Sam. 24. 15, and chap. 5. 8.

f Dauid felt that this was the iudgement of God for his sinne, and cheerefully humbled himselfe to his rod.

g Or, my seuerer, g Meaning, that the Lord will send comfort to him, when they are oppressed.

h To wit, as Dauid is.

† Ebr. let the king live.

i Meaning Dauid.

† Ebr. the second time.

k Suspecting the change of the kingdome, & so his owne worst row, bee ynto such counsell as might most hinder his fathers reconciliation, and also declare to the people that Abfalom was in highest audacity.

1 It was so effected for the sake thereof.

23 And the counsell of Abithophel which he counselled in those dayes, was like as one had asked 1 counsell at the oracle of God: so was all the counsell of Abithophel both with Dauid and with Abfalom.

CHAP. XVII.

7 Abithophels counsell is overthrowen by Hushai. 14 The Lord had so ordered. 19 The Priests sonnes are hidde in the well. 22 Dauid gaue oer Jordan. 23 Abithophel hangeh himselfe. 27 They bring victuals to Dauid.

a The wicked are so greedy to execute their malice, that they leaue none o' cation, that may further the same.

b Meaning Dauid.

† Ebr was right in the eyes of Abfalom.

† Ebr who is in his mouth.

¶ Or giuen such counsell.

c Hushai sheweth himselfe faithful to Dauid in that he representeth this wicked counsell and purpose.

¶ Or say all night.

† Ebr, haue a breach, or waite.

† Ebr, meth.

¶ Or we will campe against him.

¶ Or commanded.

d That counsell which seemed good at the first to Abfalom, ver. 14.

e For by this counsell of Hushai, he went to the battle, where he was destroyed.

Moreouer, Abithophel said to Abfalom, 2 Let me chuse out now twelue thousand men, and I will vp and follow after Dauid this night,

2 And I will come vpon him: for he is weary, and weake handed: so I will feare him, and all the people that are with him shal flee, and I will smite the king onely.

3 And I will bring againe all the people vnto thee, and when all shal returne, (the man whom thou seekest being slaine) all the people shal bee in peace.

4 And the saying 1 pleased Abfalom wel, and all the Elders of Israel.

5 Then said Abithophel, Call now Hushai the Archite also, and let vs heare likewise 1 what he saith.

6 So when Hushai came to Abfalom, Abfalom spake vnto him, saying, Abithophel hath 11 spoken thus: shal we do after his saying, or not? tell thou.

7 Hushai then answered vnto Abfalom, The counsell that Abithophel hath giuen, is not 1 good at this time.

8 For, said Hushai, thou knowest thy father, and his men, that they bee strong men, and are chafed in minde as a beere robbed of her whelps in the field: also thy father is a valiant warrior, and will not 1 lodge with the people.

9 Behold, hee is hid now in some caue, or in some place: and though some of them be overthrowen at the first, yet the people shal heare, and say, The people that follow Abfalom, 1 be overthrowen.

10 Then he also that is valiant, whose heart is as the heart of a lion, shal 1 shrinke and faint: for all Israel knoweth that thy father is valiant, and they which be with him, shal rout men.

11 Therefore my counsell is, that all Israel be gathered vnto thee, from Dan euen to Beer-sheba as the sand of the sea in number, and 1 that thou go to barteil in thine owne person.

12 So shal we come vpon him in some place, where we shall find him, and 1 we will vpon him as the dew falleth on the ground: and of all the men that are with him, wee will not leaue him one.

13 Moreover, if he be gotten into a citie, then shal all the men of Israel bring ropes to that citie, and we will draw it into the ruer, vntill there be nor one small stone found there.

14 ¶ Then Abfalom and all the men of Israel said, The counsell of Hushai the Archite, is better then the counsell of Abithophel: for the Lord had 1 determined to destroy the 4 good counsell of Abithophel, that the Lord might 1 bring euil vpon Abfalom.

15 Then said Hushai vnto Zadok and to Abiathar the Priests, Of this and that manner did Abithophel and the Elders of Israel counsell Abfalom: and thus and thus haue I counselled.

16 Nowe therefore send quickly, and shew

Dauid, saying, Tarie not this night in the fields of the wilderness, but rather get thee 1 ouer, lest the King be deuoured, and all the people that are with him.

17 ¶ Now Jonathan and Ahimaaz abode by 1 En-rogel: (for they might not becom to come into the citie) and a maid went, and told 8 them, and they went and shewed king Dauid.

18 Neuertheless, a yong man saw them, and tolde it to Abfalom. Therefore they both departed quickly, and came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 And the wife 1 tooke and spred a covering ouer the welles mouth, and spread ground corne thereon, that the thing should not be knowne.

20 And when Abfaloms seruants came to the wife into the house, they said, Where is Ahimaaz and Jonathan? And the woman answered them, They be gone ouer the 1 brooke of water. And when they had sought them, and could not finde them, they returned to Ierusalem.

21 And assoone as they were departed, the other came out of the well, and went 1 and tolde king Dauid, and said vnto him, Vp, and get you quickly ouer the water: for 1 such counsell hath Abithophel giuen against you.

22 Then Dauid arose, and all the people that were with him, and they went ouer Iorden 1 vntill the dawning of the day, so that there lacked not one of them, that was not come ouer Iorden.

23 ¶ Nowe when Abithophel saw that his counsell was not followed, he faded his affe, and arose, and he went home vnto his citie, and put his household in order, and 1 hanged himselfe, and died, and was buried in his fathers graue.

24 ¶ Then Dauid came to Mahanaim. And Abfalom passed ouer Iorden, hee, and all the men of Israel with him.

25 And Abfalom made Amasai captain of the hoste in the stead of Ioab: which Amasai was a mans sonne named Ithra, an Israelite, that went in to Abigail the daughter of 1 Nahash, sister to Zeruah Iobas mother.

26 So Abfalom and Israel pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Nahash out of Rabbah of the children of Ammon, and Machir the sonne of Ammiel out of Lo-debar, and Barzilai the Gileadite out of Rogel

28 1 Brought beds, and bafens, and earthen vessels, and wheat, and barley, and floure, and parched corne, and beanes, and lentiles, and parched corne.

29 And they brought honie, and butter, and sheepe, and cheefe of kine, for Dauid, and for the people that were with him, to eat: for they said, The people is hungry, and weary, and thirstie in the wilderness.

CHAP. XVIII.

2 Dauid diuideth his armie into three parts. 33 Abfalom is hanged, slaine, and cast into a pit. 33 Dauid lamenteth the death of Abfalom.

Then Dauid 1 numbred the people that were with him, and set ouer them captaines of thousands, and captaines of hundreds.

2 And Dauid sent forth the third part of the people vnder the hand of Ioab, and the third part

f That is Ierusalem.

¶ Or, and so forth.

¶ Meaning the messenger from their house.

b That is, the death of the woman who hid them.

c That is, the death of the woman who hid them.

d The children of the women, now they have a justitie.

e That is, the children of the women, now they have a justitie.

f To wit, the sonne of the woman who hid them.

g They were all night, and by morning had all their company gathered out.

h That is, the example of the woman who hid them.

i God will not grace any one who is so wicked.

j That is, the children of the women, now they have a justitie.

k Who was called Ithra.

l That is, the children of the women, now they have a justitie.

m That is, the children of the women, now they have a justitie.

n That is, the children of the women, now they have a justitie.

o That is, the children of the women, now they have a justitie.

p That is, the children of the women, now they have a justitie.

q That is, the children of the women, now they have a justitie.

r That is, the children of the women, now they have a justitie.

s That is, the children of the women, now they have a justitie.

t That is, the children of the women, now they have a justitie.

u That is, the children of the women, now they have a justitie.

part vnder the hand of Abisai Iobas brother the sonne of Zeruiah: and the other third part vnder the hand of Ittai the Gittite. And the King sayd vnto the people, I will go with you my selfe also.

3 But the people answered, Thou shalt not go forthfor if we flee away, they will not regard vs, neither will they passe for vs, though halfe of vs were flaine: but thou art now worth ten thousand of vs: therefore now it is better that thou succour vs out of the citie.

4 Then the King sayd vnto them, What seemeth you best, that will I doe. So the king stood by the gate side, and all the people came out by hundreds and by thousands.

5 And the king commaunded Iobab and Abisai, & Ittai, saying, *Enuente* the yong man Abalom gently for my sake. And all the people heard when the king gaue all the captaines charge concerning Abalom.

6 So the people went out into the fildes to meete Ihsai, and the battell was in the wood of Ephraim:

7 Where the people of Israell were flaine before the seruants of Dauid: so there was a great slaughter that day, *even* of twenty thousand.

8 For the battell was scattered ouer all the country: and the wood deuoured much more people that day then did the sword.

9 Now Abalom met the seruants of Dauid, and Abalom rode vpon a mule, and the mule came vnder a great thicke oke: & his head caught hold of the oke, and he was taken vp betweene the heauen and the earth: and the mule that was vnder him went away.

10 And one that saw it, told Iobab, saying, Behold, I saw Abalom hanged in an oke.

11 Then Iobab sayd vnto the man that tolde him, And thou hast indeede seene? why then diddest not thou there smite him to the ground, and I would haue giuen thee ten *shekels* of siluer, and a girle?

12 Then the man sayd vnto Iobab, Though I should receiue a thousand *shekels* of siluer in mine hand, yet would I not lay mine hand vpon the kings sonne: for in our hearing the king charged thee, and Abisai, and Ittai, saying, Beware lest any touch the yong man Abalom.

13 If I had done it, it had bene the danger of my life: for nothing can bee hid from the king: yea, thou thy selfe wouldest haue bene against me.

14 Then sayd Iobab, I will not thus tarie with thee. And he tooke three darts in his hand, and thrust them through Abalom, while he was yet aliue in the middes of the oke.

15 And ren seruants that bare Iobas armour, compassed about and smote Abalom, and slew him.

16 Then Iobab blew the trumpet, and the people returned from pursuing after Israell: for Iobab held backe the people.

17 And they tooke Abalom, and cast him into a great *pit* in the wood, and layd a mightie great heape of stones vpon him: and all Israell fled euery one to his tent.

18 Now Abalom in his life time had taken and reared him vp a pillar, which is in the kings dale: for he said, I haue no sonne to keepe my name in remembrance: and hee called the pillar after his owne name, and it is called vnto this day Abalom place.

19 Then said Ahimaz the sonne of Zadok, I pray thee, let me runne and beare the king tidings that the Lord hath delivered him out of the hand of his enemies.

20 And Iobab said vnto him, Thou shalt not be the messenger to day, but thou shalt beare tidings another time, but to day thou shalt beare none: for the kings sonne is dead.

21 Then said Iobab to Cush, Go tell the king, what thou hast seene. And Cush bowed himselfe vnto Iobab, and ranne.

22 Then said Ahimaz the sonne of Zadok againe to Iobab, What, I pray thee, if I also run after Cush? and Iobab said, Wherefore now wilt thou runne my sonne, seeing that thou hast no tidings to bring?

23 Yet what if I runne? Then hee sayd vnto him, Runne. So Ahimaz ranne by the way of the plaine, and ouerwent Cush.

24 Now Dauid gate betweene the two gates. And the watchman went to the top of the gate vpon the wall, and lift vp his eyes, and sawe, and beheld a man came running alone.

25 And the watchman cried, and told the king. And the king said, If he be alone, I hee bringeth tidings. And he came apace, and drew neere.

26 And the watchman saw another man running, and the watchman called vnto the porter, and said, Behold, another man runneth alone. And the king said, He also bringeth tidings.

27 And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaz the sonne of Zadok. Then the king said, Hee is a good man, and commeth with good tidings.

28 And Ahimaz called, and sayd vnto the king, Peace be with thee: and hee fell downe to the earth vpon his face before the king and said, Blessed be the Lord thy God, who hath shut vp the men that lift vp their hands against my lord the king.

29 And the king said, Is the yong man Abalom safe? And Ahimaz answered, When Iobab sent the Kings seruants, and me thy seruant, I saw a great tumult, but I knew not what.

30 And the king sayd vnto him, Turne aside, and stand here: so he turned aside and stood still.

31 And behold, Cush came, and Cush said, Tidings, my lord the king: for the Lord hath delivered thee this day out of the hand of all that rose against thee.

32 Then the king said vnto Cush, Is the yong man Abalom safe? And Cush answered, The enemics of my lord the King, and all that rise against thee to doe thee hurt, bee as that yong man is.

33 And the king was moored, and went vp to the chamber ouer the gate, and wept: and as he went, thus he said, O my sonne Abalom, my sonne, my sonne Abalom: would God I had died for thee, O Abalom, my sonne, my sonne.

CHAP. XIX.

1 Iobab encourageth the king. 8 Dauid is comforted. 23 Shimei is pardoned. 24 Absalom beareth mereth the king. 39 Barzillai departeth. 41 Absalom flourisheth with Idubab.

And it was told Iobab, Behold the king weepeth and mourneth for Abalom.

2 Therefore the victory of that day was turned into mourning to all the people: for the people heard say that day, The King forweeth for his sonne.

† Ebr. iudged.

g For Iobab bare a good opinion to Ahimaz: and doubted how Dauid would take the report of Abalom's death.

h Hee stode in the gate of the citie of Maloniam.

† Ebr. tidings are in his mouth.

† Ebr. I feather running.

i He had had experience of his fidelity, Chap. 17. 25.

† Ebr. delivered up.

k To wit Cush, who was an Ethiopian.

† Ebr. tidings is brought.

l Because he considered both the indignement of God against his sinne, and could not otherwise hide his fatherly affection toward his sonne.

¶ Or by stealth.

a As they doe that
murder.

b At Mahanaim.

¶ Or, persecutes.

¶ Else, heret rights in
shine eyes.
¶ Or so the heart
of thy servants.

c Where the most
secret of the peo-
ple haunted.

d Every one bla-
med another, and
struck who should
first bring him
home.

e That they should
reprove the negli-
gence of the El-
ders, (see) g the
people were so
forward.

f By this pollicie
David thought
by winning of
the captain he
should haue the
hearts of all the
people.

g Which had be-
fore crucified him,
Chap. 16. 9.

¶ Chap. 15. 2.

¶ Chap. 16. 15.
h For in his ad-
versitie he was
his most cruell ene-
mie, and now in
his prosperitie,
seeketh by flatter-
ie to creep into
favour.

3 And the people went that day into the city secretly, as people confounded hide themselves when they flee in battell.

4 So the King a hid his face, and the King cried with a loud voice, My sonne Abalom, Abalom my sonne, my sonne.

5 ¶ Then Ioab came into the b house to the King, and said, Thou hast shamed this day the faces of all thy seruants, which this day haue faued thy life, and the liues of thy sonnes, and of thy daughters, and the liues of thy wiuues, & the liues of thy concubines,

6 In that thou louest thine enemies, and hatest thy friends : for thou hast declared this day, that thou regardest neither thei princes nor seruants: therefore this day I perceiue, that if Abalom had liued, and we all had died this day, that then it would haue pleased thee well.

7 Nowe therefore vp, come out, and speake comfortably vnto thy seruants: for I sweare by the Lord, except thou come out, thou wilt not tarry one man with thee this night: and that will be worse vnto thee then all the euill that fell on thee from thy youth hitherto.

8 Then the king arose, and sate in the c gate: and they told vnto all the people, saying, Behold, the king doeth sit in the gate: and all the people came before the king: for Israel had fled euery man to his tent.

9 ¶ Then all the people were at d strife throughout all the tribes of Israel, saying, The king faued vs out of the hand of our enemy, and hee deliuered vs out of the hand of the Philistims, and now he is fled out of the land for Abalom.

10 And Abalom whom we anointed ouer vs, is dead in battell: therefore why are ye so slow to bring the king againe?

11 But King Dauid sent to Zadok and to Abiathar the e Priests, saying, speake vnto the Elders of Iudah, & say, Why are ye behind to bring the king againe to his house, (for the saying of all Israel is come vnto the king, euen to his house)

12 Ye are my brethren: my bones and my flesh are ye: wherefore then are ye the last that bring the king againe?

13 Alfo say ye to Amasai, Art thou not my bone and my flesh? God doe so to me and more also, if thou be not captaine of the host to me for euer in the f roome of Ioab.

14 So hee bowed the hearts of all the men of Iudah, as of one man: therefore they sent to the king, saying, Returne thou with all thy seruants.

15 ¶ So the king returned, and came to Iorden. And Iudah came to Gilgal, and to goe to meete the king, and to conduct him ouer Iorden.

16 ¶ And 8 Shimei the sonne of Gera, a sonne of Iemithi, which was of Bahurim, a halsted and came downe with the men of Iudah to meet king Dauid,

17 And a thousand men of Benjamin with him, and 9 Ziba the seruant of the house of Saul, and his fiftene sonnes and twenty seruants with him: and they went ouer Iorden before the king.

18 And there went ouer a boare to carie ouer the kings household, and to do him pleasure. Then Shimei the sonne of Gera fell before the king, when he was come ouer Iorden,

19 And said vnto the king, Let not my lord impute wickednesse vnto me, nor remember the thing that thy seruant did wickedly when my lord the king departed ouer of Ierusalem, that

the king should take it to his heart.

20 For thy seruant doeth knowe, that I haue done amisse: therefore behold, I haue the first this day of all the house of i Ioseph that am come to goe doe downe to meete my lord the king.

21 But Abiathar the sonne of Zeruiah answered, and sayd, Shall not Shimei die for this, because hee cursed the Lords anointed?

22 And Dauid said, What haue I to doe with you, ye sonnes of Zeruiah, that this day ye should be aduersaries vnto me? shall there any man die this day in Israel? for doe not I know that I am this day king ouer Israel?

23 Therefore the king said vnto Shimei, Thou shalt not die, and the king sware vnto him.

24 ¶ And Mephibosheth the sonne of Saul came downe to meete the king, and had neither washed his feete, nor dressed his beard, nor washed his clothes from the time the king departed, vntill he returned in peace.

25 And when he was come to Ierusalem, and met the king, the king said vnto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord the king, my seruant deceiued me: for thy seruant said, I would haue mine asse falled to ride thereon, for to goe with the king, because thy seruant is lame.

27 And he hath accused thy seruant vnto my lord the king: but my lord the king is as an Angel of God: doe there thy pleasure.

28 For all my fathers house were dead men before my lord the king, yet diddest thou set thy seruant among them that did eate at thine owne table: what right therefore haue I yet to cry any more vnto the king?

29 And the king said vnto him, Why speakest thou any more of thy matters? I haue said, Thou, and Ziba diuide the o lands.

30 And Mephibosheth sayde vnto the king, Yea, let him take all, seeing my lord the king is come home in peace.

31 ¶ Then Barzillai the Gileadite came down from Rogelim, and went ouer Iorden with the king, to conduct him ouer Iorden.

32 Now Barzillai was a very aged man, euen fourescore yeere olde, and he had prouided the king of sustenance, while he lay at Mahanaim: for he was a man of very great substance.

33 And the king sayde vnto Barzillai, Come ouer with me, and I will feede thee with me in Ierusalem.

34 And Barzillai said vnto the king, ¶ Howe long haue I to liue, that I should goe vp with the king to Ierusalem?

35 I am this day fourescore yeere olde: and can I discerne betweene good and euill? Hath thy seruant any table in that I eat, or in that I drinke? Can I heare any more the voice of singing men and women? wherefore then should thy seruant bee any more a b burthen vnto my lord the king?

36 Thy seruant will goe a litle way ouer Iorden with the king, and why will the king recompense it me with such a reward?

37 I pray thee, let thy seruant turne backe againe, that I may die in mine owne citie, and be buried in the graue of my father, and of my mother: but behold thy seruant 9 Chimham, let him goe with my lord the king, and doe it him what shall please thee.

38 And the king answered, Chimham shall go with

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with me, and I will doe to him that thou shalt be content with: and whatsoever thou shalt require of me, that will I doe for thee.

39 So all the people went ouer Iorden: and the king passed ouer: and the king killed Barzilai, and he blessed him, and hee returned vnto his owne place.

40 ¶ Then the king went to Gilgal, & Chiniham went with him, and all the people of Iudah conducted the king, and also halfe the people of Israel.

41 And behold, all the men of Israel came to the king, and sayd vnto the king, Why haue our bretheren the men of Iudah stolen thee away, and haue brought the king and his household, and all Dauids men with him ouer Iorden?

42 And all the men of Iudah answered the men of Israel. Because the king is neere of kinne to vs: and wherfore now be ye angry for this matter? haue we eaten of the kings *cost*, or haue we taken any bribes?

43 And the men of Israel answered the men of Iudah, and sayd, We haue ten parts in the King, and haue also more right to Dauid then ye: Why then did ye despise vs, that our aduise should not be first had in restoring our King? And the words of the men of Iudah were fiercer then the wordes of the men of Israel.

CHAP. XX.

1 Sheba rapeth Israel against Dauid. 10 Ioab killeth Amafatraitroufly. 22 The head of Sheba is deliuered to Ioab. 23 Dauids chief officers.

¶ Then there was come a thither a wicked man (named Sheba the sonne of Bichri, a man of Iemini) and he blew the trumpet, and sayd, We haue no part in Dauid, neither haue we inheritance in the sonne of Ithai: euery man to his tents, O Israel.

2 So euery man of Israel went from Dauid and followed Sheba the sonne of Bichri: but the men of Iudah cleaued fast vnto their King, from Iorden euen to Ierusalem.

3 When Dauid then came to his house to Ierusalem, the King tooke the ten women his concubines, that he had left behind him to keepe the house, and put them in ward, and fed them, but lay no more with them: but they were enclosed vnto the day of their death liuing in widowhood.

4 ¶ Then sayd the King to Amasa, Assemble me the men of Iudah within three dayes, and bee thou here present.

5 So Amasa went to assemble Iudah, but hee taried longer then the time which hee had appointed him.

6 Then Dauid sayd to Abisai, Now shall Sheba the sonne of Bichri doe vs more harme then did Absalom: take thou therefore thy lords seruants and follow after him, lest he get him waled cities, and escape vs.

7 And there went out after him Iobabs men, and the Cherethites and the Pelethites, and all the mighty men: and they departed out of Ierusalem, to follow after Sheba the sonne of Bichri.

8 When they were at the great stone, which is in Gibeon, Amasa went before them, and Iobabs garment that he had put on, was girded vnto him, and vpon it was a sword girded, which hanged on his loynes in the sheath, and as he went, it vsed to fall out.

9 And Ioab sayde to Amasa, Art thou in

health, my brother? and Ioab tooke Amasa by the beard with the right hand to kisse him.

10 But Amasa tooke no heede to the sword that was in Iobabs hand: for therewith he smote him in the side, and shed out his bowels to the ground, and he smote him not the second time: so he died. then Ioab and Abisai his brother followed after Sheba the sonne of Bichri.

11 And one of Iobabs mens stood by him, and sayd, Hee that fauoureth Ioab, and he that is of Dauids part, let him goe after Ioab.

12 And Amasa wallowed in blood in the mids of the way: and when the man saw that all the people stood still, he remoued Amasa out of the way into the field, and cast a cloth vpon him, because hee saw that euery one that came by him, stood still.

13 ¶ When he was remoued out of the way, euery man went after Ioab, to follow after Sheba the sonne of Bichri.

14 And hee went through all the tribes of Israel vnto Bel, and Bethmaachah and all places of Berim: and they gathered together, and went also after him.

15 So they came, and besieged him in Abel, neere to Bethmaachah, and they cast vp a mount against the citie, and the people thereof stood on the ramper, & all the people that was with Ioab, destroyed and cast downe the wall.

16 Then cried a wife woman out of the city, Heare, heare, I pray you, say vnto Ioab, Come thou hither, that I may speake with thee.

17 And when he came neere vnto her, the woman said, Art thou Ioab? And he answered, Yea. And she said to him, Heare the wordes of thine handmayd. And he answered, I doe heare.

18 Then the spake thus, I they spake in the old time, saying, They should aske of Abel: and so they haue continued.

19 I am one of them that are peaceable, and faithful in Israel: and thou goest about to destroy a city, and a mother in Israel: why wilt thou deuoure the inheritance of the Lord?

20 And Ioab answered, and sayd, God forbid, God forbid it me, that I should deuoure or destroy it.

21 The matter is not so, but a man of mount Ephraim (Sheba the son of Bichri by name) hath liue vp his hand against the King, & them against Dauid: deliuer vs him onely, & I wil depart from the city. And the woman said vnto Ioab, Behold, his head shall be throwen to thee ouer the wall.

22 Then the woman went vnto all the people with her wisedome, and they cut off the head of Sheba the son of Bichri, and cast it to Ioab: then he blew the trumpet, and they retred from the city, euery man to his tent: and Ioab returned to Ierusalem vnto the King.

23 ¶ Then Ioab was ouer all the hoste of Israel, and Beniah the sonne of Iehoiada ouer the Cherethites, and ouer the Pelethites,

24 And Adoram ouer the tribute, and Tosaphat the sonne of Ahilud the Recorder,

25 And Sheia was Scribe, and Zadok and Abiathar the Priests.

26 And also Ira the Iairite was a chief about Dauid.

CHAP. XXI.

1 Three deare yeres. 9 The vengeance of the fumes of Saul lieth on his iuan fumes, which are burned. 15 Four great battels, which Dauid had against the Philistines.

¶ Eliezer peace.

¶ Eliezer doubted not his frack.

¶ Hee fled by Amasa at Iobabs appointment.

¶ Vnto the citie Ab. Iobabs was neere to Bethmaachah.

¶ That he went about to ouerthrow it.

¶ She sheweth that the olde citie was not to destroy a citie. before peace was offered, Deut. 20. 10, 11.

¶ She speaketh in the name of the citie.

¶ Hearing his fault told him, hee gaue place to reason, and required: woechy him that was author of the treason.

¶ Eliezer, they were scattered.

¶ Chap. 16.

o Either in dignitie, or familiarity.

Then

13 At the brightness of his presence^b the coles of fire were kindled.

14 The Lord thundred from heauen, and the most High gaue his voyce.

15 He shot arrows also, and scattered them: to wit, lightning, and destroyed them.

16 The channells also of the sea appeared, *euē* the foundations of the world were discouered by the rebuking of the Lord, and at the blast of the breath of his nostrils.

17 Hee sent from aboue, and tooke mee: hee drew me out of many waters.

18 Hee deliuered me from my strong enemy, and from them that hated me: for they were too strong for me.

19 They ^h prevented me in the day of my calamity, but the Lord was my stay,

20 And brought me forth into a large place: he deliuered me, because he fauoured me.

21 The Lord rewarded mee according to my righteousness: according to the purenesse of mine hands he recompensed me.

22 For I kept the wayes of the Lord, and did not ^u wickedly against my God.

23 For all his Lawes were before me, and his statutes, I departed not therefrom.

24 I was vpriight also toward him, and haue kept me from my wickednesse.

25 Therefore the Lord did reward mee according to my righteousness, according to my purenesse before his eyes.

26 With the godly thou wilt shewe thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.

27 With the pure thou wilt shew thy selfe pure, and with the ⁿ froward thou wilt shew thy selfe froward.

28 Thus thou wilt saue the poore people: but thine eyes are vpon the haughty, to humble them.

29 Surely thou art my light, O Lord: and the Lord wilt lighten my darkenesse.

30 For by thee haue I broken thorow an host, and by my God haue I leaped ouer a wall.

31 The way of God is ^e vncorrupt: the word of the Lord is tried in the fire: he is a shield to all that trust in him.

32 For who is God besides the Lord? and who is mighty, *saue* our God?

33 God is my strength in battell, and maketh my way vpright.

34 He maketh my feete like ^p hindes feete, and hath set me vpon mine high places.

35 He teacheth mine hands to fight, so that a bowe ^g of brasse is broken with mine armes.

36 Thou hast also giuen me the shield of thy saluation, and thy louing kindenesse hath caused me to increase.

37 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

38 I haue pursued mine enemies, and destroyed them, and haue not turned againe vntill I had consumed them.

39 Yea, I haue consumed them and thrust them thorow, and they shall not arise, but shall fall vnder my feet.

40 For thou hast ^g girded mee with power to battell, and them that arose against me, hast thou subdued vnder me.

41 And thou hast giuen me the necks of mine enemies, that I might destroy them that hate me.

42 They looked about, but there was none to saue them, *euē* vnto the ^r Lord, but hee answered them not.

43 Then did I beate them as small as the dust of the earth: I did treade them flat as the clay of the streete, and did spread them abroad.

44 Thou hast also deliuered me from the contentions of my ^p people: thou hast preferred me to bee the head ouer nations: the people which I knew not, do serue me.

45 Strangers shall be in subiection to me: as soone as they heare, they shall obey me.

46 Strangers shall shrink away, and feare in their priuy chambers.

47 Let the Lorde liue, ^u and blessed bee my strength: and God, *euē* the force of my saluation be exalted.

48 It is God that giueth me power to reuenge me, and subdue the people vnder me.

49 And rescueth me from mine enemies: (thou also hast lift me vp from them that rose against me, thou hast deliuered me from the euill man.)

50 Therefore I will praye thee, O Lord, among the ⁿ nations, and will sing vnto thy Name)

51 He is the tower of saluation for thy King, and sheweth mercy to his anoynted, *euē* to Dauid, and to his seed ^r for euer.

CHAP. XXIII.

¹ The last words of Dauid. ² The wicked shall be plucked up as thowes. ³ The names and facts of his mighty men. ⁴ His distressed water, and would not drinke it.

T Hese also be the ² last words of Dauid, Dauid the sonne of Ithai faith, euen the man who was set vp on high, the Anoynted of the God of Iakob, and the sweet singer of Israel faith,

1 The Spirit of the Lord spake by me, and his word was in my ^b tongue.

2 The God of Israel spake to me, the strength of Israel sayd, *Thou shalt* beare rule ouer men, being iust, and ruling in the feare of God.

3 Euen as the morning light when the sunne riseth, the morning, I say, without clouds, *so shall mine house be*, and not as the ^c grassie of the earth ^u by the bright raine.

4 For so shall not mine house be with God: for he hath made with mee an euerlasting covenant, perfect in all points, and sure: therefore all mine health and whole desire ^u, that hee will not make it ^d grow so.

5 But the wicked *shall be* euery one as thornes thrust away, because they cannot be taken with hands.

6 But the man that shall touch them, must be defended with yron, or with the shaft of a spear: and they shall bee burnt with fire in the same place.

7 These *bee* the names of the mighty men whom Dauid had. Hee that sate in the seate of wildome, being chiefe of the princes, was Adino of Ezri, he slew eight hundred at one time.

8 And after him was ^r Eleazar the sonne of Dodo, the sonne of Ahohi, one of the three worthies with Dauid, when they ^u defied the Philistims gathered there to battell, when the men of Israel were ^t gone vp.

9 He arose and smote the Philistims, vntill his hand was weary, and his hande glaued vnto the sworde: and the Lorde gaue great victorie the same day, and the people returned after him.

^r The wicked in their necessity are compelled to see to God, but tis too late.

^c Meaning of the lewes, who conspired against mee.

^t Not willingly obeying me, but dissemblingly.

^u Let him shew his power, that he is the gouernour of all the world.

^r Rom. 15.9.

^r Chap. 7.13.

^a Which he spake after that he had made the Palmes.

^b Meaning, he spake nothing but by the motion of Gods Spirit.

^c Which groweth quickly, and lasteth soone.

^d But the multiplying of thorns can in a few dayes according to his promise.

^e As one of the Kings counsellors.

^r 1. Chron. 11.33.24

^u Or, assailed with danger of their liues.

^t Meaning fled from the battell, &c. By a crumpe which came off vpon his hand and braine.

^h Heracknowl. d. geth that Go^d was the author of his victories, who gaue him strength.

^a Their wickednesse is cause that they seemeth to loye thy word, not mercy.

^b The manner that God vnto to succore his people faith.

^g He vnto extraordinary merces to make me win with strong holds.

* 1 Chron. 11. 27.

him onely to spoyle.

11 After him was Shammah the sonne of Agge the Hararite: for the Philistims assembled at a towne, where was a piece of a field full of lentils, and the people fled from the Philistims.

12 But he stood in the middles of the field, and defended it, and slew the Philistims: so the Lord gave great victory.

13 Afterward three of the thirty captaines went downe, and came to Dauid in the hauest time vnto the caue of Adullam, and the hoste of the Philistims pitched in the valley of Rephaim.

14 And Dauid was then in an holde, and the garison of the Philistims was then in Beth-lehem.

15 And Dauid longed, and said, Oh, that one would giue me to drinke of the water of the well of Beth-lehem, which is by the gate.

16 Then the three mighty brake into the host of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, & tooke and brought it to Dauid, who would not drinke thereof, but powred it for an offering vnto the Lord.

17 And sayd, O Lord, be it farre from me, that I should do this. Is not this the blood of the men that went in iopardie of their liues? therefore he would not drinke it. These things did these three mighty men.

18 ¶ And Abishai the brother of Ioab, the sonne of Zeruiah, was chief among the three, and hee lifted vp his speare against three hundreth, and slew them, and hee had the name among the three.

19 For he was most excellent of the three, and was their captaine, but hee attained not vnto the first three.

20 And Benaiah the sonne of Iehoiada the sonne of a valiant man, which had done many acts, and was of Kabzeel, slew two strong men of Moab: he went downe also, and slew a lion in the mids of a pit in the time of snow.

21 And he slew an Egyptian a man of great stature, & the Egyptian had a speare in his hand: but he went down to him with a staffe, and plucked the speare out of the Egyptians hande, and slew him with his owne speare.

22 These things did Benaiah the sonne of Iehoiada, and had the name among the three worthies.

23 He was honourable among thirty, but he attained not to the first three: and Dauid made him of his counsell.

24 ¶ Asahel the brother of Ioab was one of the thirtie: Elhanan the sonne of Dodo of Beth-lehem:

25 Shammah the Harodite: Elikai the Harodite:

26 Helez the Palitite: Ira the sonne of Ikkeish the Tekoite:

27 Abiezer the Anethothite: Mebunnai the Hufathite:

28 Zalmon an Ahohite: Maharai the Netophathite:

29 Heleb the sonne of Baanah a Netophathite: Ittai the sonne of Ribai of Gibeath of the children of Benjamin:

30 Benaiah the Pirathonite: Hiddai the ruler of Gaath:

31 Abi-albon the Arbathite: Azmaueh the Barhumite:

32 Elihahab the Shazalbonite: of the sonnes of Iafnon, Iobathan:

33 Shammah the Hararite: Ahiam the sonne of Sharar the Hararite:

34 Eliphelet the sonne of Ahasbi, the sonne of Maachathi: Eliam the sonne of Ahitophel the Gilonite:

35 Hezrai the Carmelite: Paarai the Arbite:

36 Igal the sonne of Nathan of Zobah: Bani the Gadite:

37 Zelek the Ammonite: Naharai the Beerothite: the armour bearer of Ioab the sonne of Zeruiah:

38 Ira the Ithrite: Gareb the Ithrite:

39 Uriah the Hittite, thirty and seuen in all.

C H A P. XXIII.

1 Dauid causeth the people to be numbered. 2 He repenteth, and chooseth to fall into Gods handes. 3 Seuen thousand and seuen hundred men.

And the wrath of the Lord was againe kindled against Israel, and hee moued Dauid against them, in that he said, Go, number Israel and Iudah.

2 For the King sayd to Ioab the captaine of the hoste, which was with him, Go speedily now through all the tribes of Israel, from Dan euen to Beer-sheba, and number ye the people, that I may know the number of the people.

3 And Ioab sayd vnto the King, The Lord thy God increase the people an hundreth fold now then they be, & that the eyes of my lord the King may see it: but why doth my lord the King desire this thing?

4 Notwithstanding the Kings word prevailed against Ioab and against the captaines of the hoste: therefore Ioab and the captaines of the hoste went out from the presence of the King to number the people of Israel.

5 ¶ And they passed ouer Iordan, and pitched in Aroer at the right side of the citie that is in the mids of the valley of Gad, and toward Iazer.

6 Then they came to Gilead, and to Talmim-hodshi, so they came to Dan Iaan, and so about to Zidon,

7 And came to the fortresse of Tyrus, and to all the cities of the Huites and of the Canaanites, and went toward the South of Iudah, euen to Beer-sheba.

8 ¶ So when they had gone about all the land, they returned to Ierusalem at the end of nine moneths and twenty daies.

9 ¶ And Ioab deliuered the number & summe of the people vnto the King: and there were in Israel eight hundreth thousand strong men that drew swords, and the men of Iudah were sixe hundreth thousand men.

10 Then Dauids heart smote him, after that he had numbered the people, and Dauid said vnto the Lord, I haue sinned exceedingly in that I haue done: therefore now, Lord, I beseech thee, take away the trespass of thy seruants: for I haue done very foolishly.

11 ¶ And when Dauid was vp in the morning, the word of the Lord came vnto the prophet Gad Dauids seer, saying,

12 Goe, and say vnto Dauid, Thus saith the Lord, I offer thee three things, chuse thee which of them I shall do vnto thee.

13 So Gad came to Dauid, and shewed him, and sayd vnto him, Wilt thou that seven yeeres famine come vpon thee in thy lande, or wilt thou

Who hath neither respect to man nor to seew, when he will thinke his power.

Being overcome with wearines and thirst.

Briding his affection, and also desiring God not to be offended for his strait enigma.

* 1 Chron. 11. 20.

Elber slain.

Or, 1600.

Or, a comely man. 1 Which was as big as a weaver became, 1 Chron. 11. 23.

He was more valiant then the 30. shot folow, and not so valiant as the five before.

* 1 Chron. 11. 27. Or, Pelonite.

Diuers of these had two names, as appeareth 1 Chron. 11. and also many more are there mentioned.

Of these countie, and helped to reduce Ierusalem, and his kingdom.

Afterward hee was plagued with mine, 1 Chron. 11. 23. b The Lord moved Ierusalem, 1 Chron. 11. 23.

Because hee did this to trye his power, and to see if hee would be faithful to the Lord, who was his Lord, and to see if hee would be faithful to the Lord.

Or, 1600. Or, 1600. Or, 1600. Or, 1600.

Or, 1600.

According to the number of the people, 1 Chron. 11. 23.

Concluding to draw down the inhabitants, 1 Chron. 11. 23.

When Gad appeared to Dauid, and to him, 1 Chron. 11. 23.

For the word of the Lord came vnto the prophet Gad Dauids seer, saying,

Go, and say vnto Dauid, Thus saith the Lord, I offer thee three things, chuse thee which of them I shall do vnto thee.

So Gad came to Dauid, and shewed him, and sayd vnto him, Wilt thou that seven yeeres famine come vpon thee in thy lande, or wilt thou

thou see three moneths before thine enemies, they following thee, or that there be three daies pestilence in thy land? now aduise thee, and see, what answer I shall giue him that sent me.

14 ¶ And Dauid said vnto Gad, I am in a wonderful strait: let vs fall now into the hand of the Lord (for his mercies are great) and let mee not fall into the hand of man.

15 So the Lord sent a pestilence in Israel from the morning euen to the time appointed: and there died of the people from Dan enen to Beer-sheba seuentie thousand men.

16 And when the Angel stretched out his hand vpon Ierusalem to destroy it, the Lord repented of the euill, and said to the Angel, that destroyed the people, It is sufficient, I holde nowe thine hand. And the Angel of the Lord was by the threshing place of Araunah the Iebusite.

17 And Dauid spake vnto the Lord (when he saw the Angel that smote the people) and said, Behold, I haue sinned, yea, I haue done wickedly: but these sheepe, what haue they done? let thine hand, I pray thee, be against mee and against my fathers house.

18 ¶ So Gad came the same day to Dauid, and said vnto him, Go vp, reare an altar vnto the Lord in the threshing floore of Araunah the Iebusite.

19 And Dauid (according to the saying of

Gad) went vp, as the Lord had commanded.

20 And Araunah looked, and saw the king and his seruants comming towards him, and Araunah went out, and bowed himself before the king on his face to the ground.

21 And¹ Araunah said, Wherefore is my lord the king come to his seruants? Then Dauid answered, To buy the threshing floore of thee for to build an altar vnto the Lord, that the plague may cease from the people.

22 Then Araunah sayd vnto Dauid, Let my lord the King take and offer what seemeth him good in his eyes: behold the oxen for the burnt offering, and charrets, and the instruments of the oxen for wood.

23 (All these things did Araunah as a king giue vnto the king: and Araunah sayd vnto the King, The Lord thy God be fauorable vnto thee)

24 Then the King said vnto Araunah, Not so, but I will buy it of thee at a price, and will not offer burnt offering vnto the Lord my God of that which doth cost me nothing. So Dauid bought the threshing floore, and the oxen for fiftie shekels of siluer.

25 And Dauid built there an altar vnto the Lord, & offered burnt offerings and peace offerings, and the Lord was appeased toward the land, and the plague ceased from Israel.

I Called also Ornan. Chro. 2. 17.

23 That is abundantly for as some write, he was King of Ierusalem before Dauid was the tower.

23 Some write that euen 7 tribe gave roughly 600 or that afterward he bought as much as came to 500 shekels, 1. Chro. 2. 15

THE FIRST BOOKE OF

THE KINGS.

THE ARGUMENT.

Because the children of God should looke for no continuall rest and quietnesse in this world, the holy Ghost setteth before our eyes in this booke the varietie and change of things, which came to the people of Iffrael from the death of Dauid, Salomon, and the rest of the Kings, vnto the death of Ahab, declaring how that flourishing kingdoms, except they be preserved by Gods protection, who then fauoureth them when his word is truly set forth, vertue esteemed, and concord maintained fall to decay and come to nought: as appeareth by the diuiding of the kingdome vnder Roboam, and Ieroboam, which before were but all one people, & now by the iust punishment of God were made two, whereof Iudah and Benjamin came to Roboam, and this was called the kingdome of Iudah: and the other ten tribes held with Ieroboam, and this was called the kingdome of Iffrael. The King of Iudah had his throne in Ierusalem, and the king of Iffrael in Samaria, after it was built by Amri Ahab's father. And because our Sauour Christ according to the flesh should come of the stocke of Dauid, the genealogie of the Kings of Iudah is here described, from Salomon to Ioram the sonne of Iosaphat, who reigned ouer Iudah in Ierusalem, as Ahab did ouer Iffrael in Samaria.

CHAP. I.

1 Michay keepeth Dauid in his extreme age 5 Adonijah vsurpeth the kingdome. 30 Salomon is anointed king. 30 Adonijah fleeth to the altar.



Nowe when King Dauid was 70 olde and stricken in yeeres, they couered him with clothes; but no heate came vnto him.

2 Wherefore his seruants sayd vnto him, Let there bee sought for my lord the king a young virgin, and let her stand before the king, and cherish him: and let her lie in thy bosome, that my lord the king may get heate.

3 So they sought for a faire yong mayd throughout all the coasts of Iffrael, & found one Abisag a Shunammite, & brought her to the king.

4 And the maid was exceeding faire, and cherished the king, and ministered to him, but the king knew her not.

5 ¶ Then Adonijah the sonne of Haggith, exalted himselfe, saying, I will be king. And he gat

him charrets and horsemen, and 400 men to run before him.

6 And his father would not displease him fro his childhood, to say, Why hast thou done so? And hee was a very goodly man, and his mother bare him next after Absalom.

7 And hee tooke counsell of Ioab the sonne of Zeruiah, and of Abiathar the Priest: and they helped forward Adonijah.

8 But Zadok the Priest, and Benaiah the son of Iehoiada, and Nathan the Prophet, and Shimei, and Rei, and the men of might, which were with Dauid, were not with Adonijah.

9 Then Adonijah sacrificed sheepe and oxen, and fat cattell by the stone of Zoheleth, which is by Beth-el, and called all his brethren the kings sonnes, and all the men of Iudah the kings seruants.

10 But Nathan the Prophet, and Benaiah, and the mighty men, and Salomon his brother hee called not.

11 Wherefore

d Reade 2 Sam. 15. 1.

1 Ebr. dayes.

2 Ebr. his words were with Ioab.

3 They took his part and followed him.

10 Or, the feasthouse.

11 For the Cherethier and Pelethites.

from the one side of the countrey to the other.

1 Sam. 15. 12.

The Lord spake to the temple, because he had chosen it to build his Temple there.

Dauid saw not the best cause why God plagued the people and there was no other kindred to Gods command as the only cause of the plague.

1 He was about 70 years old, 2 Sam. 1. 1. 2 He his surname was was the way with Isaac.

3 Or, his kin.

4 Which city was in the tribe of Iudah, 2 Sam. 15. 18.

* 2 Sam. 3. 4.

g For Adonijah will destroy thee and thy sonne, if he reigne,

h By declaring such things, as may further the same.

i The king being worse with age, could not attend to the affairs of the realme, and so Adonijah had many practices which kept it from the king.

k And so put to death as wicked traitors.

l Acknowledging him to be the true and worthy King appointed of God, as the figure of his Christ.

† For, hee the King A. Amias line.

m Meaning, that he ought in such affaires entre, prife nothing except he had consulted with the Lord.

n Moved by the Spirit of God so to doe, because hee forelaw that Salomon should be the figure of Christ.

11 Wherefore Nathan spake vnto Bath-sheba the mother of Salomon, saying, Haft thou not heard that Adonijah the sonne * of Haggith doth reigne, and Dauid our lord knoweth it not ?

12 Now therefore come, and I will now giue thee counsell, how to saue thine owne life, and the life of thy sonne Salomon.

13 Goe, and get thee in vnto King Dauid, and say vnto him, Diddst thou not my lord, O King, sweare vnto thine handmaid, saying, Assuredly, Salomon thy sonne shall reigne after me, and hee shall sit vpon my throne ? why is then Adonijah King ?

14 Behold, while thou yet talkest there with the King, I also will come in after thee, and ^h confirme thy words.

15 ¶ So Bath sheba went in vnto the King into the chamber, and the king was very olde, and Abishag the Shunammite ministred vnto the King.

16 And Bath-sheba bowed and made obeysance vnto the king. And the king sayd, What is thy matter ?

17 And she answered him, My Lord, thou swearst by the Lord thy God vnto thine handmaide, saying, Assuredly Salomon thy sonne shall reigne after me, and he shall sit vpon my throne.

18 And behold, now ⁱ Adonijah King, and now my Lord, O King, thou knowest it it not.

19 And he hath offered many oxen, and fat cattell, and sheepe, and hath called al the sonnes of the King, and Abiathar the Priest, and Ioab the Captaine of the hoste : but Salomon thy seruant hath hee not bidden.

20 And thou, my lord, O King, knowest that the eyes of all Israel are on thee, that thou shouldest tell them, who should sit on the throne of my lord the King after him.

21 For els when my lord the King shall sleepe with his fathers, I and my sonne Salomon shall be reputed ^k vile.

22 And lo, while she yet talked with the king, Nathan also the Prophet came in.

23 And they told the King, saying, Beholde, Nathan the Prophet. And when he was come in to the King, hee made obeysance before the king vpon his face ^l to the ground.

24 And Nathan said, My lord, O King, hast thou said, Adonijah shall reigne after me, and he shall sit vpon my throne ?

25 For hee is gone downe this day, and hath slaine many oxen, and fat cattell, and sheepe, and hath called al the Kings sonnes, and the captaines of the hoste, and Abiathar the Priest: and behold, they eate and drinke before him, and say, † God saue King Adonijah.

26 But mee thy seruant, and Zadok the Priest, and Benaiah the sonne of Iehoiada, and thy seruant Salomon hath hee not called.

27 Is this thing done by my lord the King, and thou hast not shewed it vnto thy ^m seruant, who should sit on the throne of my lord the King after him ?

28 ¶ Then King Dauid answered, and said, Cal me Bath-sheba. And she came into the Kings presence, and stood before the King.

29 And the King sware, saying, As the Lord lieth, who hath redeemed my soule out of all aduersities,

30 That as I ⁿ sware vnto thee by the Lord God of Israel, saying, Assuredly Salomon thy

sonne shall reigne after me, and hee shall sit vpon my throne in my place, so will I certainly doe this day.

31 Then Bath-sheba bowed her face to the earth, and did reuerence vnto the King, and said, God saue my lord king Dauid for euer.

32 ¶ And king Dauid said, call me Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada. And they came before the King.

33 Then the King said vnto them, Take with you the seruants of your lord, and cause Salomon my sonne to ride vpon mine owne mule, and cary him downe to Gihon.

34 And let Zadok the Priest and Nathan the Prophet anyoyn him there King ouer Israel, and blow ye the trumpet, and say, God saue King Salomon.

35 Then come vp after him, that he may come and sit vpon my throne: and hee shall bee King in my stead: for I haue † appointed him to be prince ouer Israel and ouer Iudah.

36 Then Benaiah the sonne of Iehoiada answered the King, and said, So bee it, and the Lord God of my lord the King † ratifie it.

37 As the Lord hath bene with my lord the king, so be he with Salomon, and exalt his throne about the throne of my lord king Dauid.

38 So Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites went downe and caused Salomon to ride vpon king Dauids mule, and brought him to Gihon.

39 And Zadok the Priest tooke an horne of Poyl out of the Tabernacle, and anyointed Salomon: and they blew the trumpet, and all the people said, God saue king Salomon.

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioy, so that the earth † rang with the found of them.

41 ¶ And Adonijah and all the ghesstes that were with him, heard it : (and they had made an end of eating) and when Ioab heard the found of the trumpet, he said, What meaneth this noise and vprone in the city ?

42 And as he yet spake, behold, Ionathan the sonne of Abiathar the Priest came: and Adonijah sayd, Come in : for thou art † a worthy man, and bringest good tidings.

43 And Ionathan answered, and sayd to Adonijah, Verely our lord king Dauid hath made Salomon king.

44 And the king hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites, and they haue caused him to ride vpon the kings mule.

45 And Zadok the Priest, & Nathan the Prophet haue anyointed him king in Gihon, and they are gone vp from thence with ioy, and the city is moued : this is the noyse that ye haue heard.

46 And Salomon also sitteth on the throne of the kingdom.

47 And moreover the kings seruants came to blesse our lord king Dauid, saying, God make the name of Salomon more famous then thy Name, and exalt his throne about thy throne : therefore the king worshipped vpon the bed,

48 And thus sayd the king also, Blessed bee the Lorde God of Israel, who hath made one to sit

o Meaning, the Kings seruants and such as were his guard.

† For, common.

† For, ioy.

p Whereby they occasioned to anoint the Prince and so by the Kings death.

† For, ioy.

q Hee praised Ionathan, thinking to haue bene caused out of the wrong things contrary to the expectation, which had bene down his pride.

† For, a man of power.

† For, a man of power.

† For, a man of power.

† For, a man of power.

† For, a man of power.

† For, a man of power.

fit on my throne this day, even in my fight.

49 Then all the ghesites that were with Adonijah, were afraid, and rose vp, and went euerie man his way.

50 ¶ And Adonijah fearing the presence of Salomon, arose and went, and tooke hold of the hornes of the altar.

51 And one tolde Salomon, saying, Behold, Adonijah doeth feare King Salomon : for loe, he hath caught hold on the hornes of the altar, saying, Let King Salomon sweare vnto me this day, that he will not slay his seruant with the sword.

52 Then Salomon said, If he will shewe himselfe a worthy man, there shall not an haire of him fall to the earth, but if wickednesse be found in him, he shall die.

53 Then King Salomon sent, and they brought him from the altar, and hee came and did obedience vnto King Salomon. And Salomon sayde vnto him, Goe to thine house.

CHAP. II.

1 Dauid to shorteth Salomon, and giueth charge concerning Iobab, Barzillai, and Shimei. 10 The death of Dauid. 17 Adonijah slayeth Abishag to wife. 25 Heu Raine. 35 Zedek was placed in Abiathars house.

Then the dayes of Dauid drewe neere that hee should die, and he charged Salomon his son, saying,

2 I goe the way of all the earth : bee strong therefore, and shew thy selfe a man,

3 And take heede to the charge of the Lord thy God, to walke in his wayes, and keepe his statutes, and his commandements, and his iudgements, and his testinies, as it is written in the Law of Moses, that thou mayest prosper in all that thou doest, and in euery thing whereunto thou turnest thee,

4 That the Lorde may confirme his word which hepake vnto mee, saying, If thy sonnes take heede to their way, that they walke before me in truth, with all their hearts, and with all their soules, * † thou shalt not (said he) want one of thy posteritie vpon the throne of Israel.

5 Thou knowest also what Iobab the sonne of Zeruiah did to mee, and what he did to the two captaynes of the hostes of Israel, vnto Abner the sonne of Ner, and vnto Amasai the sonne of Iether : whom he slew, and shed blood of battell in peace, and put the blood of warre vpon his girdle that was about his loynes, & in his shooes that were on his feete.

6 Do therefore according to thy wisdom, and let thou not his hoarie head goe downe to the grane in peace.

7 But shewe kindnesse vnto the sonnes of Barzillai the Gileadite, and let them be among them that este at thy table : for so they came to me when I fled from Abisalom thy brother.

8 ¶ And beholde, with thee is Shimei the sonne of Gera, the sonne of Iemini, of Bahurim, which cursed mee with an horrible curse in the day when I went to Mahanaim : but he came downe to meete me at Iorden, and I ware to him by the Lord, saying, * I will not slay thee with the sword.

9 But thou shalt not count him innocent : for thou art a wise man, and knowest what thou oughtest to doe vnto him : therefore thou shalt cause his hoarie head to goe downe to the grane with blood.

10 So * Dauid slept with his fathers, and was buried in the cite of Dauid.

11 And the dayes which Dauid * reigned vpon Israel, were fortie yeeres : seuen yeeres reigned he in Hebron, and thirty and three yeeres reigned he in Ierusalem.

12 ¶ Then sate Salomon vpon the throne of Dauid his father, and his kingdome was established mightily.

13 And Adonijah the sonne of Haggith came to Bath-sheba the mother of Salomon : and theee sayd, * Commett thou peaceably ? and hee sayd, Yea.

14 He sayd moreover, I haue a sute vnto thee. And he said, Say on.

15 Then he said, Thou knowest that the kingdome was mine, and that all Israel set their faces on me, that I should reigne : howbeit the kingdome is turned away, and is my brethers : for it came to him by the Lord.

16 Now therefore I aske thee one request, trouble me not. And he said vnto him, Say on.

17 And he said, Speake, I pray thee, vnto Salomon the King, (for he will not say thee nay) that he giue me Abishag the Shunammite to wife.

18 And Bath-sheba said, Well, I will speake for thee vnto the king.

19 ¶ Bath-sheba therefore went vnto King Salomon, to speake vnto him for Adonijah : and the king rose to meete her, and bowed himselfe vnto her, and sate downe on his throne : and hee caused a seate to be set for the kings mother, and the sate at his right hand.

20 Then she sayd, I desire a small request of thee, say me not nay. Then the king sayde vnto her, Aske on, my mother : for I will not say thee nay.

21 She said then, Let Abishag the Shunammite be giuen to Adonijah thy brother to wife.

22 But king Salomon answered and said vnto his mother, And why doest thou aske Abishag the Shunammite for Adonijah ? aske for him the kingdome also : for he is mine elder brother, and hath for him both Abiathar the Priest, and Iobab the sonne of Zeruiah.

23 Then king Salomon sware by the Lorde, saying, God doe so to me and more also, if Adonijah hath not spoken this worde against his owne life.

24 Now therefore as the Lord liueth, who hath established me, and set me on the throne of Dauid my father, who hath also made me an house, as he * promised, Adonijah shall surely die this day.

25 And king Salomon sent by the hand of Benaiah the sonne of Iehoiada, and he slayeth him that he died.

26 ¶ Then the king said vnto Abiathar the Priest, Go to Anathoth vnto thine owne field : for thou art worthy of death : but I will not this day kill thee, because thou * barest the Arke of the Lord God before : Dauid my father, and because thou hast suffered in all, wherein my father hath bene afflicted.

27 So Salomon cast out Abiathar from being Priest vnto the Lord, that he might * fulfill the words of the Lord, which he spake against the house of Eli in Shiloh.

28 ¶ Then ridings came to Iobab : (for Iobab had * turned after Adonijah : but he turned not after Abisalom) and Iobab fled vnto the Tabernacle

* 1. Sam. 1. 39. and 2. 36.

* 2. Sam. 5. 4. and 1. Chron. 19. 26, 27.

* 1. Chron. 29. 33.

b For the feared lest hee would worke treason against the King.

i In signe of their fauour and content.

† Abis. cause not my face to trouble 2. Sam. 19. 26.

k In token of reverence, and that others by his example might haue her in greater honour.

l Meaning, that if he should haue granted Abishag, which was so deere to his father, he would afterwards haue repented to the kingdome.

* 2. Sam. 7. 22, 23.

1 Or, full open him.

2 Or, possiblie, 3 Ebr. man of death.

m When he fled before Abisalom, 2. Sam. 15. 24.

* 1. Sam. 2. 31, 35.

n He tooke Adonijah away when he would haue vnto the kingdome, Chap. 1. 2.

1 With Dauid his father had hee in the house of Anathoth, as 1. Sam. 2. 23.

1 I am ready to die as all men doe.

2 He sheweth how hard a thing it is to gouerne, and that none can doe it well except hee obey God. * 2. Sam. 29. 9. 1. Sam. 15. 2.

3 Hee saith wisely.

4 And without hypocrite

* 2. Sam. 19. 18.

5 Hee saith that hee will not be out of the house.

* 1. Sam. 15. 27.

* 2. Sam. 29. 9.

6 Hee sheweth his blood in time of peace, as hee saith, and hee put the blood word into his heart.

* 2. Sam. 19. 35.

7 That is, they dealt mercifully with me.

* 1. Sam. 16. 5.

* 1. Sam. 19. 33.

8 Let him be punished with death Iobab vs. 16.

9 Let him be punished with death Iobab vs. 16.

10 Let him be punished with death Iobab vs. 16.

11 Let him be punished with death Iobab vs. 16.

12 Let him be punished with death Iobab vs. 16.

13 Let him be punished with death Iobab vs. 16.

14 Let him be punished with death Iobab vs. 16.

15 Let him be punished with death Iobab vs. 16.

16 Let him be punished with death Iobab vs. 16.

17 Let him be punished with death Iobab vs. 16.

18 Let him be punished with death Iobab vs. 16.

I know that
God had appeared
to him in a
dream.

By this example
it is apparent that
God gave promise
unto Salomon in
giving him
wisdom.

I see that the
wise child was
right both in
the law and in
the fact.

Except God
had not
indicated
the
judgement
of the
rec-
titude of
the
law
and
the
fact.

It is worthy
to be noted
that the
law
and
the
fact
are
both
in
the
law
and
the
fact.

That is, in
the
law
and
the
fact.

Not Abiathar
whom Salomon
had put from his
office. Chap. 2. 27.
but Zadok
of the
name.

2. 27. 2. 27.

15 And when Salomon awoke, behold it was a dream, and he came to Jerusalem, and stood before the Ark of the covenant of the Lord, and offered burnt offerings, and made peace offerings, and made a feast to all his servants.

16 ¶ Then came two harlots unto the king, and stood before him.

17 And the one woman said, Oh my lord, I and this woman dwell in one house, and I was delivered of a child with her in the house.

18 And the third day after that I was delivered, this woman was delivered also, and we were in the house together: no stranger was with vs in the house, save we twaine.

19 And this woman's sonne died in the night: for shee overlaid him.

20 And she arose at midnight, and tooke my sonne from my side, while thine handmaide slept, and layed him in her bosome, and layed her dead sonne in my bosome.

21 And when I rose in the morning to give my sonne sucke, behold, he was dead: and when I had well considered him in the morning, behold, it was not my sonne, whom I had borne.

22 Then the other woman said, Nay, but my sonne liueth, and thy sonne is dead. Again shee said, No, but thy sonne is dead, and mine aliv: thus they spake before the king.

23 Then said the king, Shee saith, This that liueth is my sonne, and the dead is thy sonne: and the other saith, Nay, but the dead is thy sonne, and the liuing is my sonne.

24 Then the king said, Bring me a sword: and they brought out a sword before the king.

25 And the king said, Diuide yee the liuing child in twaine, and giue the one halfe to the one, and the other halfe to the other.

26 Then spake the woman, whose the liuing child was, unto the king, for her compassion was kindled toward her sonne, and shee said, Oh my lord, giue her the liuing child, and slay him not: but the other said, Let it bee neither mine nor thine, but diuide it.

27 Then the king answered, and saide, Giue her the liuing child, and slay him not: this is his mother.

28 And all Israel heard the iudgement which the king had iudged, and they feared the king: for they saw that the wisdom of God was in him to doe iustice.

CHAP. IIII.

1 The princes and rulers vnder Salomon. 22 The purveyance for his victuals. 26 The number of his horses. 32 His houses and writings.

And king Salomon was king ouer all Israel.

2 And these were his princes, ^a Azariah the sonne of Zadok the Priest,

3 Elihoreph and Ahiah the sonnes of Shitha, Scribes, Iehoshaphat the sonne of Ahilud, the Recorder,

4 And Benaiah the sonne of Iehoiada was ouer the hostes, and Zadok & Abiathar, Priests,

5 And Azariah the sonne of Nathan was ouer the officers, & Zabud the sonne of Nathan, Priest, was the kings friend,

6 And Ahishar was ouer the household, and Adoniram the sonne of Abda was ouer the tribute,

7 ¶ And Salomon had twelue officers ouer all Israel, which provided victuals for the king &

his household: each man had a moneth in the yere to provide victuals.

8 And these are their names: the sonne of Hur in mount Ephraim:

9 The sonne of Dekar in Makaz, and in Shalabim and Beth-shehem, and ^b Elon and Beth-haan:

10 To sonne of Hefed in Aruboth, to whom pertained Shochoh, and all the land of Heph: ^c

11 The sonne of Abinadab in al the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana the sonne of Ahilud in Taanach, and Megiddo, and in all Beth shean, which is by Zartanah beneath Izreel, from Beth shean ^d to Abelmeholah, euen till beyond ouer against Tok-neam:

13 The sonne of Geber in Ramoth Gilead, & his were the townes of ^e Iair, the sonne of Manasseh, which are in Gilead, & vnder him was the region of Argob, which is in Bashan: threecore great cities with walles and barres of brasse.

14 ¶ Ahinadab the sonne of Iddo had to Mahanaim:

15 Ahimaz in Nephtali, and hee tooke Basmath the daughter of Salomon to wife:

16 Baanath the sonne of Hushai in Affer and in Aloth:

17 Iehoshaphat the sonne of Paruah in ^f Issachar:

18 Shimei the sonne of Elah in Benjamin:

19 Geber the sonne of Uri in the countrey of Gilead, the land of Sihon king of the Amorites, and of Og king of Bashan, and was officer alone in the land.

20 Iudah and Israel were many, as the sand of the sea in number, eating, drinking, and making merrie.

21 * And Salomon reigned ouer all kingdoms, from the ^g Riuer vnto the land of the Philistines, and vnto the border of Egypt, and they brought presents, & serued Salomon all the dayes of his life.

22 And Salomons victuals for one day were thirtie ^h measures of fine flour, and threecore measures of meale:

23 Ten fat oxen, and twentie oxen of the pastures, and an hundred sheepe, beside hartes, and Buckes, and bugles, and fat fowle.

24 For he ruled in all the region on the other side of the Riuer, from Tiphah euen vnto ⁱ Azrah, ouer all the ^j kings on the other side the Riuer: and he had peace round about him on euery side.

25 And Iudah and Israel dwelt without feare euery man vnder his vine, and vnder his fig-tree, from Dan, euen to Beer-sheba, all the dayes of Salomon.

26 ¶ And Salomon had ^k fourtie thousand stables of horses for his charets, and twelue thousand horsemen.

27 And these officers provided victual for king Salomon, and for all that came to king Salomons table, euery man his moneth, and they suffered to lacke nothing.

28 Early also and straw for the horses and mules, brought they vnto the place where the officers were, euery man according to his charge.

29 ¶ And God gaue Salomon wisdom, and vnderstanding exceeding much, & ^l a large heart, euen as the sand that is on the sea shore.

87. Flan in
Bris-son.

87. 30 the plains.

d Which sonnes
bare last name,
because hee took
the name of the Ca-
naanites. Num. 3. 4.

e Salomon ab-
sented not the di-
uision that Iotham
made, but diuided
it as might best
serue for his pur-
pose.

f They liued in
all peace and se-
curitie.
* Eccles. 4. 15.
g Which is Euphrates.

h Ebr. Corin.

i Or, Gaba.
b For they were
all tributaries vnto
him.

j Throughout all
Israel.
* 2. Chron. 9. 25.

* Eccles. 4. 15.
k Meaning great
vnderstanding
and able to com-
prehend all things.

To wit, the Philoſophers and Aſtronomers, which were judged moſt wiſe.

m Which for the moſt part are thought to have perliſhed in the caſtles of Babylon.
n From the theft to the lowell.

30 And Salomons wiſdome excelled the wiſdome of all the children of the ¹ Eaſt and all the wiſdome of Egypt.

31 For he was wiſer then any man : yea, then were Ethan the Ezrahite, then Heman, then Chalcol: then Darda the ſonnes of Mahol: and he was famous thoroughout all nations round about.

32 And Salomon ſpake three thouſand ^m proverbs : and his ſongs were a thouſand and five.

33 And he ſpake of trees, from the cedar tree that is in Lebanon, even vnto the ⁿ hyſſope that ſpringeth out of the wall: he ſpake alſo of beaſtes, and of fowles, and of creeping things, and of fiſhes.

34 And there came of all people to heare the wiſdome of Salomon, from all kings of the earth, which had heard of his wiſdome.

CHAP. V.

1. Hiram ſendeth to Salomon, and Salomon to him, propoſing to build the houſe of God. 2. Hee prepareth the ſtuffe for the building. 3. The number of the workemen.

1 Or, Lev.

A Nd Hiram king of Tyruſ ſent his ſervants vnto Salomon, (for hee had heard that they had annoynted him king in the roome of his father) becauſe Hiram had ever loved Dauid.

2 * Alſo Salomon ſent to Hiram, ſaying,

3 Thou knoweſt that Dauid my father could not build a houſe vnto the name of the Lord his God, for the warres which were about him on euerie ſide, vntill the Lord had put them vnder the ſoles of his feete.

4 But now the Lord my God hath giuen mee ⁿ reſt on euery ſide, ſo that there is neither aduerſarie, nor euill to reſiſt.

5 And beholde, I purpoſe to build an houſe vnto the Name of the Lord my God, as the Lord ſpake vnto Dauid my father, ſaying, Thy ſonne, whom I will ſet vpon thy throne for thee, he ſhall build an houſe vnto mine Name.

6 New therefore command, that they hew me cedar trees out of Lebanon, and my ſervants ſhall be with thy ſervants, and vnto thee will I giue the hire for thy ſervants, according to all that thou ſhalt appoint: for thou knoweſt that there are none among vs, that can hew timber like vnto the Sidonians.

7 ¶ And when * Hiram heard the wordes of Salomon, he reioyced greatly, and ſaid, Bleſſed be the Lord this day, which hath giuen vnto Dauid a wiſe ſonne out of his mightie people.

8 And Hiram ſent to Salomon, ſaying, I haue conſidered the things, for the which thou ſenteſt vnto me, and will accompliſh all thy deſire, concerning the cedar trees and ſirre trees.

9 My ſervants ſhall bring them downe from Lebanon to the ſea: and I will conuey them by ſea in rafts vnto the place that thou ſhalt ſhew mee, and will cauſe them to be diſcharged there, and thou ſhalt receive them: now thou ſhalt doe mee a pleaſure to miniſter food for my familie.

10 So Hiram gaue Salomon cedar trees and ſirre trees, ⁿ even his full deſire.

11 And Salomon gaue Hiram twentie thouſand meafures of wheat for food to his houſhold and twentie meafures of beaten oyle. Thus much gaue Salomon to Hiram yeere by yeere.

12 ¶ And the Lord gaue Salomon wiſedome as he * promiſed him. And there was peace betweene Hiram and Salomon, and they * two

made a covenant.

13 ¶ And king Salomon raifed a ſumme out of all Iſrael, and the ſumme was thirtie thouſand men :

14 Whom he ſent to Lebanon, ten thouſand a moneth by courſe: they were a moneth in Lebanon, and two moneths at home. And * Adoniram was over the ſumme.

15 And Salomon had ſeuentie thouſand that bare burdens, and foureſcore thouſand maſons in the mountaine.

16 Beſides the ¶ princes, whom Salomon appointed over the worke, ⁿ even three thouſand and three hundred, which ruled the people that wrought in the worke.

17 And the king commanded them, and they brought great ſtones and coſtly ſtones to make the foundation of the houſe, ⁿ even hewed ſtones.

18 And Salomons workemen, and the workmen of Hiram, and the maſons hewed and prepared timber and ſtones for the building of the houſe.

CHAP. VI.

1. The building of the Temple and the ſumme thereof. 2. The propoſe of the Lord to Salomon.

A Nd * In the foure hundred and foureſcore yeere (after the children of Iſrael were come out of the land of Egypt) and in the fourth yeere of the reigne of Salomon ouer Iſrael, in the moneth * Zif, (which is the ſecond moneth) he built the ⁿ houſe of the Lord.

2 And the houſe which king Salomon built for the Lord, was threeſcore cubites long, and twentie broad, and thirtie cubits high.

3 And the ¶ porch before the Temple of the houſe was twentie cubits long according to the breadth of the houſe, and ten cubits broad before the houſe.

4 And in the houſe he made windows, broad without, and narrow within.

5 And by the wall of the houſe he made galleries round about, ⁿ even by the wals of the houſe round about the Temple and the oracle, and made chambers round about.

6 The neathermoſt gallerie was five cubites broad, and the middlemoſt fixe cubites broad: and the third ſeuene cubites broad: for he made ¶ reſts round about without the houſe, that the beames ſhould not be faſtened in the walles of the houſe.

7 And when the houſe was built, it was built of ſtone perſite, before it was brought, ſo that there was neither hammer, nor axe, nor any tooke of yron heard in the houſe, while it was in building.

8 The doore of the middle ¶ chamber was in the right ſide of the houſe, and men went vp with winding ſtaires into the middlemoſt, and out of the middlemoſt into the third.

9 So hee built the ¶ houſe and finiſhed it, and ſetled the houſe, being warded with ſetling of cedar trees.

10 And hee built the galleries vpon all the wall of the houſe of fixe cubites height, and they were ioyned to the houſe with beames of cedar.

11 And the word of the Lord came to Salomon, ſaying,

12 Concerning this houſe which thou buildeſt, if thou wilt walke in mine ordinances, & execute my iudgements, & keep all my commandements,

* 2. Chron. 2. 34.

1 Or, his enemies.

a Hee deſireth that he was bound to ſet for his Gods glorie, for as much as the Lord had ſent him reſt and peace.
n. Sam. 7. 13.
2. Chron. 22. 10.

b This was his equitie, that he would not receive a benefite without ſome recompence.
c In Hiram is prefigure the vocation of the Gentiles, who ſhould be ſet to build the Spi rituall Temple.

11 Or, Hiram.

d While my ſervants are occupied about thy buſineſſe

† Mr. Coram.
1 Or, pure.

* Chap. 3. 12.
o As touching the furniture of wood and viſibles

1 Chap. 4. 6.

1 Or, maſons of the worke.

† The three wood in Gibon, which were ſet, were cutted maſons.

* 2. Chron. 2. 34.

a Which was courſe by paſſe April and part of May.
b Whereby he meant the Temp and the Oracle.
c Or the out whinge the people prepared, which was before the ſea where the ſhip were kept offering flood.
1 Or, vpon the ſea ſide.
d Where the ſpake between the Chambers, called alſo the moſt holy place.

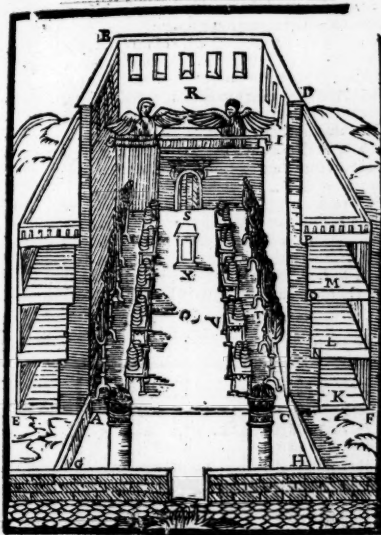
e Which was certaine ſpace coming out of the wall, which for the beames reſt vpon.

11 Or, Salomon.

† In Exod. 26. called the Tabernacle made the Temple called the houſe, and the ſetling the middle place.

1 Or, more.
h The moſt holy place.

THE TEMPLE UNCOVERED.



The casings were measured and sketched the Temple, without fitting fourth the wall that is before it, as the order of those things that are within, might be before it. A. D. The length of the Temple of threecore cubits. A. The breadth of twenty cubits within, and not measuring the thickness of its side walls. The also was the length of the porch without the Temple. C. D. The height of the Temple. E. The thickness of the wall of the Temple. F. The thickness of the Temple on three feet, South, West, and North, and were of three heights. G. H. The breadth of the porch ten cubits. J. The windows of the Temple. K. The first chimney was four cubits broad. L. The second fire, M. The third seven 20 P. The rest of the angles of the wall which is above the gate that did separate chamber from chamber. Q. The hole place where the door was. R. The door of the Temple. S. The door of the Temple. T. The top table on both sides for the seven bread. X. The increase altar.

to walke in them, then will I performe vnto thee
my promise, * which I promised to Dauid thy fa-
ther.

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

14 So Salomon built the house, and finished it,
15 And built the walles of the house within,
with boards of Cedar tree from the pauement of
the house vnto ^h the walles of the ^hieling, and
within he couered them with wood, and couered
the floore of house with planks of firre.

16. And he built twentie cubits in the sides of the house with boardes of Cedar, from the floore to the walles, and he prepared a place within it for the oracle, *even* the most holy place.

17 But the house, that is, the Temple before
was fourtie cubits long.

18 And the Cedar of the house within was
carued with || knops, and grauen with floures: all
was Cedar, so that no stone was seene.

19 ¶ Also he prepared the place of the oracle in the mids of the k^h house within, to set the Arke of the couenant of the Lord there.

20 And the place of the oracle within *was* twentie cubites long, and twentie cubites broad, and twentie cubites high : and he covered it with pure gold, and covered the altar with Cedar.

21 So Salomon covered the house within with pure golde : and hee shut the place of the oracle with chaines of golde, and covered it with gold.

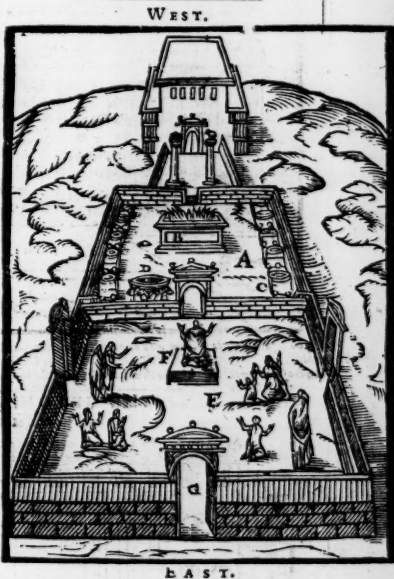
22 And hee ouerlayd all the house with gold, vntill all the house was made perfite. Also he couered the ¹ whole altar, that was before the oracle, with gold.

23 And within the oracle he made two Cherubims of || Oliue tree, ten cubits high.

24 The wing also of the one Cherub *was* five cubites; and the wing of the other Cherub *was* five cubites: from the vtmost part of *one* of his wings vnto the vtmost part of the *other* of his wings, *were* ten cubits.

25 Also the other Cherub was of ten cubits: both the Cherubims were of one measure and one life.

THE TEMPLE COVERED.



This figure represents the great court separated into three parts, whose separation was made of three orders of beamen flane, and one of eddy-boards.

A. The court of the Priests next to the porch, called the inner court, for it was nearer the Temple than was the people's. B. The altar of burnt sacrifices, which was

26 For the height of the one Cherub, *was* ten cubits, and so *was* the other Cherub.

27 And hee put the Cherubims within the inner house, * and the Cherubims stretched out their wings, so that the wing of the one touched

† Ebr. bee draw
through chains of
gold before.

1 Meaning, the altar of incense, Ex. od. 3 v. 1.

1 Or, Ping tree.

* Exod. 35:20.

Q 3 the

For the other which Moses made of beaten golde, were taken away with the other jewels by their enemies; whom God permitted divers times to overcome: them for their great finnes.

So that the fashion of the carved work might still appeare.

the one wall, and the wing of the other Cherub touched the other wall: and their other wings touched one another in the middes of the house.

28 And hee overlaid the Cherubims with golde.

29 And hee carved all the walles of the house round about with grauen figures of Cherubims and of Palme trees, and grauen flowers within and without.

30 And the floore of the house hee covered with gold within and without.

31 And in the entring of the oracle hee made two doores of Oliue tree: and the vpper post and side postes were fise square.

32 The two doores also were of Oliue tree, and hee graued them with grauing of Cherubims and Palme trees, and grauen flowers, and covered them with golde, and layd a thin golde vpon the Che-

rubims and vpon the Palme trees.

33 And so made he for the doore of the Temple, postes of Oliue tree foure square.

34 But the two doores were of fise tree, the two sides of the one doore were round, and the two sides of the other doore were round.

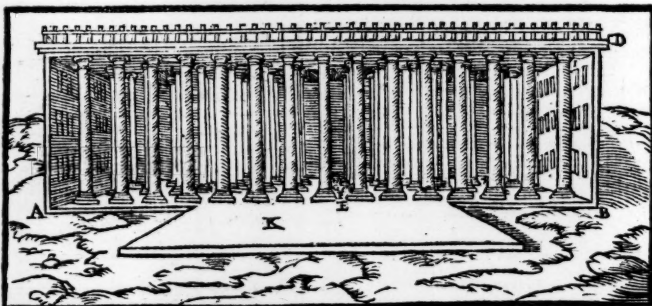
35 And hee graued Cherubims, & Palme trees, and carved flowers, and covered the carved worke with golde, finely wrought.

36 And hee built the court within with three rowes of hewed stone, and one rowe of beames of Cedar.

37 In the fourth yeere was the foundation of the house of the Lord laid in the moneth of Zif:

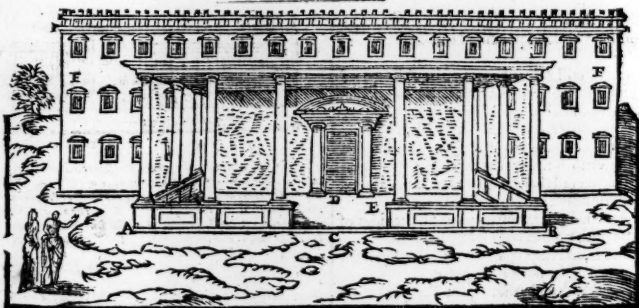
38 And in the eleventh yeere in the moneth of Bul, (which is the eight moneth) he finished the house with all the furniture thereof, and in every point: so was he seuen yeere in building it.

THE FIRST FIGURE OF THE KINGS HOVSE IN THE WOOD OF LEBANON.



This figure is made without wall or porch, shew the order of the pillars within might be seene. A B The length of an hundred cubites. B C The breadth of fiftie. B D The height of thirtie. E F G H The square rowes of pillars. I The three rowes of windowes. K The porch or gallerie before the house.

THE SECOND FIGURE OF THE SAME HOVSE.



This second figure sheweth the manner of the house without, and the porch thereof, which was fiftie cubits long. A B and thirtie broad. C D The pinnacles, E The windowes. F

CHAP. VII.

The building of the house of Salomon. 15 The excellent workmanship of Huram in the pieces which he made for the Temple.

But Salomon was building his owne house thirtee yeeres, and finished all his house.

Chap. 9. 10.
After he had built the Temple,

2 He built also an house called the forest of Lebanon, an hundred cubites long, and fiftie cubites broad, and thirtie cubites hie, vpon foure rowes of Cedar pillars: and Cedar beames were laide vpon the pillars.

3 And it was covered about with Cedar vpon the Syria: this house hee used in summer for pleasure and recreation.

For the beauty of the place and great amount of cedar trees that were in the building thereof, it was compared to mount Lebanon.

the beames, that lay on the fortie and fife pillars, fiftene in a row.

4 And the windowes were in three rowes, & window was against window in three rankes.

5 And all the doores, and the fide posts with the windowes were fouresquare, and window was ouer against window in three rankes.

6 And he made a porch of pillars fiftie cubits long, and thirtie cubits broad, and the porch was before d them, *even* before them were thirtie pillars.

7 ¶ Then he made a porch e for the throne, where he iudged, *even* a porch of iudgement, and it was filded with cedar from paument to paument.

8 And in his house where he dwelt was another hall more inward then the porch which was of the same worke. Also Salomon made an house for Pharaohs daughter (* whom he had taken to wife) like vnto this porch.

9 All these were of costly stones, hewed by measure, and sawed with sawes within and without, from the foundation vnto f the stones of an h breadth, and on the outside to the great court.

10 And the foundation was of costly stones, and great stones, *even* of stones of ten cubits, and stones of eight cubits.

11 ¶ Above also were costly stones squared by rule, and boards of cedar.

12 ¶ And the great court round about was with three rowes of hewed stones, and a row of cedar beames: h so was it to the inner court of the house of the Lord, and to the porch of the house.

13 ¶ Then king Salomon sent, and let one Hiram out of Tyrus.

14 Hee was a widowes sonne of the tribe of Naphtali, his father being a man of Tyrus, and wrought in brasse: f he was ful of wisdom, and vnderstanding, and knowledge to worke all manner of worke in brasse: who came to king Salomon, and wrought all his worke.

15 ¶ For hee cast two pillars of brasse: the height of a pillar was eightene cubits, and a threed of twelue cubites did compasse f either of the pillars.

16 And hee made two || chapters of molten brasse to set on the tops of the pillars: the height of one of the chapters was fife cubits, and the height of the other chapter was fife cubits.

17 He made grates like networke and || wrothen worke like chaines for the chapters that were on the top of the pillars, *even* seuen for the one chapter, and seuen for the other chapter.

18 So hee made the pillars and two rowes of pomegranates round about in the one grate to couer the chapters that were vpon the top. And thus did he for the other chapter.

19 And the chapters that were on the top of the pillars were after h lile worke in the porch, foure cubits.

20 And the chapters vpon the two pillars had also above, || ouer against the belly || within the networke pomegranates: for two hundred pomegranates were in the two ranks about vpon f either of the chapters.

21 And hee set vp the pillars in the porch of the Temple. And when hee had set vp the right pillar, hee called the name thereof m Iachin: and when hee had set vp the left pillar, hee called the name thereof n Boaz.

22 And vpon the top of the pillars was worke of Elies: so was the workmanship of the pillars finished.

23 ¶ And hee made a molten o sea ten cubits wide from brim to brim, round in compasse, and fife cubits high, and a line of thirtie cubits did compasse it about.

THE SEA OR GREAT CALDRON.



A B Ten cubits from one side to the other. C D The height of fife cubits. E F This vessel was in compasse thirtie cubits. G The two rowes, which compassed the vessel about, and were garnished with bulles heads, wherein were pipes to asoyd the water.

24 And vnder the brim of it were knops like wilde cucumers compassing it round about, ten in one cubic, compassing the sea f round about: and the two rowes of knops were cast, when it was molten.

25 It stood on twelue buls, three looking toward the North, and three toward the West, and three toward the South, and three toward the East: and the sea stood above vpon them, and all their hinder parts were inward.

26 It was || an handbreadth thicke, and the brim thereof was like the worke of the brim of a cup

THE FORME OF THE PILLAR.



A B The height of a pillar eightene cubits. C D The height of a pillar was fife cubits. E F The height of a pillar was fife cubits. G The height of a pillar was fife cubits. H The height of a pillar was fife cubits. I The height of a pillar was fife cubits. J The height of a pillar was fife cubits. K The height of a pillar was fife cubits. L The height of a pillar was fife cubits. M The height of a pillar was fife cubits. N The height of a pillar was fife cubits. O The height of a pillar was fife cubits. P The height of a pillar was fife cubits. Q The height of a pillar was fife cubits. R The height of a pillar was fife cubits. S The height of a pillar was fife cubits. T The height of a pillar was fife cubits. U The height of a pillar was fife cubits. V The height of a pillar was fife cubits. W The height of a pillar was fife cubits. X The height of a pillar was fife cubits. Y The height of a pillar was fife cubits. Z The height of a pillar was fife cubits.

[Or, v. m. m. l. e.]

[Or, v. m. m. l. e.]

k As was bene

comely wrought

in cilly porches.

l Or, round about

the vessel.

m Or, and.

n Or, the second.

o Which was in

the inner court

betweene the

Temple and the

oracle.

p That is, he will

stabilize, to wit, his

poonie toward

the house.

q That is, in

strength: mean-

ing the power

thereof shall

conuince.

r So called for

the hugeness of

the vessel.

2. Chron. 4. 3.

[Or, v. m. m. l. e.]

Barth and Ephraim
seeme to be both
one measure, Exe.
45. 11. every 12th
contained about
ten pottels.

cup with floures of lilies : it contained two thousand p baths.

27 ¶ And he made ten bafes of brasse, one bafe was foure cubits long, & foure cubits broad, and three cubits high.

28 ¶ And the worke of the bafes was on this manner, They had borders, and the borders were betweene the ledges :

29 And on the borders that were betweene the ledges, were lions, bulles and Cherubims : and vpon the ledges there was a bafe aboute : and beneath the lions and bulles, were additions made of thin worke.

30 And euery bafe had foure brasse wheels, and plates of brasse : and the foure corners had vnderfettlers : vnder the caldron were vnderfettlers molten at the side of euery addition.

31 And the mouth of it was within the chapter and aboute to measure by the cubite : for the mouth thereof was round, made like a bafe, and it was a cubit and halfe a cubit : and also vpon the mouth thereof were grauen wheels, whose borders were foure square, and not round.

32 And vnder the borders were foure wheels, and the axletrees of the wheels ioyned to the bafe : and the height of a wheele was a cubit, and halfe a cubit.

33 And the fashion of the wheels was like the fashion of a charet wheele, their axletrees, and their naues and their fellices, and their spokes were all molten.

34 And foure vnderfettlers were vpon the foure corners of one bafe : and the vnderfettlers thereof were of the bafe it selfe.

35 And in the toppes of the bafe was a round compass of halfe a cubit high round about : & vpon the toppes of the bafe the ledges thereof and the borders thereof were of the same.

36 And vpon the tables of the ledges thereof, and on the borders thereof hee did graue Cherubims, lions and palmertrees, on the side of euery one, and additions round about.

37 Thus made hee the ten bafes, They had all one casting, one measure, and one size.

38 ¶ Then made hee ten caldrons of brasse, one caldron contained fourtie baths : and euery caldron was foure cubits, one caldron was vpon one bafe throughout the ten bafes.

39 And he fet the bafes, fiue on the right side of the house, and fiue on the left side of the house. And he fet the sea on the right side of the house Eastward toward the South.

40 ¶ And Hiram made caldrons, and besoms, and basens, and Hiram finished all the worke that he made to king Salomon for the house of the Lord :

41 To wit, two pillars and two bowles of the chapters that were on the top of the two pillars, and two grates to couer the two bowles of the chapters which were vpon the top of the pillars,

42 And foure hundred pomegranates for the two grates, euen two rowes of pomegranates for euery grate to couer the two bowles of the chapters, that were vpon the pillars,

43 And the ten bafes, and ten caldrons vpon the bafes,

44 And the sea, and twelue buls vnder that sea, 45 And pots, and besoms and basens : and all these vessels, which Hiram made to King Salomon for the house of the Lord, were of faining brasse.

THE FORME OF THE CALDRONS.



A B The bafe whereupon stood the caldrons, which was foure cubits long, B C Foure cubits broad, A D three cubits high, E The embellishment and figure of Lions, Bulles, Cherubims, F The border of workmanship folowing to and fro, G The foure wheels which had a cubit and an halfe of height, H The foure flayes or spokes, which were vpon the bafe whereupon the Caldrons stood, I The Caldron.

46 In the plaine of Ioyden did the King cast them in clay betweene Succoth and Zaitan.

47 And Salomon left to weigh all the vessel, because of the exceeding abundance, neither could the weight of the brasse be counted.

48 So Salomon made all the vessels that pertained vnto the house of the Lord, the golden altar, and the golden table, whereon the shewbread was,

49 And the candlesticks, fiue at the right side, and fiue at the left, before the oracle of pure gold, and the flowers, and the lamps, and the snuffers of gold,

50 And the bowles, and the hooks, and the basens, and the spoones, and the asphannes of pure golde, and the hingdes of golde for the doores of the house within, euen for the most holy place, and for the doores of the house, to wit, of the Temple.

51 So was finished all the worke that king Salomon made for the house of the Lord, and Salomon brought in the things which Dauid his father had dedicated : the silver and the golde and the vessels, and layed them among the treasures of the house of the Lord.

CHAP. VIII

4 The Arke is borne into the Temple. 10 A cloud filleth the Temple. 14 The king blesseth the people.

THEN King Salomon assembled the Elders of Israel, euen all the heads of the tribes, the chiefe fathers of the children of Israel vnto him in Ierusalem, for to bring vp the Arke of the covenant of the Lord from the city of Dauid, which is Zion.

2 And all the men of Israel assembled vnto King Salomon at the feast in the moneth of Ethanim, which is the feuenth moneth.

3 And all the Elders of Israel came, and the Priests tooke the Arke.

4 They

¶ Eln. foulders.

¶ The mouth of the great bife or frame entred into the chapter, or pillar that bare vp the caldron.

¶ Oryngs.

¶ Which was called the pillar, chapter, or small bafe, wherein the caldron stood.

¶ To keep waters for the vfe of the sacrifices.

¶ To wit, of the Temple or Sanctuary.

to By this name also Hiram the king of Tyre was called.

¶ Oracles.

¶ This was according to the forme that Ioseph described, vpon Mount Ebal.

¶ Some think for the cause of such.

¶ Action.

4 They bare the Arke of the Lord, and they bare the Tabernacle of the Congregation, and all the holy vessels that were in the Tabernacle: those did the Priests and Levites bring vp.

5 And King Salomon and all the Congregation of Israel that were assembled vnto him, were with him before the Arke, offering sheepe and beeces, which could not be told, nor numbred for multitude.

6 So the Priests brought the Arke of the Covenant of the Lord vnto his place, into the oracle of the house into the most holy place, euen vnder the wings of the Cherubims.

7 For the Cherubims stretched out their wings ouer the place of the Arke, & the Cherubims couered the Arke, and the barres thereof aboue.

8 And they drew out the barres, that the endes of the barres might appeare out of the Sanctuary before the oracle, but they were not seene without: and there they are vnto this day.

9 Nothing was in the Arke: save the two tables of stone which Moyses had put there at Horeb, where the Lord made a covenant with the children of Israel, when hee brought them out of the land of Egypt.

10 And when the Priests were come out of the Sanctuary, the cloude filled the house of the Lord,

11 So that the Priests could not stand to minister, because of the cloude: for the glory of the Lord had filled the house of the Lord.

12 Then spake Salomon, The Lord said, that he would dwell in the darke cloud.

13 I have built thee an house to dwell in, an habitation for thee to abide in for euer.

14 ¶ And the King turned his face and blessed all the Congregation of Israel: for all the Congregation of Israel stood there.

15 And hee sayde, Blessed be the Lorde God of Israel, who spake with his mouth vnto Dauid my father: and hath with his hand fulfilled it, saying,

16 Since the day that I brought my people Israel out of Egypt, I chose no cite of all the tribes of Israel, to build an house that my Name might be there: but I have chosen Dauid to be ouer my people Israel.

17 And it was in the heart of Dauid my father to build an house to the Name of the Lorde God of Israel.

18 And the Lord sayd vnto Dauid my father, Whereas it was in thine heart to build an house vnto my Name, thou diddest well, that thou wast to minded:

19 Neuertheless thou shalt not build the house, but thy sonne that shall come out of thy loynes, he shall build the house vnto my Name.

20 And the Lord hath made good his word that he spake: and I am risen vp in the rourne of Dauid my father, and sit on the throne of Israel, as the Lord promised, and have built the house for the Name of the Lorde God of Israel.

21 And I have prepared therein a place for the Arke, wherein is the covenant of the Lord which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ Then Salomon stood before the altar of the Lorde in the sight of all the Congregation of Israel, and stretched out his hands toward heauen.

23 And sayd, O Lord God of Israel, there is

no God like thee in heauen aboue, or in the earth beneath, thou that keepest covenant and mercie with thy seruants that walke before thee, with all their heart,

24 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.

25 Therefore, now Lord God of Israel, keepe with thy seruant Dauid my father that thou hast promised him, saying, Thou shalt not want a man in my sight to sit vpon the throne of Israel: so that thy children take heede to their way, that they walke before me, as thou hast walked in my sight.

26 And now, O God of Israel, I pray thee, let thy word be verified, which thou spakest vnto thy seruant Dauid my father.

27 ¶ Is it true indeede that God will dwell on the earth? beholde, the heauens, and the heauens of heauens are not able to containe thee: how much more unable is this house that I have built?

28 But haue thou respect vnto the prayer of thy seruant, and to his supplication, O Lord, my God, to heare the cry & prayer which thy seruant prayeth before thee this day:

29 That thine eyes may be open toward this house, night & day, euen toward the place whereof thou hast sayd, My Name shall be there: that thou mayest hearken vnto the prayer which thy seruant prayeth in this place.

30 Heare thou therefore the supplication of thy seruant, and of thy people Israel which pray in this place, and heare thou in the place of thine habitation, euen in heauen, and when thou hearest, haue mercie.

31 ¶ When a man shall trespass against his neighbour, and he lay vpon him an oath to cause him to sweare, and if the swearer shall come before thine altar in this house,

32 Then heare thou in heauen, and doe and iudge thy seruants, that thou condemne the wicked to bring his way vpon his head, and iustifie the righteous, to giue him according to his righteousness.

33 ¶ When thy people Israel shall bee overthrown before the enemy, because they haue sinned against thee, and turne againe to thee, and confesse thy Name, and pray and make supplication vnto thee in this house,

34 Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land, which thou gavest vnto their fathers.

35 ¶ When heauen shalbe shut vp, and there shal be no raine because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and turne from their sinne, when thou dost afflict them,

36 Then heare thou in heauen, and pardon the sin of thy seruants and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon the land that thou hast giuen thy people to inherite.

37 ¶ When there shall be famine in the land, when there shal be pestilence, when there shall be blasting, mildew, grasshopper or caterpillar, when their enemies shall beseege them in the cities of their land, or any plague, or any sicknesse,

38 Then what prayer and supplication for them shalbe

h Vnkindly and without all hypocrisis.

h. (chap. 6)

i He is exulted with the admiration of Gods metics, who bring him comprehensio and Lord ouer all will become familiar with men.

2. Dou. 12. 15

Or, from

k To wit, the iudge, or neighbor. 2. Ebr. the one. That is, making knowne.

m Acknowledging thy iust iudgement, and prayer.

n So that there be a drought to destroy the fruit of the land.

† Ebr. in the land of their fathers.

e This is the Kohanim, & Num. 4. 5.

f They drew them only out to far as they might be seen for they might not pull them out altogether out, Exod. 15. 15.

g For it is like that the enemies who in pray had the Arke in their hands, to lay the rodde of Aaron and the pot with Man. 2. Ebr. 4. 36.

h. 2. Cor. 6. 5.

i He spoke according to the remembrance of words promised which was conditionally that they should come upon him.

h. 1. Sam. 8.

2. Ebr. confirmed.

g The two tables wherein the articles of the covenant were written. 2. Ebr. 6. 15.

h. 2. Sam. 8.

o For fish are
not meete to
eate ne Gods
porties.

p Hee meaneth
fish as should be
eaten from their
holines to fure
the true God.

q That this is the
true religio where
with thou wilt be
well shipped.
* Dan. 6. 10.

r Or maintaine
their right.
* 2. Chron. 6. 36.
eccles. 7. 22.
1. John 1. 3. 40.

s Or if they repent.

t Though the
Temple was the
chiefe place of
prayer, yet the
churches are the
place where
necessitie ca lyv-
on him in other
places.
1. As Daniel did,
Dan 6. 10.

u Or, purge their
wings.

v He understood
by faith that God
of enemies would
make friends vnto
them that did
conquer vnto him.

w Exod 19. 6.

shalbe made of any man or of all thy people Isra-
el, when euery one shall knowe the plague in his
owne heart, and stretch forth his hands in this
house.

39 Heare thou then in heauen, in thy dwell-
ing place, and be merciful, and doe, and giue eu-
ery man according to all his wayes, as thou know-
est his heart, (for thou only knowest the hearts
of all the children of men)

40 That they may feare thee as long as they
liue in the land, which thou gauest vnto our fa-
thers.

41 Moreouer as touching the p stranger that
is not of thy people Israel, who shall come out of
a farre countrey for thy Names sake,

42 (When they shall heare of thy great Name,
and of thy mighty hand, and of thy stretched out
arme) and shall come and pray in this house,

43 Heare thou in heauen thy dwelling place,
and doe according to all that the stranger calleth
for vnto thee: that al the people of the earth may
know thy Name, and feare thee, as do thy people
Israel: and that they may know that thy Name
is called vpon in this house which I haue built.

44 ¶ When thy people shall goe out to battel
against their enemy by the way that thou shalt
sende them, and shall pray vnto the Lorde * to-
ward the way of the citie which thou hast cho-
sen, and toward the house that I haue built for
thy Name,

45 Heare thou then in heauen their prayer and
their supplication, and I Iudge their cause.

46 If they sinne against thee, (* for there is no
man that sinneth not) and thou bee angry with
them, and deliuer them vnto the enemies, so that
they carie them away prisoners vnto the land of
the enemies, either farre or neere,

47 Yet ¶ if they turne againe vnto their heart
in the land (to the which they bee caried away
captiues) and returne and pray vnto thee in the
land of them that caried them away captiues,
saying, We haue sinned, we haue transgressed, and
done wickedly,

48 If they turne againe vnto thee with al their
heart, and with all their soule in the land of their
enemies, which led them away captiues, and pray
vnto thee toward the way of their land, which
thou gauest vnto their fathers, & toward the city
which thou hast chosen, and the house, which
I haue built for thy Name,

49 Then heare thou their prayer & their sup-
plication in heauen thy dwelling place, and I Iudge
their cause.

50 And be merciful vnto thy people that haue
sinned against thee, and vnto all their iniquities
(wherein they haue transgressed against thee) and
cause that they which led them away captiues,
may haue pitie and compassion on them:

51 For they be thy people, and thine inhe-
ritance, which thou broughtest out of Egypt from
the middes of the yron furnace.

52 Let thine eyes bee open vnto the prayer of
thy seruant, and vnto the prayer of thy people Is-
rael, to hearken vnto them, in all that they cal for
vnto thee.

53 For thou diddest separate them to thee from
among all people of the earth for an inheri-
tance, as thou saydest by the hand of Moses thy
seruant, when thou broughtest our * fathers out
of Egypt, O Lord God.

54 And when Salomon had made an ende of

praying all this * prayer and supplication vnto
the Lord, hee arose from before the altar of the
Lord, from kneeling on his knees, and stretching
of his hands to heauen,

55 And stoode and blessed all the Congrega-
tion of Israel, with a loud voyce, saying,

56 Blessed be the Lord that hath giuen rest vnto
his people Israel, according to all that he promi-
sed: there hath not failed one word of all his
good promise which he promised by the hand of
Moses his seruant.

57 The Lord our God be with vs, as he was
with our fathers, that he forsake vs not, neither
leau vs,

58 That he may * bow our hearts vnto him,
that we may walke in all his wayes, and keepe his
commandmentes, and his statutes, and his lawes,
which he commanded our fathers.

59 And these my wordes, which I haue pray-
ed before the Lord, bee neere vnto the Lord our
God day and night, that hee defend the cause of
his seruant, and the cause of his people Israel t
alwayes as the matter requireth,

60 That al the people of the earth may know,
that the Lord is God, and none other.

61 Let your heart therefore be perfitt with the
Lord our God to walke in his statutes, and to
keepe his commandmentes, as this day.

62 ¶ Then the king and all Israel with him
offered sacrifice before the Lord.

63 And Salomon offered a sacrifice of peace
offerings which he offered vnto the Lord, to wit,
two and twentie thousand beestes, and an hun-
dred, and twentie thousand sheepe: for the king
and all the children of Israel dedicated they house
of the Lord.

64 The same day did the King halowe the
middle of the court, that was before the house
of the Lord: for there hee made burnt offerings,
and the meate offerings, and the fat of the peace
offerings, because the * brazen altar that was be-
fore the Lord, was too little to receiue the burnt
offerings, and the meate offerings, and the fat of
the peace offerings.

65 And Salomon made at that time a feast and
all Israel with him, a very great Congregation,
euen from the entering in of Hamath vnto the ri-
uer of Egypt, before the Lord our God, * seven
dayes and seven dayes, euen fourteene dayes.

66 And the eighth day he sent the people away:
and they thanked the King and went vnto their
rents ioyous, and with glad heart, because of all
the goodnesse that the Lord had done for Dauid
his seruant, and for Israel his people.

CHAP. IX.

1 The Lord appeareth the second time to Salomon. 2 Salomon
giueth cities to Huram. 3 The Canaanites become tributaries.
28 He sendeth forth a manse for gold.

V Hen * Salomon had finished the building
of the house of the Lord, and the Kings
palace, and all that Salomon desired and minded
to doe.

2 Then the Lord appeared vnto Salomon
the second time, as he * appeared vnto him at
Gibeon.

3 And the Lord said vnto him, I haue heard
thy prayer and thy supplication, that thou hast
made before mee: I haue halowed this house
(which thou hast built) to * put my Name there
for euer, and mine eyes, and mine heart shall be
there perpetually.

x Salomon the
figure of Christ,
who continually
is in the midst
betweene God
and his Church.

x Hee concludeth
that man of im-
pelle is merite
to God, and that
al obedience to
Law protecteth
his merite many.

† Eke the day of
a day in his day.

* 2. Chron. 7. 4.

y Before the on-
cle where the
Ark was.

* 2. Chron. 7. 7.

z That is from
North to South
measuring all the
countrey.

a Seven dayes
the dedication,
and seuen for the
feast.
† 1. Chr. 11. 14.

* 2. Chron. 7. 14.

* Chap. 3. 5.

* Chap. 3. 9.

4 And

a When vnto
in my face
and when thy life
from the common
number of men
which follow thee
shall rise.

Psalm 7. 1. 2.
Lament 3. 1. 2.

b God declareth
that which is
in the heart
of the king
and the
counsellors
of his
kingdom.

Psalm 1. 1. 2.
The world shall
say of you
a making
thee to be
the king
of the world
and the
counsellors
of his
kingdom.

Psalm 8. 1.

Psalm.

Psalm.

Psalm 1. 1. 2.

Psalm 1. 1. 2.

Psalm 1. 1. 2.

g When for his
travels of
warre.

h They were as
bees, and paid
their labour
unto him.

4 And if thou wilt walke before me (as David thy father walked in pureness of heart and in righteousness) to doe according to all that I have commanded thee, and keepe my statutes, and my iudgements,

5 Then will I stablish the throne of thy kingdom vpon Israel for ever, as I promised to David thy father, saying, * Thou shalt not want a man vpon the throne of Israel.

6 But if yee and your children turne away from mee, and will not keepe my Commandements, and my statutes (which I have set before you) but goe and serue other gods, and worship them,

7 Then will I cut off Israel from the lande, which I have giuen them, and the house which I have hallowed * for my Name, will I cast out of my sight, & Israel shall be a * prouerbe, and a common tale among all people.

8 Then this his house shall be for euery one that passeth by it, shall be astonished, and shall say, and they shall say, * Why hath the Lord done thus vnto this land, and to this house?

9 And they shall answer, * Because they forsooke the Lord their God, which brought their fathers out of the land of Egypt, and haue taken hold vpon other gods, & haue worshipped them, and serued them, therefore hath the Lord brought vpon them all this euill.

10 * And at the end of twentie yeeres, when Salomon had builded the two houses, the house of the Lord, and the Kings palace,

11 (For the which Hiram the king of Tyrrus had brought to Salomon timber of cedar, and firre trees, and golde, and whatsoever he desired) then king Salomon gaue to Hiram twentie cities in the land of Galil.

12 And Hiram came out from Tyrrus to see the cities which Salomon had giuen him, and they pleased him not.

13 Therefore he sayd, What cities are these which thou hast giuen me, my brother? And hee called them the land of Cabul vnto this day.

14 And Hiram had sent the King 4 fixe score * talents of golde.

15 ¶ And this is the cause of the tribute why King Salomon raised tribute, to wit, to build the house of the Lord, and his owne house, and Millo, and the wall of Ierusalem, and Hazor, and Megiddo, and Gezer.

16 Pharaoh king of Egypt had come vp, and taken Gezer, and burnt it with fire, and slew the Canaanites that dwelt in the citie, and gaue it for a present vnto his daughter Salomons wife.

17 (Therefore Salomon built Gezer and Bethoron the nether,

18 And Baalath, and Tabor in the wilderness of the land,

19 And all the cities of store, that Salomon had, euen cities for charres, and cities for horsemen, and all that Salomon desired & would build in Ierusalem, and in Lebanon, and in all the land of his dominion)

20 All the people that were left of the Amorites, Hittites, Perizzites, Hiuities, and Iebusites, which were not of the children of Israel:

21 To wit, their children that were left after them in the lande whom the children of Israel were not able to destroy, those did Salomon make tributaries vnto this day.

22 But of the children of Israel did Salomon

* make no bondmen: but they were men of war and his seruants, and his princes, and his capitais, and rulers of his charres and his horsemen.

23 These were the princes of the officers, that were ouer Salomons worke: euen 12 fixe hundred and fiftie, and they ruled the people that wrought in the worke.

24 ¶ And Pharaohs daughter came vp from the city of David vnto the house which Salomon had built for her: then did he build Millo.

25 And thrise a yere did Salomon offer burnt offerings and peace offerings vpon the altar which he built vnto the Lord: and he burnt incense vpon the altar, that was before the Lord, when hee had finished the house.

26 ¶ Also king Salomon made a navy of ships in Ezreon-geber, which is beside Eloth, and the brinke of the red sea, in the land of Edom.

27 And Hiram sent with the naue, his seruants, that were mariners, and had knowledge of the sea, with the seruants of Salomon.

28 And they came to Ophir, & fet from thence 4 foure hundred and twenty talents of golde, and brought it to King Salomon.

CHAP. X.

1 The Queene of Saba cometh to heare the wisdom of Salomon. 18 His royal throne. 23 His power and magnificence.

And the * Queene of Saba hearing the fame of Salomon (concerning the Name of the Lord) came to proue him with hard questions.

2 And she came to Ierusalem with a very great traine, and camels that bare sweete odours, and golde exceeding much, and precious stones: and shee came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declared vnto her all her questions: nothing was hid from the King, which he expounded not vnto her.

4 Then the Queene of Sheba saw all Salomons wisdom, and the house that he had built,

5 And the * meate of his table, and the sitting of his seruants, and the order of his ministers, and their apparell, and his drinking vessels, and his burnt offerings, that he offered in the house of the Lord, and his was greatly astonished.

6 And shee sayd vnto the King, It was a true word that I heard in mine owne land of thy sayings, and of thy wisdom.

7 Howbeit I beleued not this report till I came, and had seene it with mine eyes: but lo, the one halfe was not tolde mee: for thou hast more wisdom and prosperitie, then I haue heard by report.

8 Happy are thy men, happy are these thy seruants, which stand euere before thee, and heare thy wisdom.

9 Blessed be the Lord thy God, which loved thee, to set thee on the throne of Israel, because the Lord loved Israel for euer, & made thee king to doe equitie and righteousness.

10 And shee gaue the King fixe score talents of golde, and of sweete odours exceeding much, and precious stones. There came no more luche abundance of sweete odours, as the Queene of Sheba gaue to King Salomon.

11 The naue also of Hiram (that caried gold from Ophir) brought likewise great plenty of * Almuggin trees from Ophir and precious stones.

12 And the King made of the Almuggin trees pillars for the house of the Lord, & for the Kings palace,

* Lament 3. 1. 2.

i The officers of Salomons worke, were divided into 120000: 10000 were the first co-20000, and the third 20000, which were 100000: 10000 were the fourth 10000, which were 100000: 10000 were the fifth 10000, which were 100000: 10000 were the sixth 10000, which were 100000: 10000 were the seventh 10000, which were 100000: 10000 were the eighth 10000, which were 100000: 10000 were the ninth 10000, which were 100000: 10000 were the tenth 10000, which were 100000: 10000 were the eleventh 10000, which were 100000: 10000 were the twelfth 10000, which were 100000: 10000 were the thirteenth 10000, which were 100000: 10000 were the fourteenth 10000, which were 100000: 10000 were the fifteenth 10000, which were 100000: 10000 were the sixteenth 10000, which were 100000: 10000 were the seventeenth 10000, which were 100000: 10000 were the eighteenth 10000, which were 100000: 10000 were the nineteenth 10000, which were 100000: 10000 were the twentieth 10000, which were 100000: 10000 were the twenty 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palace, and made harpes and psalteries for singers. There came no more such Almuggim trees, nor were any more seen vnto this day.

13 And King Salomon gaue vnto the Queene of Sheba, whatsoever she would aske, besides that, which Salomon gaue her of his kingly liberalitie: so she returned and went to her owne country, both she, and her seruants.

14 Also the weight of gold, that came to Salomon in one yeere, was fixe hundredth three score and fixe talents of gold,

15 Besides, that he had of merchant men and of the merchandises of them that folde spices, and of all the Kings of Arabia, and of the princes of the country.

16 And King Salomon made two hundredth targets of beaten golde, fixe hundredth shekels of golde went to a target:

17 And three hundredth shields of beaten gold, three pound of gold went to one shield: and the King put them in the house of the wood of Lebanon.

18 Then the King made a great throne of yuorie, and couered it with the best golde.

THE ROYAL THRONE OF SALOMON.



19 And the throne had fixe steps, and the top of the throne was round behinde, and there were fix staves on either side on the place of the throne, and two Lyons standing by the staves.

20 And there stood twelue Lyons on the fixe steps on either side: there was not the like made in any kingdome.

21 And all King Salomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde, none were of siluer: for it was nothing esteemed in the dayes of Salomon.

22 For the King had on the sea the nauie of Tharshish with the nauie of Hiram: once in three yeere came the nauie of Tharshish and brought gold and siluer, yuorie, and apes and peacocks.

23 So King Salomon exceeded all the kings of the earth both in riches and in wisdom.

24 And all the world sought to see Salomon, to heare his wisdom, which God had put in his heart.

25 And they brought euery man his present,

vessels of siluer, and vessels of gold, and rayment, and armour, and sweet odours, horses and nules, from yeere to yeere.

26 Then Salomon gathered together charres and horsemen: and he had a thousand and foure hundredth charres, and twelue thousand horsemen, whom he placed in the charret cities, and with the King at Ierusalem.

27 And the King gaue siluer in Ierusalem as stones, and gaue cedars as the wilde figtrees that grow abundantly in the plaine.

28 Also Salomon had horses brought out of Egypt, and fine linnen: the Kings merchants receiued the linnen for a price.

29 There came vp and went out of Egypt some charret worth fixe hundredth shekels of siluer: that is, one horse, an hundredth and fifty. And thus they brought horses to all the Kings of the Hittites and to the kings of Aram by their means.

CHAP. XI.

1 Salomon had a thousand wives and concubines, which bring him idolatrie. 14 His God raised vp aduersaries against him. 43 He dieth.

But King Salomon loued many outlandish women: both the daughter of Pharaoh, and the women of Moab, Ammon, Edon, Zidon, and Heth,

2 Of the nations whereof the Lord had sayd vnto the children of Israel, Go not yee into them, nor let them come in to you: for surely they will turne your hearts after their gods, to them, I say, did Salomon ioine in loue.

3 And he had seven hundredth wiues, that were princesses, and three hundredth concubines, and his wiues turned away his heart.

4 For when Salomon was old, his wiues turned his heart after other gods, so that his heart was not perfect with the Lord his God as was the heart of Dauid his father.

5 For Salomon followed Ashtaroth the god of the Zidonians, and Milcom the abomination of the Ammonites.

6 So Salomon wrought wickednesse in the sight of the Lord, but continued not to follow the Lord, as did Dauid his father.

7 Then did Salomon build an hie place for Chemosh, the abomination of Moab, in the mountaine that is ouer against Ierusalem, and vnto Molech the abomination of the children of Ammon.

8 And so did hee for all his outlandish wiues, which burnt incense and offred vnto their gods.

9 Therefore the Lord was angrie with Salomon, because hee had turned his heart from the Lord God of Israel, which had appeared vnto him twise.

10 And had given him a charge concerning this thing, that he should not follow other gods: but hee kept not that, which the Lord had commanded him.

11 Wherefore the Lord sayde vnto Salomon, Forasmuch as this is done of thee, and thou hast not kept my Couenant, and my statutes (which I commanded thee) I will surely rent thy kingdome from thee, and will giue it to thy seruant.

12 Notwithstanding in thy dayes I will not do it, because of Dauid thy father, but I will rent it out of the hand of thy sonne:

13 Howbeit I will not rent all the kingdome, but will giue one tribe to thy sonne, because of Dauid

12 br. by the hand of the King.

* Ezech. 25:9.

1 To wit, of Arabia, which for the great abundance of all things, was called Happy.

* Chap. 7. 9.

g As the chaire bowen, or places so frame vpon.

h By Tharshish is meant Cilicia, which was abundant in variety of precious things.

* Salomon.

10 For the temple of the King.

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10 For the temple of the King.

Dauid my feruant, & becaufe of Ierufalem which I haue choſen.

14 ¶ Then the Lorde ſtirred vp an aduerfary vnto Salomon, *euen* Hadad the Edomite, of the kings ^h feed, which was in Edom.

15 ¶ For when Dauid was in Edom, and Ioab the captaine of the hoſt had ſmitten all the males in Edom, and was gone vp to bury the flaine,

16 (For fixe moneths did Ioab remaine there, and all Iſraell, till hee had deſtroyed all the males in Edom)

17 Then this Hadad ^h fled, and certaine other Edomites of his fathers feruants with him, to goe into Egypt. Hadad being yet a little child.

18 And they aroſe out of Midian, and came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh king of Egypt which gaue him an houſe, and appoynted him vittales, and gaue him land.

19 So Hadad I found great fauour in the fight of Pharaoh, and he gaue him to wife the ſiſter of his owne wife, *euen* the ſiſter of Tahpenes the Queene.

20 And the ſiſter of Tahpenes bare him Genubath his ſon, whom Tahpenes weaned in Pharaohs houſe: and Genubath was in Pharaohs houſe among the ſonnes of Pharaoh.

21 And when Hadad heard in Egypt that Dauid ſlept with his fathers, and that Ioab the captaine of the hoſt was dead, Hadad ſayd to Pharaoh, Let me depart, that I may go to mine owne country.

22 But Pharaoh ſaid vnto him, What haſt thou lacked with mee, that thou wouldeſt thus go to thine owne country? And he answered, Nothing, but in any wife let me go.

23 ¶ And God ſtirred him vp *another* aduerfary, Rezon the ſon of Eliada, which ^m fled from his lord Hadadezer king of Zobah.

24 And he gathered men vnto him, and had bene captaine ouer the company, when Dauid ſlew them. And they went to Damafcus, and dwelt there, ⁿ and they made him king in Damafcus.

25 Therefore was he an aduerfary to Iſraell all the dayes of Salomon: beſides the euil that Hadad did, he alſo abhorred Iſraell, and reigned ouer Aram.

26 ¶ And Ieroboam the ſonne of Nebat an Ephraithite of Zereda Salomons feruant (whoſe mother was called Zerah a widow) liſt vp his hand againſt the king.

27 And this was the cauſe that hee liſt vp his hand againſt the king, *When* Salomon built Millo, he repaired the broken places of the city of Dauid his father.

28 And this man Ieroboam was a man of ſtrength and courage, and Salomon ſeeing that the young man was meeke for the worke, he made him ^o ouerſeer of all the labour of the houſe of Iſeoph.

29 And at that time, when Ieroboam went out of Ierufalem, the Prophet Ahiah the ſhilonite found him in the way, hauing a new garment on him, and they two were alone in the field

30 Then Ahiah caught the new garment that was on him, and rent it in twelue pieces,

31 And ſaid to Ieroboam, Take vnto thee ten pieces: for thus ſaith the Lord God of Iſraell, Beholde, I will rent the kingdome out of the hands of Salomon, and will giue ten tribes to thee.

32 But hee ſhall haue one tribe for my feruant

Dauids ſake, and for Ierufalem the citie, which I haue choſen out of all the tribes of Iſraell,

33 Becauſe they haue forſaken mee, and haue worſhipped Aſhtaroth the god of the Zidonians, and Chemoth the god of the Meabites, and Milcom the god of the Ammonites, and haue not walked in my wayes (to ldo right in mine eyes, & my ſtatutes, & my lawes) as *did* Dauid his father.

34 But I will not take the whole kingdome out of his hand: for I will make him prince all his life long for Dauid my feruants ſake, whom I haue choſen, *and* who kept my commandements and my ſtatutes.

35 ¶ But I will take the kingdome out of his ſonnes hand, and will giue it vnto thee, *euen* the ten tribes.

36 And vnto his ſonne will I giue one tribe, that Dauid my feruant may haue a ^q light alway before mee in Ierufalem the citie, which I haue choſen mee, to put my Name there.

37 And I will take thee, and thou ſhalt reigne, ^r *euen* as thine heart deſireth, and ſhalt bee king ouer Iſraell.

38 And if thou hearken vnto all that I command thee, & wilt walke in my wayes, and doe right in my fight, to keepe my ſtatutes and my commandements as Dauid my feruant did, then will I be with thee, and build thee a ſure houſe, as I built vnto Dauid, and will giue Iſraell vnto thee:

39 And I will ^s for this afflict the ſeede of Dauid, ^t but not for euer.

40 ¶ Salomon fought therefore to kill Ieroboam, and Ieroboam aroſe, and fled into Egypt vnto ſhiſhak king of Egypt, and was in Egypt vntill the death of Salomon.

41 And the reſt of the words of Salomon, and all that he did, & his wiſdomes, are not written in the booke of the acts of Salomon?

42 The time that Salomon reigned in Ierufalem ouer all Iſraell was ^u fourtie yeere.

43 And Salomon ſlept with his fathers, and was buried in the citie of Dauid his father: and Rehoboam his ſonne reigned in his ſtead.

CHAP. XII.

1 Rehoboam ſucceedeth Salomon. 8 He reſuſciteth the counſell of the Ancients. 20 Ieroboam reigueth ouer Iſraell. 21 God commandeth Rehoboam not to fight. 28 Ieroboam maketh golden calves.

And Rehoboam went to Shechem: for all Iſraell were come to Shechẽ, to make him king.

2 And when Ieroboam the ſonne of Nebat heard of it (who was yet in Egypt) whether Ieroboam had fled from king Salomon, and ^h dwelt in Egypt.)

3 Then they ſent and called him: and Ieroboam and all the Congregation of Iſraell came and ſpake vnto Rehoboam, ſaying,

4 Thy father made ouer yoke grieuous: now therefore make thou the grieuous feruente of thy father, and his fore yoke which hee put vpon vs, ⁱ lighter, and we will ſerue thee.

5 And he ſaid vnto them, Depart yet for three dayes, then come againe to me. And the people departed.

6 And king Rehoboam tooke counſell with the old men that ^j had ſtood before Salomon his father, while hee yet liued, and ſayde, What counſell giue ye, that I may make anſwere to this people?

7 And they ſpake vnto him, ſaying, If thou be a ^k ſeruant vnto this people this day, & ſerue them,

10r, to do that ſhal be pleaſing me.

* Chap. 12. 15.

q He hath reſp'd vnto the Meſſiah, which ſhould be the bright ſtarre that ſhould ſhine thorow all the world. 1 Peter in all that thy ſoule.

r For this idolatry that Salomon had committed. f For the whole ſpiritual kingdome was ſeſſed in Meſſiah.

u Which booke as it is thought, was loſt in their captiuitie. * 2 Chron 30.

* 2 Chron. 10. 3.

* Chap. 11. 40. 10r, yet hee from Egipt.

* Chap. 4. 7.

a Oppreſſe vs not with ſo great charges, which we are not able to ſuſtaine.

10r, had bene of his ancient counſellers. b They ſhewed him that there was no way to win the peoples enmity: to grant them their ſuſt petition.

h Of the king of Edom ſaith. * 2 Sam 8. 14. i Of the Edomites.

k The God reſerued this to ſerue as a ſcourge to puniſh his people for their iniquities.

l God brought him to honor: that his power might be made able to conquer his enemies againſt Salomons benefit.

m 2 Sam 8. 1. n When Dauid had diſcomfited Hadadezer and his army.

o Towin, the man whoſe hee had gaſtred vnto him.

* 2 Chron 12. 4.

p He was ouerſeer of Salomons worke in the temple of Ephraim and Manah.

q By theſe viſible ſignes the Prophets would more deeply print their meſſage into the hearts to whom they ſpake ſenſe.

them, and answer them, and speake kinde words to them, they will be thy seruants for euer.

8 But he forsooke the counsell that the olde men had giuen him, and asked counsell of the young men that had bene brought vp with him, and waited on him.

9 And he sayd vnto them, What counsell giue yee, that we may answer these people, which haue spoken to me, saying, Make the yoke, which thy father did put vpon vs, lighter?

10 Then the young men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and sayd, Thy father hath made our yoke heauy, but make thou it lighter vnto vs: *euē* thus shalt thou say vnto them, My fleest part shall be *ē*bliggen then my fathers loynes.

11 Nowe whereas my father did burden you with a grieuous yoke, I will yet make your yoke heauier: my father hath chastised you with rods, but I will correct you with *l* scourges.

12 And then Ieroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people sharply, and left the olde mens counsell that they gaue him,

14 And spake to them after the counsell of the young men, saying, My father made your yoke grieuous, and I will make your yoke more grieuous: my father hath chastised you with rods, but I will correct you with scourges.

15 And the king hearkened not vnto the people: for it was the ordinance of the Lord, that he might perforce his saying, which the Lord had spoken by * Ahiiah the Shilonite vnto Ieroboam the sonne of Nebat.

16 So when all Israel sawe that the king regarded them not, the people answered the king thus, saying, What portion haue wee in Dauid? wee haue none inheritance in the sonne of Ishai. To you tents, O Israel: now see to thine owne house, Dauid. So Israel departed vnto their tents.

17 Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reign still.

18 ¶ Now the king Rehoboam sent Adoram the receiuer of the tribute, and all Israel stoned him to death: then king Rehoboam made speede to get him vp to his charret, to flee to Ierusalem.

19 And Israel rebelled against the house of Dauid vnto this day.

20 ¶ And when all Israel had heard that Ieroboam was come againe, they sent and called him to the assembly, and made him king ouer all Israel: none folowed the house of Dauid, but the tribe of Iudah * onely.

21 And when Rehoboam was come to Ierusalem, he gathered all the house of Iudah with the tribe of Benjamin, an hundred and fourescore thousand of chosen men (which were good warriors) to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Salomon.

22 But the word of God came vnto Shemaiah the man of God, saying,

23 Speake vnto Rehoboam the sonne of Salomon king of Iudah, and vnto all the house of Iudah and Benjamin, and the remnant of the

people, saying,

24 Thus saith the Lord, Ye shall not go vp, nor fight against your brethren the children of Israel: returne euery man to his house: for this thing is done by me. They obeyed therefore the word of the Lord and returned, and departed according to the word of the Lord.

25 ¶ Then Ieroboam built Shechem in mount Ephraim, & dwelt therein, and went from thence, and built Penuel.

26 And Ieroboam thought in his heart, Now shall the kingdome returne to the house of Dauid.

27 If this people goe vp and doe sacrifice in the house of the Lord at Ierusalem, then shall the heart of this people turne againe vnto their lord, *euē* to Rehoboam king of Iudah: so shall they kill mee, and goe againe to Rehoboam king of Iudah.

28 Whereupon the king tooke counsell, and made two calves of golde, and sayd vnto them, It is too much for you to goe vp to Ierusalem: Behold, O Israel, thy gods which brought thee vp out of the land of Egypt.

29 And he fet the one in Beth-el, and the other fet he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) *euē* to Dan.

31 Also he made an house of his places, and made Priests of the lowest of the people, which were not of the sonnes of Levi.

32 And Ieroboam made a feast the fifteenth day of the eighth moneth, like vnto the feast that is in Iudah, and offered on the altar. So did he in Beth-el, and offered vnto the calves that he had made: and he placed in Beth-el the Priests of the hie places, which he had made.

33 And hee offered vpon the altar, which he had made in Beth-el, the fiftenth day of the eighth moneth, (*euē* in 3 moneth which he had forged of his owne heart) and made a solemne feast vnto the children of Israel: and hee went vp to the altar, to burne incense.

CHAP. XIII.

Ieroboam is reprehended of the Prophet. 4 His hands drieth up. 15 The Prophet is seduced, 24 And is killed of a lion. 33 The obsecration of Ieroboam.

And behold, there came a man of God out of Iudah (by the commandement of the Lord) vnto Beth-el, and Ieroboam stood by the altar to offer incense.

2 And hee cried against the altar by the commandement of the Lord, and sayd, O altar, altar, thus saith the Lord, Behold, a child shall be borne vnto the house of Dauid, * Iosiah by name, and vpon thee shall he sacrifice the Priests of the hie places that burne incense vpon thee, and they shall burne mens bones vpon thee.

3 And hee gaue a signe the same time, saying, This is the * signe, that the Lord hath spoken, Behold, the altar shall rent, and the ashes that are vpon it, shall fall out.

4 And when the king had heard the saying of the man of God, which hee had cried against the altar in Beth-el, Ieroboam stretched out his hande from the altar, saying, I lay holde on him: but his hand which hee put forth against him, dried vp, and he could not pull it in againe to him.

5 The altar also claued asunder, and the ashes fell

c There is nothing harder for them that are in authority, then to bridle their affections, and to follow good counsell.

10, first Roger. d I am much more able to keepe you in subiect on than my father was.

10, Scorpions.

e The people declare their obedience in this that they would attempt nothing before the king had giuen them iust occasion.

10, the Lord was the cause.

* Chap. 11. 11.

f Though their cause were good, yet it is moit hard for the people to bridle their affections, as the wise words declare.

† R. fr. strongminded himselfe.

g By the iust iudgement of God for Salomons fault.

* Chap. 11. 13.

h For as yet hee perceived not that the Lord had so appointed it.

* 2. Chron. 11. 15. i That is, the Prophet.

k Who should Iudge me? will I judge the multitude? and will I judge the multitude?

l He feared that his people should haue by this made some cause to beell againe.

m 5 or daye by the carnall pleasures of priuies, when they will receive a reigne to reuerse their appetite.

n This is a temple, where shall be idolatry.

o Because he would the more bind the people deuotion to his idolatry, hee made a new holy day, besides that the Lord had appointed in the Law.

p This hee thought to do, thinking it due to do the thing which the Prophet said.

q This is a prophet. b Not that he was called Iosiah, but that he was the sonne of the same.

* 2. Kings 11. 17.

c By this figure shall I know that the Lord hath spoken.

d The wicked rage against the Prophet of God, when they desire that the Lord should not be so true.

fell out from the altar, according to the signe, which the man of God had giuen by the commandement of the Lord.

6 Then the king answered and sayde vnto the man of God, I beseech thee, pray vnto the Lord thy God, and make intercession for mee, that mine hand may be restored vnto mee. And the man of God besought the Lord, and the Kings hand was restored, and became as it was afore.

7 Then the King sayde vnto the man of God, Come home with me, that thou mayest dine, and I will giue thee a reward.

8 But the man of God sayd vnto the King, If thou wouldst giue me halfe thine house, I would not goe in with thee, neither would I eate bread nor drinke water in this place.

9 For soj was it charged me by the word of the Lord, saying, I eate no bread nor drinke water, nor turne againe by the same way that thou camest.

10 So he went another way and returned not by the way that he came to Beth-el.

11 ¶ And an olde Prophet dwelt in Beth-el, and his sonnes came and told him all the works, that the man of God had done that day in Beth-el, and the words which he had spoken vnto the king, told they their father.

12 And their father sayde vnto them, What way went he? and his sonnes shewed him what way the man of God went, which came from Iudah.

13 And hee sayde vnto his sonnes, Saddle me the asse. Who saddled him the asse, and hee rode thereon,

14 And went after the man of God, and found him sitting vnder an oke: and he sayd vnto him, Art thou the man of God that camest from Iudah? And he sayd, yea.

15 Then he sayd vnto him, Come home with me, and eate bread.

16 But he answered, I may not returne with thee, nor goe in with thee, neither will I eate bread nor drinke water with thee in this place.

17 For it was charged me by the word of the Lord, saying, Thou shalt eat no bread, nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And he said vnto him, I am a Prophet also as thou art, and an Angel spake vnto me by the word of the Lord, saying, Bring him againe with thee into thine house, that he may eate bread and drinke water: but he lied vnto him.

19 So he went againe with him, and did eate bread in his house, and dranke water.

20 And as they fate at the table, the word of the Lord came vnto the Prophet, that brought him againe.

21 And he cried vnto the man of God that came from Iudah, saying, Thus saith the Lord, Because thou hast disobeyed the mouth of the Lord, & hast not kept the Commandement which the Lord thy God commanded thee,

22 But camest backe againe, and hast eaten bread and drinke water in the place (whereof hee did say vnto thee, Thou shalt eat no bread nor drinke any water) thy carkeis shall not come vnto the sepulchre of thy fathers.

23 ¶ And when he had eaten bread & drinke he saddled him the asse, to wit, to the Prophet whom he had brought againe.

24 And when he was gone, a Lyon met him by the way, and slew him, and his body was cast in the way, and the asse stood thereby: the Lyon flood by the corps also.

25 And behold, men that passed by, saw the carkeis cast in the way, and the Lyon standing by the corps, and they came and told it in the towne where the old Prophet dwelt.

26 And when the Prophet that brought him backe againe from the way, heard thereof, hee said, It is the man of God, who hath bene disobedient vnto the Commandement of the Lord: therefore the Lord hath deliuered him vnto the Lyon, which hath rent him and slaine him, according to the word of the Lord, which he spake vnto him.

27 ¶ And he spake to his sons, saying, Saddle me the asse And they saddled him.

28 And he went and found his body cast in the way, and the asse and the Lyon flood by the corps: and the Lyon had not eaten the body, nor torne the asse.

29 And the Prophet tooke vp the body of the man of God, and laid it vpon the asse, and brought it againe, and the olde Prophet came to the city, to lament and bury him.

30 And he layd his body in his owne graue, and they lamented ouer him, saying, Alas, my brother.

31 And when he had buried him, he spake to his sonnes, saying, When I am dead, bury yeme also in the sepulchre, wherein the man of God is buried: lay my bones beside his bones.

32 For that thing which he cried by the word of the Lord against the altar that is in Beth-el, and against all the houses of the hee places, which are in the cities of Samaria, shall surely come to passe.

33 Howbeit after this Ieroboam converted not from his wicked way, but turned againe, and made of the lowest of the people priests of the hee places. Who would, might consecrate himselfe and be of the priests of the hee places.

34 And this thing turned to finne vnto the house of Ieroboam, euen to roote it out, and destroy it from the face of the earth.

C H A P. XLIIII.

1 Ieroboam sendeth his wife disguised to Ahijah the Prophet, who declareth vnto him the destruction of his house. 22 Judah is punished by Shishak.

At that time Ahijah the sonne of Ieroboam fell sicke.

2 And Ieroboam sayd vnto his wife, Vp, I pray thee, and disguise thy selfe that they know not that thou art the wife of Ieroboam, and goe to Shiloh: for there is Ahijah the Prophet, which tolde mee * that I should bee king ouer this people,

3 And take with thee tenne loaves and craknels, and a bottell of hony, and goe to him: hee shall tell thee what shall become of the yong man.

4 And Ieroboams wife did so, and arose, and went to Shiloh, and came to the house of Ahijah: but Ahijah could not see, for his sight was decayed for his age.

5 Then the Lord sayd vnto Ahijah, Beholde, the wife of Ieroboam cometh to aske a thing of thee for her sonne, for he is sicke: thus & thus shalt thou say vnto her: for when she cometh

By this fearful example, God teacheth forth how dangerous a thing it is to turne to beate the selfe coldly, or derisively in their charge whereunto God hath called them.

To declare that this was only the iudgement of God: for if the Lion had done it for hunger, he would also haue deuoured the body. Which he had prepared for him selfe.

So hee wickedly persequeth Gods greivings, but go backward and become worse and worse. 2 Tim 3:17. 1 Sam. 15:20.

His owne conscience bare him witness that the Prophet of God would not disguise his afflictions which was a wicked man. 1 Sam. 11:37. 1 Sam. 15:20. 1 Sam. 15:20. 1 Sam. 15:20.

That his grandfather, as David is oftentimes called father of them which grand-father he will.

A Mother killed an such as he ought to be regarded, when they have been a God, and become idols, but must be punished.

2 Chron. 1. 16.

For in that that he suffered thereof, which God in order places, as he had appointed, and cause of ignorance and want of will.

Of the same purpose that Ieroboam did, because the people should not go up to Jerusalem, lest they should follow Afa.

2 Chron. 16. 3.

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yeere, and his mothers name was Maachab, the daughter of Abihahalom.

11 And Afa did right in the eyes of the Lord, as did David his father.

12 And he tooke away the Sodomites out of the land, and put away all the idols that his fathers had made.

13 And he put downe Maachab his mother also from her estate, because she had made an idole in a groue, and Afa destroyed her idols, and burnt them by the brooke Kidron.

14 But they put not downe the hie places. Nevertheless Afa heart was vpright with the Lord all his dayes.

15 Also he brought in the holy vessels of his father, and the things that he had dedicated vnto the house of the Lorde, siluer and golde, and vessels.

16 ¶ And there was warre betweene Afa and Baafha king of Israel all their dayes.

17 Then Baafha king of Israel went vp against Iudah, and built Ramah, so that hee would let none goe out or in to Afa king of Iudah.

18 Then Afa tooke all the siluer and the gold that was left in the treasures of the house of the Lord, and the treasures of the kings house, and deliuered them into the hands of his seruants, and king Afa sent them to Benhadad the sonne of Tabrimon, the sonne of Hezion king of Aram that dwelt at Damascus, saying,

19 There is a covenant betweene me and thee, and betweene my father and thy father: behold, I haue sent vnto thee a present of siluer and golde: come, breake thy covenant with Baafha king of Israel, that he may depart from me.

20 So Benhadad hearkened vnto king Afa, and sent the capitaines of the hosts, which he had, against the cities of Israel, and smote Tion, and Dan, and Abel-beth-maachab, and all Cinneroth, with all the land of Naphtali.

21 And when Baafha heard thereof, hee left building of Ramah, and dwelt in Tirzah.

22 Then king Afa assembled all Iudah, none excepted, and they tooke the stones of Ramah, and the timber thereof, wherewith Baafha had built, and king Afa built with them Geba of Benjamin and Mirzapah.

23 And the rest of all the actes of Afa, and all his might, and all that he did, and the cities which he built, are they not written in the booke of the Chronicles of the Kings of Iudah? but in his olde age he was diseased in his feete.

24 And Afa slept with his fathers, and was buried with his fathers in the citie of David his father. And Iehoaphat his sonne reigned in his stead.

25 And Nadab the sonne of Ieroboam began to reigne ouer Israel the second yeere of Afa king of Iudah, and reigned ouer Israel two yeere.

26 And he did euill in the sight of the Lord, walking in the way of his father, and in his sinne wherewith he made Israel to sinne.

27 And Baafha the sonne of Ahiah of the house of Issachar conspired against him, and Baafha slew him at Gibbethon, which belonged to the Philistines: for Nadab and all Israel laid siege to Gibbethon.

28 Euen in the third yeere of Afa king of Iudah did Baafha slay him, and reigned in his stead.

29 And when he was king, he smote all the house of Ieroboam, he left none aliue to Ierobo-

am, vntill he had destroyed him, according to the word of the Lord which he spake by his seruant Ahiah the Shilonite,

30 Because of the finnes of Ieroboam which he committed, and wherewith he made Israel to sinne, by his pronouocation, wherewith he prouoked the Lord God of Israel.

31 And the residue of the actes of Nadab, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

32 And there was warre betweene Afa and Baafha king of Israel, all their dayes.

33 In the third yeere of Afa king of Iudah, began Baafha the sonne of Ahiah to reigne ouer all Israel in Tirzah, and reigned foure and twenty yeeres.

34 And he did euill in the sight of the Lorde, walking in the way of Ieroboam, and in his sin, wherewith he made Israel to sinne.

CHAP. XVI.

1 Of Baafha. 4 Elah. 9 Zimri. 16 Omri. 31 Ahab married Jezebel. 34 Ieroboam built againe.

Then the word of the Lord came to Iehu the sonne of Hanani against Baafha, saying,

2 Forasmuch as I exalted thee out of the dust and made thee captaine ouer my people Israel, and thou hast walked in the way of Ieroboam, and hast made my people Israel to sinne, to prouoke me with their finnes,

3 Behold, I will take away the posteritie of Baafha, and the posteritie of his house, and will make thine house like the house of Ieroboam, the sonne of Nebat.

4 ¶ He that dieth of Baafhas stocke in the citie, him shall the dogges eate: and that man of him which dieth in the fieldes, shall the fowles of the aire eate.

5 And the rest of the actes of Baafha, and what he did, & his power, are they not written in the booke of the Chronicles of the kings of Israel?

6 So Baafha slept with his fathers, and was buried in Tirzah, and Elah his sonne reigned in his stead.

7 And also by the hand of Iehu the sonne of Hanani the Prophet, came the Lorde of the Lorde to Baafha, and to his house, that he should be like the house of Ieroboam, euen for all the wickednesse that he did in the sight of the Lord, in prouoking him with the worke of his hands, and because he killed him.

8 ¶ In the sixe and twentie yeere of Afa king of Iudah, began Elah the sonne of Baafha to reigne ouer Israel in Tirzah, and reigned two yeeres.

9 And his seruant Zimri, captaine of halfe his charets, conspired against him, as he was in Tirzah drinking, till he was drunken in the house of Arza steward of his house in Tirzah.

10 And Zimri came and smote him, and killed him in the feuen and twentie yeere of Afa king of Iudah, and reigned in his stead.

11 ¶ And when he was king, and sate on his throne, he slew all the house of Baafha, not leauing thereof one to pisse against a wall, neither of his kinsfolkes, nor of his friends.

12 So did Zimri destroy all the house of Baafha, according to the word of the Lorde which he spake against Baafha by the hand of Iehu the Prophet,

13 For all the finnes of Baafha, and finnes of Elah his sonne, which they finned, & made Israel

Chap. 14. 10.

1 By causing the people to comen idolatrie with his calves, and by prouoking God to anger.

m Which was the place where the kings of Israel remained.

a Thus spake Iehu to Baafha in the Name of the Lord.

b Meaning the house of Baafha. 2 Chron. 1. 29. 2 Chron. 14. 11.

c Or, vnto Iehu. 2 Chron. 16. 3.

c That is, the Prophet did his message.

d Meaning, Nadab Ieroboams sonne.

e The Chaldee text: both thus, Drinking till hee was drunken in the Temple of Arza the idole by his house in Tirzah.

f Both Hanani his father and he were Prophets.

with thee, O thou man of God? art thou come vnto me to call my sinne to remembrance, and to flay my sonne?

19 And he said vnto her, Giue me thy sonne: and he tooke him out of her bosome, and caried him vp into a chamber, where he abode, and laid him vpon his own bed.

20 Then he called vnto the Lord, and saide, O Lord my God, hast thou punished also this widow, with whom I sojourne, by killing her sonne?

21 And he stretched himselfe vpon the child three times, and called vnto the Lord, and said, O Lord my God, I pray thee, let this childes soule come into him againe.

22 Then the Lord heard the voice of Elijah, and the soule of the child came into him againe, and he reuiued.

23 And Elijah tooke the child, and brought him downe out of the chamber into the house, and deliuered him vnto his mother, and Elijah said, Behold, thy sonne liueth.

24 And the woman said vnto Elijah, Now I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

CHAP. XVIII.

1 Elijah is sent to Ahab. 12 Obadiah hideth an hundred Prophets. 41 Elijah killeth all Baals prophets. 45 He obtaineth raine.

After many daies, the word of the Lord came to Elijah, in the third yeere, saying, Goe, shew thy selfe vnto Ahab, and I will send raine vpon the earth.

2 And Elijah went to shew himselfe vnto Ahab, and there was a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (and Obadiah feared God greatly:)

4 For when Iezabel destroyed the Prophets of the Lord, Obadiah tooke an hundred Prophets, and hid them by fiftie in a caue, and he fed them with bread and water.)

5 And Ahab said vnto Obadiah, Goe into the land, vnto all the fountaines of water, and vnto all the riuers, if so be that we may finde grasse to saue the horses and the mules aliae, least wee deprive the land of the beasts.

6 And so they diuided the land betwene them to walke thorow it. Ahab went one way by himselfe, & Obadiah went another way by himselfe.

7 ¶ And as Obadiah was in the way, beholde, Elijah met him: and he knew him, and fel on his face, and said, Art not thou my lord Elijah?

8 And he answered him, Yea, go tel thy lord, Behold, Elijah is here.

9 And he said, What haue I sinned, that thou wouldest deliuer thy seruant into the land of Ahab, to slay me?

10 As the Lord thy God liueth, there is no nation or kingdome, whiche my lord hath not sent to seeke thee: and when they said, He is not here, he tooke an oath of the kingdome and nation, if they had not found thee.

11 And now thou saiest, Goe, tel thy lord, Behold, Elijah is here.

12 And when I am gone from thee, the Spirit of the Lord shall carie thee into some place that I doe not know: so when I come and tell Ahab, if he cannot finde thee, then will he kill me:

But I thy seruant feare the Lord from my youth:

13 Was it not told my word, what I did when Iezabel slew the Prophets of the Lord, how I hid an hundred men of the Lords Prophets by fifties in a caue, and fed them with bread and water?

14 And now thou saiest, Goe, tel thy lord, Behold, Elijah is here, that he may slay me.

15 And Elijah said, As the Lord of hostes liueth, before whom I stand, I will surely shew my selfe vnto him this day.

16 ¶ So Obadiah went to meete Ahab, and told him. And Ahab went to meete Elijah.

17 And when Ahab saw Elijah, Ahab said vnto him, Art thou he that troubleth Israel?

18 And he answered, I haue not troubled Israel, but thou and thy fathers house, in that yee haue forsaken the commandments of the Lord, and thou hast followed Baalim.

19 Now therefore send, and gather to me all Israel vnto mount Carmel, and the Prophets of Baal foure hundred and fiftie, and the prophets of the groues foure hundred, which eat at Iezabels table.

20 ¶ So Ahab sent vnto all the children of Israel, and gathered the Prophets together vnto mount Carmel.

21 And Elijah came vnto all the people, and said, How long shall ye halt ye betwene two opinions? If the Lord be God, follow him: but if Baal bee he, then goe after him. And the people answered him not a word.

22 Then said Elijah vnto the people, I onely remaine a Prophet of the Lord: but Baals prophets are foure hundred and fiftie men.

23 Let them therefore giue vs two bullockes, and let them chuse the one, and cut him in pieces, and lay him on the wood, but put no fire vnder, and I will prepare the other bullocke, and lay him on the wood, and will put no fire vnder.

24 Then call ye on the name of your god, and I will call on the name of the Lord: and then the God that answereth by fire, let him bee God. And all the people answered, and said, It is well spoken.

25 And Elijah said vnto the prophets of Baal, Chuse you a bullocke, and prepare him first, (for ye are many) and call on the name of your gods, but put no fire vnder.

26 So they tooke the one bullocke that was giuen them, and they prepared it, and called on the name of Baal from morning to noone, saying, O Baal, heare vs: but there was no voice, nor any to answer: and they leapt vpon the altar that was made.

27 And at noone Elijah mocked them, and said, Crie lowde: for hee is a god: either hee talketh or purlueth his enemies, or is in his journey, or it may bee that he sleepeth, and must bee awaked.

28 And they cried lowd, and cut themselves, as their maner was, with knives and launcers, til the blood gushed out vpon them.

29 And when midday was passed, and they had prophesied vntill the offering of the evening sacrifice, there was neither voice, nor one to answer, nor any that regarded.

30 And Elijah said vnto all the people, Come to me. And all the people came to him. And hee repaired the altar of the Lord that was broken downe.

31 And Elijah tooke twelve stones, according to

d I am none of the wicked persecutors that thou shouldest procure vnto me such displeasure, but ferue God and saue his children.

e By my presence I will declare that thou hast told him the truth.

f The true ministers of God ought not onely not to suffer the truth to be venially slandered, but to reprove boldly the wicked slanderers without respect of person.

g Be constant in religion, and make it not as a thing indifferent, whether ye follow God or Baal, or whether ye serue God woollly or in part, Zeph. i. 5.

h By sending downe fire from heauen to burne the sacrifice.

i As men troubled with some strange spirit.

k Ye offerme him as a god. I Hee mocketh their beastly madnesse, which thinke that by any instance or suite, the dead and vile Idols can helpe their worshippers in their necessities.

* Gen. 22. 18.

* 2 Sam. 17. 32.

† *Ebr Sate, which
signifieth to
satisfie as three
potters and a third
part a piece.*

m *Hereby he de-
clared the excel-
lent power of
God, who contra-
sto name could
make the fire
burne eu'n in the
water, to the in-
ent they should haue
none occasion to
doubt, but he is
thoroughly God.*

n *Though God
suffer his to ruce
in blindness and
error for a time,
yet at the length
he calleth them
home to him by
some notorious
signe and worke.*

o *He commanded
them that as they
were truly per-
suaded to consi-
der the onely God,
to they would for-
c him with all their
power, & destroy
the idolaters his
enemies.*

p *At Gods spirit
moued him to
pray, so was his
strength ed by
the faith that he
did not faint, but
contend still till
he had o-rtained.*

q *Here and there
he was fo
strengthened with
Gods spirit, that he
ran faster then the
shadew was able to
runne.*

a *Town of Baal.*
b *Though the
wicked rage-
gainst Gods chil-
dren, yet heh-
deth them backe
that they cannot
axe: me the
malice.*

to the number of the tribes of the sonnes of Isaac, vnto whom the word of the Lord came, saying, * Israel (shalt be thy name)

32 And with the stones he built an altar in the Name of the Lord: and he made a ditch round about the altar, as great as would containe two measures of feede.

33 And he put the wood in order, and hewed the bullocke in pieces, and laid him on the wood: 34 And said, Fill foure barrels with water, and powre it vpon the burnt offering & on the wood. Again he said, Do so againe. And they did so the second time. And hee said, Doe it the third time. And they did it the third time.

35 And the water ranne round about the altar: and he filled the ditch with water also.

36 And when they should offer the evening sacrifice, Elijah the Prophet came, and said, Lord God of Abraham, Izhak, and of Israel, let it bee knownen this day, that thou art the God of Israel, and that I am thy seruant, and that I haue done all these things at thy commandment.

37 Hear me, O Lord, heare mee, and let this people knowe that thou art the Lord God, and that thou hast turned their heart againe ^a at the last.

38 Then the fire of the Lord fell, and consumed the burnt offering, and the wood, ^a and the stones, and the duff, and licked vp the water that was in the ditch.

39 And when all the people saw it, they fel on their faces, and said, The Lord is God, the Lord is God.

40 And Elijah said vnto them, Take the Prophets of Baal, let not ^a a man of them escape: and they tooke them, and Elijah brought them to the brooke Kishon, and slew them there.

41 ¶ And Elijah said vnto Ahab, Get thee vp, eate and drinke, for there is a sound of much raine.

42 So Ahab went vp to eate and to drinke, and Elijah went vp to the top of Carmel: and hee crouched vnto the earth, and put his face be-
tweene his knees,

43 And said to his seruant, Goe vp now, and looke toward the way of the Sea. And hee went vp, and looked and said, There is nothing. Again he said, Goe againe ^p seuen times.

44 And at the seuenth time he saide, Beholke, there ariseth a litte cloude out of the sea like a mans hand. Then he said, Vp, and say vnto Ahab, Make ready the chare, and get thee downe, that the raine faile thee not.

45 And || in the meane while the heauen was blacke with cloudes and winde, and there was a great raine. Then Ahab went vp, and came to Iztel.

46 And the hand of the Lord was on Elijah, and he girded vp his loynes, and ran ^q before Ahab till he came to Iztel.

CHAP. XIX.

5 *Elijah being from Iztel, is numbered by the Angel of God*
15 *He is commended to many Israelites, and Elifha.*

NOW Ahab tolde Izebel all that Elijah had done, and how hee had slaine all the ^a Prophets with the sword.

2 Then Izebel sent a messenger vnto Elijah, saying, ^b The gods doe so to mee and more also, if I make not thy life like one of their liues by to morrow this time.

3 ¶ When he saw that, he arose, and went: for his life, and came to Beer-sheba, which is in Iudah, and left his seruant there.

4 But hee went a daies iourney into the wilderness, and came and fate downe vnder a Iuniper tree, and desired that he might die, and said, It is now enough: O Lord, ^c take my soule, for I am no better then my fathers.

5 And as he laie and slept vnder the Iuniper tree, behold now, an Angel touched him, and said vnto him, Vp, and eat.

6 And when he looked about, beholde, there was a cake baken on the coales, and a pot of water at his head: he did eate and drinke, and returned and slept.

7 And the Angel of the Lord came againe the second time, and touched him, and said, Vp, and eate: for thou hast a great iourney.

8 ¶ Then hee arose, and did eate and drinke, and walked in the strength of that meate for tie dayes and for tie nights, vnto Horeb the mount of God.

9 And there he entred into a caue, and lodged there: and beholde, the Lord spake to him, and saide vnto him, What doest thou here, Elijah?

10 And he answered, I haue ^e beene very ielous for the Lord God of hosts: for the children of Israel haue forsaken thy covenent, broken downe thine altars, and slaine thy Prophets with the sword, ^e and I onely am left, and they seeke my life to take it away.

11 And hee said, Come out, and stand vpon the mount before the Lord. And behold, the Lord went by, and a mightie strong winde rent the mountains, and brake the rocks before the Lord: but the Lord was not in the winde: and after the winde came an earthquake: but the Lord was not in the earthquake:

12 And after the earthquake came fire: but the Lord was not in the fire: and after the fire came a still and soft voice.

13 And when Elijah heard it, hee covered his face with his mantle, and went out, and stood in the entering in of the caue, and beholde, there came a voice vnto him, and said, What doest thou here, Elijah?

14 And he answered, I haue beene very ielous for the Lord God of hosts, ^g because the children of Israel haue forsaken thy covenent, cast downe thine altars, and slaine thy Prophets with the sword, and I onely am left, and they seeke my life to take it away.

15 And the Lord said vnto him, Goe, returne by the wilderness vnto Damascus, and when thou comest thither, annoynt Hazael king ouer ^h Aram.

16 And Iehu the sonne of Nimshi shalt thou annoynt king ouer Israel: and Elifha the sonne of Shaphat of Abel Mehulah shalt thou annoynt to be Prophet in thy thome.

17 And ⁱ him that escapeth from the sword of Hazael shall Iehu slay: and him that escapeth from the sword of Iehu, shall Elifha slay.

18 Yet will ⁱ I leave seuen thousand in Israel, ⁱ even ⁱ all the knees that haue not bowed vnto Baal, and every mouth that hath not kissed him.

19 ¶ So he departed thence, and found Elifha the son of Shaphat, who was plowing with twelue yoke of oxen before him, and was with the twelfth: and Elijah went towards him, and cast his mantle

g *Or perhaps his
mind is taken.*

c *So hard a thing
it is to breake an
imagine in
strongly, that the
Saint could not
overcome the
time.*

d *He de-
clared that
the escape God
had wrought in
miracles, that
had not beene
possible for him
to haue gotten
this iourney.*

e *He complained
that the more
relous that he
thought he should
be to maintain
Gods
honor, the more
cruelly was he
persecuted.*
f *Rom. 1. 10.*

f *The nature
of man is so
weak, that he
cannot see
vnto Gods
will, but
should
rather
be
strengthened
in his
strength, and
therefore of this
mercie he
should
be
thankful.*

g *We are prone
to depend on
the multitude in
maintaining
Gods
glorie, but
because
our
duty is to
obey, we ought
to do it.*

h *Or, Syria.*

i *A King, 2. 10.
eccles. 48. 3.*

k *Rom. 13. 4.
He declar-
eth that wicked
disobedience and
inobedience are his.*

manell vpon him.

10 And he left the oxen, and ran after Eliah, and said, Let me, I pray thee, kisse my father and my mother, and then I will follow thee Who answered him, Goe, returne for what haue I done to thee?

11 And when he went backe againe from him, heooke a couple of oxen, and flew them, and fod their flesh with the instruments of the oxen, and gaue vnto the people, and they did eate: then he arose and went after Eliah, and ministred vnto him.

CHAP. XX.

1 Samaria is besieged. 12 The Lords promise the victorie to Ahab by a Prophet. 13 The King of Israel made peace with Ben-hadad, and is reprooued therefor by the Prophet.

Then Ben-hadad the King of || Aram assembled all his armie, and two and thirtie Kings with him, with horses, and charrets, and went vp and besieged || Samaria, and fought against it.

2 And he sent messengers to Ahab King of Israel, into the cite,

3 And said vnto him, Thus saith Ben-hadad, Thy siluer and thy gold is mine also thy women, and thy faire children are mine.

4 And the King of Israel answered, and said, My lord King, according to thy saying, I am thine, and all that I haue.

5 And when the messengers came againe, they said, Thus commandeth Ben-hadad, and saith, When I shall send vnto thee, and command, thou shalt deliuer me thy siluer and thy gold, and thy women, and thy children,

6 Or else I will send my seruants vnto thee by to morrow this time: & they shall search thine house, and the houses of thy seruants: and whatsoever is pleasant in thine eyes, they shall take it in their hands, and bring it away.

7 Then the King of Israel sent for all the Elders of the land, and said, Take heede, I pray you, and see how he seeketh mischief: for he sent vnto me for my wiues, and for my children, and for my siluer, and for my gold, and I denyed him not.

8 And all the Elders, and all the people said to him, Hearken not vnto him, nor consent.

9 Wherefore hee said vnto the messengers of Ben-hadad, Tell my lord the King, All that thou diddest kinde for to thy seruant at the first time, that I will doe, but this thing I may not do, And the messengers departed, and brought him an answer.

10 And Ben-hadad sent vnto him, and said, The gods do so to me and more also, if the dust of Samaria be yough to all the people that follow me, for euery man an handful.

11 And the King of Israel answered, and said, Tell him, Let not him that girdeth his harneys, boast himselfe, as he that putteth it off.

12 And when he heard that things as he was with the Kings drinking in the paillhouse, he said vnto his seruants, Bring forth your engines. And they set them against the cite.

13 ¶ And beholde, there came a Prophet vnto Ahab King of Israel, saying, Thus sayeth the Lord, Hast thou seene all his great multitude? behold, I will deliuer it into thine hand this day, that thou mayest know, 8 that I am the Lord.

14 And Ahab said, By whom? And hee said, Thus sayeth the Lord, By the seruants of the prin-

ces of the prouinces. He said againe, Who shall order the battell? And he said, Thou.

15 ¶ Then he numbred the seruants of the princes of the prouinces, and they were two hundred, two and thirtie: and after them he numbered the whole people of all the children of Israel, seven thousand.

16 And they went out at noone: but Ben-hadad did drinke till he was drunken in the tents, betwixt he and the Kings: for two and thirtie Kings helped him.

17 So the seruants of the princes of the prouinces went out first: and Ben-hadad sent out, and they shewed him, saying, There are men come out of Samaria.

18 And he sayd, Whether they be come out for peace, take them aliae: or whether they be come out to fight, take them yet aliae.

19 So they came out of the cite, to wit, the seruants of the princes of the prouinces, and the hoste which followed them.

20 And they slew euery one his enemy: and the Aramites fled, and Israel pursued them: but Ben-hadad the King of Aram escaped on an horse with his horsemen.

21 And the King of Israel went out, and smote the horses and charrets, and with a great slaughter slew he the Aramites.

22 (For there had come a Prophet to the King of Israel, and had said vnto him, Goe, be of good courage, and consider, and take heede what thou doest: for when the yeere is gone about, the king of Aram will come vp against thee.)

23 ¶ Then the seruants of the King of Aram said vnto him, Their gods are gods of the mountaines, and therefore they ouercome vs: but let vs fight against them in the plaine, and doubtlesse we shall ouercome them.

24 And this doe, Take the kings away, euery one out of his place, and place capitaines for them.

25 And number thy selfe an armie, like the armie that thou hast lost, with such horses, and such charrets, and we will fight against them in the plaine, and doubtlesse we shall ouercome them: and he hearkened vnto their voyce, and did so.

26 And after the yeere was gone about, Ben-hadad numbred the Aramites, and went vp to Aphek to fight against Israel.

27 And the children of Israel were numbred, and were all assembled and went against them, and the children of Israel pitched before them, like two little flockes of kiddes: but the Aramites filled the country.

28 And there came a man of God, and spake vnto the King of Israel, saying, Thus saith the Lord, Because the Aramites haue said, The Lord is the God of the mountaines, and not God of the valleys, therefore will I deliuer all this great multitude into thine hand, and ye shall know that I am the Lord.

29 And they pitched one ouer against the other seven dayes, and in the seventh day the battell was ioyned: and the children of Israel slew of the Aramites an hundred thousand footmen in one day.

30 But the rest fled to Aphek into the city: and there fell a walpouren seven and twenty thousand men that were left: and Ben-hadad fled into the cite, and came into a secret chamber.

h Thus is, young men trained in the seruice of Peishon.

† Syr. m. m. Or, Syrian.

i With them that were appointed for the persecution of this person.

k Thus the wicked blaspheme God in their furie when no withstanding he suffereth not vpon them.

l All they which were in the b. c. of the former years, verse 15.

m Who as of life power in thy valley, as I am on the hills, and can as well destroy a multitude with few as with many.

† Eiv. from chambers a chamber.

a In light of submission, & that we have J. served death if he will punish vs with rigour.

Or, and can be
is of him.
He is alive.

p Thou shalt ap-
point in my chiefe
citie what thou
wilt, and I will
obey thee.
For of the disciples

9 By this external
signe he would
more liuely touch
the kings heart.

8 Because thou
hast transgressed
the cōmandment
of the Lord,

By this parable
he maketh Ahab
condemne himself,
who made a cove-
nant with Gods
enemy, and let him
escape, whom God
had appointed to
be slaine.

• Chap. 22. 38.

For S. Bennett.

For, at this time.
 Though Ahab
 tyrannic be con-
 cerned by the
 by Spirit, yet he
 was not so rigo-
 rous that he wou-
 take from anothe-
 man his right
 without fail re-
 compence.

31 ¶ And his seruants said vnto him, Behold now, we haue heard say that the Kings of the house of Israel are mercifull Kings: we pray thee, let vs put sackcloth about our ^a loynes, and ropes about our heads, & go out to the king of Israel: it may be that he will laue thy life.

32 Then they girded sackcloth about their loynes, and put ropes about their heads, and came to the King of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me liue: and he said, Is he yet aliue? he is my brother.

33 Now the men tooke diligent heed, if they could catch *any thing* of him, and made haste, and said, Thy brother ° Ben-hadad. And he said, Goe, bring him. So Ben-hadad came out vnto him, and he caused him to come vp vnto the chariot.

34. And *Ben-hadad* said vnto him, The cities which my father tooke from thy father, I will restore, and thou shalt make streetes for thee in *Damascus*, as my father did in *Samaria*. Then said *Ahab*, I will let thee go with this couenant. So he made a couenant with him, and let him goe.

35 ¶ Then a certaine man of the children of
the Prophets said vnto his neighbour by the
commandement of the Lord, ¶ Smite me, I pray
thee. But the man refused to smite him.

36 Then said he vnto him, Because thou hast not obeyed the voyce of the Lord, behold, as soone as thou art departed from me, a lyon shall slay thee. So when he was departed from him, a lyon found him and slew him.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, and in smiting wounded him.

38 So the Prophet departed, and waited for the King by the way, and disguised himself with ashes vpon his face.

39 And when the King came by, he cryed vnto the King, and said, 'Thy seruant went into the middes of the battell, and behold, there went away a man, whom *another* man brought vnto me, and said, Keepe this man if he be lost, & want, thy life shall goe for his life, or else thou shalt pay a talent of siluer.

40 And as thy seruant had here and there to do, he was gone: And the king of Israel said vnto him, So shall thy iudgement be: thou hast giuen sentence.

41 And he hasted, and tooke the ashes away from his face: and the King of Israel knew him that he was of the Prophets:

42 And he said vnto him, Thus saith the Lord,
*Because thou hast let goe out of *thine* hands a
man whom I appointed to die, thy life shall goe
for his life, and thy people for his people.

43 And the King of Israel went to his house
heauie and in displeasure, and came to || Samaria.

CHAP. XXI.

8 Jezebel commandeth to kill Naboth, for the vineyard that he refused to sell to Ahab. 19 Elijah reprooveth Ahab, and he repenteth.

¶ **A**FTER these things Naboth the Izreelite had a vineyard in Izreel, hard by the palace of Ahab King of Samaria

2 And Ahab spake vnto Naboth, saying,
3 Giue me thy vineyard, that I may make me a
garden of herbes thereof, because it is neere by
mine house: and I will giue thee for it a better
vineyard then it is: or if it please thee, I will giue
the the worth of it in money.

3 And Naboth said to Ahab, The Lord keeps me from giuing the inheritance of my fathers vn-to thee.

4. Then Ahab came into his house heauie and in displeasure, because of the word which Naboth the Izeelite had spoken vnto him. For he had said, I will not giue thee the inheritance of my fathers, and he lay ^b vpon his bed, and turned his face and would eat no bread.

5 Then Iezabel his wife came to him, and said vnto him, Why is thy spirit so sad that thou eateft no bread?

6 And he said vnto her, Because I spake vnto Naboth the Izreelite, and said vnto him, Giue me thy vineyard for money, or if it please thee, I will giue thee *another* vineyard for it: but he answered, I will not giue thee my vineyard.

7 Then Iezabel his wife sayde vnto him,
Doest thou now gouerne the kingdome of Is-
rael? Vp, eate bread, and † be of good cheere, I
will giue thee the vineyard of Naboth the Is-
reelite.

8 ¶ So he wrote letters in Ahabs name, and sealed them with his seale, and sent the letters vnto the Elders, and to the nobles that were in his citie dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaime a ^d fast, and set Naboth among the chiefe of the people.

10 And fet two wicked men before him, and let them witnesse againſt him, ſaying, Thou didſt blaſpheme God and the King: then cary him out, and ſtone him that he may die.

11 And the 4 men of the citie, *euen* the Elders and Gouernours, which dwell in his citie, did as Iezabel had sent vnto them: as it was written in the letters, which she had sent vnto them.

12 They proclaimed a fast, and set Naboth among the chiefe of the people,

13 And there came two wicked men, and fate before him: & the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did blaspheme God and the King. Then they carried him away out of the city, and stoned him with stones, that he died.

14 Then they sent to Iezabel, saying, Naboth is stoned and is dead.

15 ¶ And when Iezabel heard that Naboth was stoned and was dead, Iezabel said to Ahab, ¶ Vp, and take possession of the vineyard of Naboth the Izeelite, which he refused to giue thee for money: for Naboth is not aliue, but is dead.

16 And when Ahab heard that Naboth was dead, he rose to go down to the vineyard of Naboth the Izeelite, to take possession of it.

17 ¶ And the word of the Lord came vnto
Elijah the Tishbite, saying,

18 Arise, goe downe to meete Ahab King of
Israel which is in Samaria: loe, he is in the vine-
yard of Naboth, whither he is gone downe to
take possession of it.

19 Therefore shalt thou say vnto him, Thus saith the Lord, ^a Hast thou killed, and also gotten possession? And thou shalt speake vnto him, saying, Thus saith the Lord, ^a In the place where dogs licked the blood of Naboth, shal dogs licke euen thy blood also.

20 And Ahab said to Eliiah, Hast thou found me, O mine enemy? And he answered, I have found thee: for thou hast sold thy selfe to worke wickednesse in the sight of the Lord.

21 * Behold,

e Let him be pined
d 21 with
hunger and be fed
with a small portion
of bread and water.

n That when ye
shall see these
things come to
pass: ye may gise
God the glory: and
know that I am his
true Prophet,

x That it, to the
Lord for help.

30 In his simplicity
and ignorance
† Ebr. and let them
be the brigandine.
† Ebr. fcke.

y To win Ahab
king of Israel.

z Of the Israe-
lites.

38 In the barbed
mistress.
* Chap. xii. 19.

in the prison house, and feed him with bread of affliction, and with water of affliction, until I returne in peace.

28 And Michaiah sayd, If thou returne in peace, the Lord hath not spoken by me. And he sayd, * Hearken all ye people.

29 So the king of Israel and Iehoshaphat the king of Iudah went vp to Ramoth Gilead.

30 And the king of Israel said to Iehoshaphat, I will change mine apparel, and will enter into the battell, but put thou on thine apparell. And the king of Israel changed himselfe; and went into the battell.

31 And the king of Aram commanded his two and thurty captaines over his charets, saying, Fight neither with small nor great, saue onely against the king of Israel.

32 And when the captaines of the charets saw Iehoshaphat, they said, Surely it is the king of Israel: and they turned to fight against him: and Iehoshaphat * cried.

33 And when the captaines of the charets saw that hee was not the king of Israel, they turned backs from him.

34 Then a certaine man drew a bow mightily, and smote the king of Israel betwene the ioynts † of his brigandine. Wherefore hee sayd vnto his charer-man, Turne thine hand, and cary me out of the host: for I am † hurt.

35 And the battell increased that day, and the king stood still in his charer against the Aramites, and died at euen: and the blood ran out of the wound into the mids of the charer.

36 And there went a proclamation thoroughout the * hoste about the going downe of the Sunne, saying, Euery man to his citie, and euery man to his owne countrey.

37 So the king died, and was brought to Samaria, and they buried the king in Samaria.

38 And one washed the charer in the poole of Samaria, and the dogs licked vp his blood (and † they washed his armour) according * vnto the word of the Lord which he spake.

39 Concerning the rest of the actes of Ahab, and all that hee did, and the yuorte house which he built, and all the cities that hee built, are they not written in the booke of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his stead.

ziah his sonne reigned in his stead.

41 ¶ And Iehoshaphat the sonne of Asa began to reigne vpon Iudah in the fourth yere of Ahab king of Israel.

42 Iehoshaphat was five and thirtie yere old when hee began to reigne, and reigned five and twenty yere in Ierusalem. And his mothers name was Azubah the daughter of Sinlith.

43 And he walked in all the wayes of Asa his father, and declined not therfrom, but did that which was right in the eyes of the Lord. Nevertheless, * the hie places were not taken away: for the people offered still, and burnt incense in the hie places.

44 And Iehoshaphat made peace with the king of Israel.

45 Concerning the rest of the actes of Iehoshaphat, and his worthy deedes that hee did, and his battels which he fought, are they not written in the booke of the Chronicles of the kings of Iudah?

46 And the Sodomites which remained in the dayes of his father Asa, hee put cleane out of the land.

47 There was then no king in Edom: the * debuty was king.

48 Iehoshaphat made ships of * Tharshish, to saile to * Ophir for golde, but they went not: for the ships were broken at Ezion Gaber.

49 Then sayde Ahaziah the sonne of Ahab vnto Iehoshaphat, Let my seruants goe with thy seruants in the ships. But Iehoshaphat would not.

50 And Iehoshaphat did sleepe with his fathers, and was buried with his fathers in the citie of Dauid his father, and Iehoram his sonne reigned in his stead.

51 ¶ Ahaziah the sonne of Ahab beganne to reigne ouer Israel in Samaria, the seuenteenth yere of Iehoshaphat king of Iudah, and reigned two yeres ouer Israel.

52 But hee did euill in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nebat which made Israel to finne.

53 For he serued Baal, and worshipped him, and prouoked the Lord God of Israel vnto wrath, † according vnto all that his father had done.

THE SECOND BOOKE OF THE KINGS.

THE ARGUMENT.

THis second booke containeth the actes of the Kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last king Hoshea, who was imprisoned by the king of Assyria, and his citie Samaria taken, and the ten tribes by the iust plague of God, for their idolatrie and disobedience to God, led into captiuitie. And also of Iudah, from the reigne of Iehoram sonne of Iehoshaphat vnto Zedechia, who for contemning the Lords commandment by his Prophets, and neglecting his sundry admonitions: by famine and other meanes, was taken by his enemies, saw his sonnes most cruelly slaine before his face, and ouer his eyes put out, as the Lord had declared to him before by his Prophet Ieremiah. and also by the iust vengeance of God, for contempt of his word. Ierusalem was destroyed, the Temple burnt, and he and all his people were led away captiues into Babylon. In this booke are notable examples of Gods furiour towards those rulers and people which obey his Prophets, and embrace his Word: and contrariwise, of his plagues towards those common weales which neglect his Ministers, and doe not obey his commandments.

CHAP.

CHAP. I.

9 Ahaziah by a fall ſalteth his eye, and conſulteth with Baſha. 10 The captaine ouer fiftye were ſlaine. 11 Ahaziah dieth, and Jehoram his brother ſuccedeeth him.



Hen Moab rebelled againſt Iſrael after the death of Ahazb :

2 And a Ahaziah fell thorow the latteſte window in his vpper chamber which was in Samaria : fo he was ſicke: then he ſent meſſengers, to whom he ſayd, Goe, and inquire of b Baal-zebub the god of Ekron, if I ſhall recouer of this my diſeaſe.

3 Then the Angel of the Lord ſayd to Elijah the Tiſbite, Ariſe, and goe vp to meete the meſſengers of the king of Samaria, and ſay vnto them, Is it not becauſe there is no God in Iſrael, that yee goe to enquire of Baal-zebub the god of Ekron?

4 Wherefore thus ſayth the Lorde, Thou ſhalt not come downe from the bed on which thou art gone vp, but ſhalt die the death. So Elijah departed.

5 And the meſſengers returned vnto him, to whom he ſaid, Why are ye now returned?

6 And they answered him, There came a man and met vs, and ſaid vnto vs. Goe, and returne vnto the king which ſent you, and ſay vnto him, Thus ſaith the Lorde, Is it not becauſe there is no God in Iſrael, that thou ſendeſt to enquire of Baal-zebub the god of Ekron? Therefore thou ſhalt not come downe from the bed, on which thou art gone vp, but ſhalt die the death.

7 And he ſaid vnto them, What manner of man was he which came and met you, and told you theſe words?

8 And they ſayd vnto him, Hee was an e hairie man, and girded with a girdle of leather about his loines. Then ſayde hee, It is Elijah the Tiſbite.

9 Therefore the King ſent vnto him a captaine ouer fiftye with his fifty men, who went vp vnto him: for behold, hee ſate on the top f of a mountaine, and hee ſayde vnto him, O man of God, the king hath commanded that thou come downe.

10 But Elijah answered, and ſayd to the captaine ouer the fiftye, If that I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fifty. So fire came downe from the heauen and deuoured him and his fiftye.

11 Againe alſo he ſent vnto him another captaine ouer fiftye, with his fiftye. Who ſpake, and ſayd vnto him, O man of God, thus the king commandeth, Come downe quickly.

12 But Elijah answered, and ſayd vnto them, If I be a man of God, let fire come downe from the heauen and deuoure thee and thy fiftye. So fire came downe from the heauen, and deuoured him and his fiftye.

13 ¶ Yet againe hee ſent the third captaine ouer fiftye with his fifty. And the third captaine ouer fiftye went vp, and came and fell on his knees before Elijah, and beſought him, and ſayd vnto him, O man of God, I pray thee, let my k life and the life of theſe thy fiftye ſeruants be precious in thy ſight.

14 Behold, there came fire downe from the heauen, and deuoured the two former captaines

ouer fiftye with their fiftyes : therefore let my life now be precious in thy ſight.

15 And the Angel of the Lord ſayd vnto Elijah, Goe downe with him, be m not afraid of his preſence. So he aroſe, and went downe with him vnto the king.

16 And he ſaid vnto him, Thus ſaith the Lorde, Becauſe thou haſt ſent meſſengers to enquire of Baal-zebub the god of Ekron, (was it not becauſe there was no God in Iſrael to enquire of his word?) therefore thou ſhalt not come downe off the bed, on which thou art gone vp, but ſhalt die the death.

17 So hee dyed according to the word of the Lorde which Elijah had ſpoken. And n Iehoram began to reigne in his ſtead in the ſecond yere of Iehoram the ſonne of Iehoſaphat king of Iudah, becauſe he had no ſonne.

18 Concerning the reſt of the acts of Ahaziah, that he did, are they not written in the booke of the Chronicles of the kings of Iſrael?

CHAP. II.

8 Elijah deuiceth the waters with his cloke. 11 He is taken up into heauen. 13 Eliſha taketh his cloke and deuiceth Iordan. 20 The liſter and yew-trees waters are healed. 23 The children that mocke Eliſha, are reſt in piſſet with beaſts.

And when the Lord would take vp Elijah into heauen by a whirlewind, Elijah went with Eliſha to Gilgal.

2 Then Elijah ſayd to Eliſha, Tarie here, I pray thee: for the Lord hath ſent me to Beth-el. But Eliſha ſaid, As the Lord liueth, and as thy ſoule liueth, I will not leaue thee. So they came downe to Beth el.

3 And the b children of the Prophets that were at Beth-el, came out to Eliſha, and ſayd vnto him, Knoweſt thou that the Lord will take thy maſter from c thine head this day? And hee ſayd, Yea, I d know it: hold ye your peace.

4 Againe Elijah ſayd vnto him, Eliſha, tarie here, I pray thee: for the Lord hath ſent me to Jericho. But he ſayd, As the Lord liueth, and as thy ſoule liueth, I will not leaue thee. So they came to Jericho.

5 And the children of the Prophets that were at e Jericho, came to Eliſha, and ſayd vnto him, Knoweſt thou, that the Lord will take thy maſter from thine head this day? And hee ſayd, Yea, I know it: hold ye your peace.

6 Moreouer Elijah ſayd vnto him, Tarie, I pray thee, here: for the Lord hath ſent me to Iordan. But he ſayd, As the Lord liueth, and as thy ſoule liueth, I will not leaue thee. So they went both together.

7 And fifty men of the ſonnes of the Prophets went and ſtood on the other ſide a farre off, and they two ſtroode by Iordan.

8 ¶ Then Elijah tooke his cloke, and wrapt it together, and ſmote the f waters, and they were diuided hither and thither, and they twaine went ouer on the drie land.

9 Now when they were paſſed ouer, Elijah ſayd vnto Eliſha, Aſke, what I ſhall doe for thee before I be taken from thee. And Eliſha ſayd, I pray thee, let thy Spirit be double vnto me.

10 And hee ſayd, Thou haſt asked an hard thing: yet if thou ſee mee when I am taken from thee, thou ſhalt haue it fo: & if not, it ſhal not be.

11 And as they went walking and talking, behold, there appeared a charot of fire, and horſes of

m Thus hee ſayd giueth holdeth to h s, that they ſeaſe not the drawings of tyants, which others ſe of themſelues are afraid to doe Gods meſſage. n Iehoſaphat goeth to battell againt the Syriam, & aſſaſſinates Iehoram king in the 17 yeres of his reigne: and in 18 yere which was the 1. yere of his ſonne Iehoram the ſonne of Ahazb ra gned in Iſrael: and in the ſixty ſix of his ſonnes, Iehozabab ſayd, and the kingdom of Iudah was continued to his ſon.

a Which was that place where the children of Iſrael were circumciſed, after they came ouer Iordan, and had bene fourty yeres in the wildernes, as both ſ. b So called becauſe they are begotten as it were anew by the heavenly doctrine. c That is, from being any more thine leaſt: for to be at the head, is to be the maſter, as to be at the ſeate, as to be a ſchooler. d For the Lord had reueiled it vnto him. e Not onely at Beth el, but at Jericho and other places where the prophets, which had ſchoolers, whom they intruded and brought vp in their leaſe of God.

f Towit, of Iordan.

g Let thy Spirit be double force in me becauſe of theſe dangerous times: or let me haue twice ſo much as the reſt of the Prophets: or thy ſpirit being diuided into three parts, let mee haue two.

Water healed. Ichoram.

Revel 48-9.
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99. *Revel 48-9.*
100. *Revel 48-9.*

*I The Spirit of
prophecy is given
to him, at 11:18
to Eliab.*

*Meaning, Eliab:
fo they thought
his body had been
cast in so moun-
taine.*

*I Because the fa-
ther was extraordinary,
they doubted
where he was be-
come, but Eliab
was assured that he
was taken up to
God.*

*For, as the
substance.*

*In Thus God gave
him power, to
bring him to na-
ture, to make that water
profitable to man
use, which before
was hurtfull.*

*In Perceiving their
malicious heart
against the Lord,
and his word, he
desire to God to
take vengeance of
the iniquity done
vnto him.*

*In Readinge anno-
tation in the first
chapter and seuen
seuen verse.*

of fire, and did separate them twaine. * So Eliab went vp by a whilwile into ^h heauen.

12 And Eliab sawe it, and hee cryed, My father, my father, the charer of Israel, and the horfemen thereof: and he saw him no more; and hee tooke his ^{owne} clothes, and rent them in two pieces.

13 ¶ He tooke vp also the cloke of Eliab that fell from him, and returned, and stood by the banks of Iordan.

14 After, he tooke the cloke of Eliab, that fell from him, and smote the waters, and sayd, Where is the Lord God of Eliab? And so hee also, after hee had striken the waters, so that they were diuided this way and that way, went ouer, ^{thus} Eliab.

15 And when the children of the Prophets, which were at Iericho, saw him on the other side, they sayd, I The Spirit of Eliab doeth rest on Eliab: and they came to meet him, and tell to the ground before him,

16 And sayd vnto him, Behold now, there be with thy seruants fiftie strong men: let them goe, we pray thee, and seeke thy ^k master, if so be the Spirit of the Lord hath taken him vp, and cast him vpon some mountaine, or into some valley. But hee sayd, I Ye shall not find.

17 Yet they were instant vpon him, till hee was ashamed: wherefore hee sayd, Send. So they sent fiftie men, which sought three dayes, but found him not.

18 Therefore they returned to him, (for hee taried at Iericho) and hee sayd vnto them, Did not I say vnto you, Goe not?

19 ¶ And the men of the cite sayd vnto Eliab, Behold, wee pray thee, the situation of the cite is pleasant, as thou, my lord, seest, but the water is nought, and the ground is barren.

20 Then he said, Bring me a new cruse, and put salt therein, and they brought it to him.

21 And he went vnto the spring of the waters, and cast there ⁱⁿ the salt, and sayde, Thus sayth the Lord, I haue healed this water: death shall no more come thereof, neither barrenesse to the ground.

22 So the waters were healed vnto this day, according to the word of Eliab which hee had spoken.

23 ¶ And he went vp from thence vnto Beth-el. And as hee was going vp the way, litle children came out of the cite, and mocked him and sayd vnto him, Come vp, thou bald head, come vp, thou bald head.

24 And he turned backe, and looked on them, and ^{and} cursed them in the name of the Lord, and two beares came out of the forest, and tare in pieces two and fourty children of them.

25 So he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 The reigne of Ichoram. 2 Hee and Iehoshaphat goe to warre against Moab which rebelled. 3 Eliab reproacheth him, 17 and giueth their hostile water. 24 The Moabites are overcome, 27 Then King Iehoshaphat his power.

NOWE Ichoram the sonne of Ahab began to reigne ouer Israel in Samaria, the eighteenth yeere of Iehoshaphat king of Iudah, and reigned twelue yeeres

2 And hee wrought euill in the sight of the Lord, but not like his father nor like his mother: for hee tooke away the image of Baal that his fa-

II. Kings.

He and Iehoshaphat overcome

ther had made.

3 Neuertheless, hee cleaued vnto the ^b finnes of Ieroboam the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

4 ¶ Then ^a Misha king of Moab had flore of sheep, and rendred vnto the king of Israel an hundred thousand lammes, & an hundred thousand rammes with the wool.

5 But when Ahab was dead, the king of Moab rebelled against the king of Israel.

6 Therefore king Ichoram went out of Samaria the same season, and numbered all Israel,

7 And went, and ent to Iehoshaphat king of Iudah, saying, The king of Moab hath rebelled against mee: wilt thou goe with me to battell against Moab? And he answered I will goe for ^a I am, as thou art, my people, as thy people, and mine horses, as thine horses.

8 Then sayd hee, What way shall wee goe vp? And he answered, The way of the wilderness of Edom.

9 ¶ So went the king of Israel and the king of Iudah, and the king of Edom, and when they had compassed the way seven dayes, they had no water for the horse, nor for the cattell that followed them.

10 Therefore the king of Israel sayd, Alas, that the Lord hath called these three kings, to giue them into the hand of Moab.

11 But Iehoshaphat sayd, Is there not here a Prophet of the Lord, that we may inquire of the Lord by him? And one of the king of Israels seruants answered, and sayd, Here is Eliab the sonne of Shaphat, which ^f powred water on the hands of Eliab.

12 Then Iehoshaphat sayd, ^g The word of the Lord is with him. Therefore the king of Israel, & Iehoshaphat, and the king of Edom went downe to him.

13 And Eliab sayde vnto the king of Israel, ^h What haue I to doe with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel sayde vnto him, ⁱ Nay: for the Lord hath called these three kings, to giue them into the hand of Moab.

14 Then Eliab sayd, As the Lord of hosts lieth, in whose sight I stand, if it were not, that I regard the presence of Iehoshaphat the king of Iudah, I would ^k not haue looked toward thee, nor seene thee.

15 But now bring mee a minstrel. And when the minstrel ^l played, the hand of the Lord came vpon him.

16 And hee sayd, Thus sayth the Lord, Make this valley full ditches.

17 For thus saith the Lord, Ye shall neither see wind nor ^raine, yet the valley shall be filled with water, that ye may drinke, ^{both} ye and your cattell, and your beasts.

18 But this is a small thing in the sight of the Lorde: for hee will giue Moab into your hand.

19 And ye shall smite every strong towne and every chiefe cite, and shall fell every faire tree, and shall stoppe all the fountaines of water, and ^m make every good field with stones.

20 And in the morning when the meate offering was offered, behold, there came water by the way of Edom: and the countrey was filled with water.

21 And when all the Moabites heard that the

*b Hee was led to
the place where
the Ieroboam had
made.
c This was done
after that Iehoshaphat
had made: hee
abhorred Iehoshaphat
to his successe.*

*d Iericho: King
24.*

*e Meaning the
viceroy of Iudah,
name of the king
of Iudah, who
King of Iudah
was with them
there first.*

*f That, who
was his firman,
g Hee was led
to Iericho, where
Gods will is
point.*

*h Hee knew that
the wicked king
would: but hee
would not
soo the his name,
and therefore he
did not to
reuer him.*

*i The wicked
king was the
firman of God,
but when the
dispos by very
arbitrary and
tem of the
prelate
danger.*

*k God seeth
his word to be
done: and hee
will be enu
of the godly
that are among
him. l Hee
sang song to
Gods glory,
and so stirred
up the
Prophet
heart to
prophecy.
m Hee will
wee
only miraculously
giue you water,
but your enemies
all into your
hand.
n Though God
bestow his
benefice for
Iehoshaphat
upon his euer,
yet hee had
his
as, when he
will take them
away, to the
interest by
his
presence, which
prepared
against
them.*

kings were come vp to fight against them, they gathered all that was able to put on harness, and vpward, and stood in their border.

22 And they rose early in the morning, when the Sunne arose vpon the water, and the Moabites saw the water ouer against them, as red as blood.

23 And they sayd, This is blood: the Kings are larely slaine, and one hath slayn another: now therefore, Moab, to the spoyle.

24 And when they came to the host of Israel, the Israelites arose vp, and smote the Moabites, so that they fled before them, but they pursued them, and smote Moab.

25 And they destroyed the cities, and on all the good field euer man cast his stone, and filled them, and they ftopt all the fountaines of water, and felled all the good trees: onely in Kirharseth 1 ft they the stones thereof: howbeit they went about it with slings, and fnoted it.

26 And when the King of Moab saw that the battell was too fore for him, hee tooke with him feuen hundred men that drew the sword, to breake thorow vnto the King of Edom: but they could not.

27 Then hee tooke his eldest sonne, that should haue reigned in his steade, and offered him for a burnt offering vpon the wall: so that Israel was fore grieved, and they departed from him, and returned to their country.

C H A P. III.

4 God increaseth the oyle to the poore widow by Elisha. 12 He doeth much for the Shunammite as a father to God's hand. 18 Who doeth, 33 hee faith him vp againe. 40 Hee maketh increase the poore, 42 and multiplieth the loanes.

And one of the wiues of the sonnes of the Prophets cryed vnto Elisha, saying, Thy seruunt mine husband is dead, and thou knowest, that thy seruunt didd feare the Lord: and the creditor is come to take my two sonnes to bee his bond men.

2 Then Elisha said vnto her, What shall I doe for thee? tell me, what hast thou at home? And she said, Thine handmaid hath nothing at home, save a d pitcher of oyle.

3 And he said, Goe, and borrow thee vessels abroad of all thy neighbours, emptie vessels, and spare not.

4 And when thou art come in, thou shalt shut the doore vpon thee and vpon thy sonnes, and puerce out into all those vessels, and see asidethose that are full.

5 So shee departed from him, and shut the doore vpon her, and vpon her sonnes. And they brought to her, and she poured out.

6 And when the vessels were full, she said vnto her sonne, Bring me yet a vessell. And he said vnto her, There is no more vessels. And the oyle ceased.

7 Then she came and tolde the man of God. And he said, Goe, and sell the oyle, and pay them that thou art in debt vnto, and liue thou and thy children of the gress.

8 ¶ And on a time Elisha came to Shunem, and there a woman of great esteem was constrained him to eat bread: and as he passed by, he turned in thither to eat bread.

9 And she said vnto her husband, Behold, I know now, that this is an holy man of God that passeth by continually.

10 Let vs make him a hile chamber, I pray

thee, with walles, & let vs set him there a bed, and a table, and a stoole, and a candlestick, that hee may turne in thither when he cometh to vs.

11 ¶ And on a day, he came thither and turned into the chamber, and lay therein.

12 And said to Gehazi his seruant, Call this Shunammite: and when he called her, she stood before him.

13 Then he said vnto him, Say vnto her now, Behold, thou hast had all this great care for vs, I what that we doe for thee? Is there any thing to be spoken for thee to the King or to the Captaine of the host? And she answered, I dwell among mine owne people.

14 Again he said, What is then to be done for her? Then Gehazi answered, Indeed she hath 1 no sonne, and her husband is old.

15 Then sayd he, Call her. And he called her, and she stood in the doore.

16 And he said, At this time appointed, according to the time of life, thou shalt embrace a sonne. And she sayd, Oh my lord, thou man of God, doe not lye vnto thine handmaid.

17 So the woman conceived, and bare a sonne at that same season, according to the time of life, that Elisha had sayd vnto her.

18 ¶ And when the child was grown, it fell on a day, that hee went out to his father, and to the reapers.

19 And he said vnto his father, Mine head, mine head. Who said to his seruant, Beare him to his mother.

20 And hee tooke him and brought him to his mother, and hee fate on her knees till noone, and died.

21 Then she went vp, and laid him on the bed of the man of God, and shut the doore vpon him, and went out.

22 ¶ Then she called to her husband, and said, Send with me, I pray thee, one of the young men and one of the asses for I will haste to the man of God, and come againe.

23 And he sayd, Wherefore wilt thou goe to him to day? it is neither a new moone nor Sabbath day. And she answered, All shall be well.

24 Then she sadden an ass, and said to her seruant, Drive, and goe forward: stay not for me to get vp, except I bid thee.

25 ¶ So she went, and came vnto the man of God to mount Carmel. And when the man of God saw her, hee rose against him, he said to Gehazi his seruant, Behold, the Shunammite.

26 Runne now, I say, to meete her, and say vnto her, Art thou in health? is thine husband in health? and is the child in health? And she answered, We are in health.

27 And when she came to the man of God vnto the mountaine, she caught him by his feete: and Gehazi went to her, to thrust her away: but the man of God sayd, I et her alone: for her soule is vexed within her, & the Lord hath hid it from me, and hath not told it me.

28 Then she said, Did I desire a sonne of my lord? did I not say, Deceiue me not?

29 Then he sayd to Gehazi, Gird thy loynes, and take my staffe in thine hand, and go thy way: if thou meete any, salute him not: and if any salute thee, answer him not: and lay my staffe vpon the face of the child.

30 And the mother of the child sayd, As the Lord liueth, and as thy soule liueth, I will not leave

i Thus the seruant of God is not without full for the benefit they receive, k I am content with that that God hath sent me, and can want nothing that one can doe for another. l Which then was a reproch, and therefore he would thould pray to God for her that, she might be fruitful. * Gen. 18. 14.

m His father had fore, and therefore hee cryed thus.

n For as such times the people were wont to resort to the Prophet for doctrine and consolation. * Ebr. peace.

o For as such times the people were wont to resort to the Prophet for doctrine and consolation.

p To token of his will to say that he had met with him. * Ebr. her fault is in his craft.

q Make such speech that nothing may be set in the way. Luke 11. 9.

leane thee. Therefore hee arofe, and followed her.

31 But Gehazi was gone before them, and had layed the staffe vpon the face of the childe, but he neither fpahe nor heard: wherefore he returned to meete him, and tolde him, faying, The childe is not waken.

32 ¶ Then came Elifha into the houfe, and behold, the childe was dead, and layd vpon his bed.

33 He went in therefore, and shut the doore vpon them twaine, and prayed vnto the Lord.

34 After he went vp, and lay vpon the child, and put his mouth on his mouth, and his eyes vpon his eyes, and his hands vpon his hands, and stretched himfelfe vpon him, and the fleth of the childe waxed warme.

35 And he went from him, and walked vp and downe in the houfe, and went vp and fprede himfelfe vpon him: then the childe needed feuen times and opened his eyes.

36 Then he called Gehazi, and faid, Call this Shunammite. So he called her, which came in vnto him. And he faid vnto her, Take thy foune.

37 And ſhe came, and fell at his feete, & bowed her felfe to the ground, and tooke vp her foune, and went out.

38 Afterward Elifha returned to Gilgal, and a famine was in the land, and the children of the Prophets dwelt with him. And he faid vnto his feruant, Set on the great pot, and feeche pottage for the children of the Prophets.

39 And one went out into the field, to gather herbes, and found as it were a wilde vine, and gathered thereof twilde gourdes his garment full, and came and ſhred them into the pot of pottage: for they knew it not.

40 So they powred out for the men to eate: and when they did eate of the pottage, they cried out, and faid, O ihou man of God, death is in the pot: and they could not eate thereof.

41 Then he faid, Bring meale. And he caſt it into the pot, and fayd, Powre out for the people, that they may eate: and there was none euill in the pot.

42 ¶ Then came a man from Baal ſhalitha, and brought the man of God bread of the fiſt fruits, euen twentie loaves of barley, and full eares of corne in the huſke. And he fayd, Giue vnto the people that they may eate.

43 And his feruant answered, How ſhould I ſet this before an hundred men? He fayde againe, Giue it vnto the people, that they may eate: for thus faith the Lord, They ſhal eat, and there ſhal remaine.

44 So he ſet it before them, and they did eate, and left ouer, according to the word of the Lord.

C H A P. V.

1 Naaman the Syrian is healed of his leproſie. 2 Elifha reſiſteth his gifts. 3 Gehazi ſtricken with leproſie, becauſe he tooke meate and raiment of Naaman.

Now was there one Naaman captaine of the hoſte of the King of Aram, a great man, and honourable in the fight of his lord, becauſe that by him the Lord had deliuered the Aramites. He alſo was a mighty man and valiant, but a leper.

2 And the Aramites had gone out by bands, and had taken a litle mayd of the land of Iſrael, and the I ſerued Naamans wife.

3 And the ſaid vnto her miſtreſſe, Would God

my lord were with the b Prophet that is in Samaria, he would ſoone deliuer him of his leproſie.

4 And c he went in, and tolde his lord, faying, Thus and thus faith the maide that is of the land of Iſrael.

5 And the King of Aram fayd, Goethy way thither, and I will ſend a letter vnto the King of Iſrael. And he departed, and d tooke f with him ten talents of ſiluer, and fixe thouſand pieces of golde, and ten change of raiments,

6 And brought the letter to the king of Iſrael to this effect, Now when this letter is come vnto thee, vnderſtand, that I haue ſent thee Naaman my feruant, that thou mayeſt heale him of his leproſie.

7 And when the king of Iſrael had read the letter, he rent his clothes, and ſaid, Am I God, to kill and to giue life, that he doth ſend to me, that I ſhould heale a man from his leproſie? wherefore conſider, I pray you, and ſee how he ſeeketh a quarrell againſt me.

8 But when Elifha the man of God had heard that the king of Iſrael had rent his clothes, hee ſent vnto the King, faying, Wherefore haſt thou rent thy clothes? Let him come now to mee, and he ſhall know that there is a Prophet in Iſrael.

9 ¶ Then Naaman came with his horſes, and with his charres, and ſtoode at the doore of the houſe of Elifha.

10 And Elifha ſent a meſſenger vnto him, faying, Goe and waſh thee in Iorden ſeuē times, and thy fleſh ſhall come againe to thee, and thou ſhalt be cleaſed.

11 But Naaman was f wroth and went away, and ſaid, Behold, I thought with my ſelfe, He will ſurely come out, and ſtand, and call on the Name of the Lord his God, and put his hand on the place and heale the leproſie.

12 Are not Abanah and Pharpar, riuers of Damſcus, better then all the waters of Iſrael? may I not waſh me in them, and be cleaſed? ſo he turned, and departed in diſpleaſure.

13 But his feruants came, and ſpake vnto him, and ſaid, g Father, if the Prophet had commanded thee a great thing, wouldeſt thou not haue done it? how much rather then, when he faith to thee, Waſh, and be cleane?

14 Then went he downe, and w waſhed himſelfe ſeuē times in Iorden, according to the ſaying of the man of God: and his fleſh came againe, like vnto the fleſh of a litle child, and he was cleane.

15 ¶ And hee turned againe to the man of God, hee, and all his companie, and came and ſtood before him, and ſaid, Behold now, I know that there is no God in all the world but in Iſrael: now therefore, I pray thee, take a j reward of thy feruant.

16 But hee ſaide, As the Lord liueth (before whom I ſtand) I will not receiue it. And he would haue conſtrained him to receiue it, b but hee reſuſed.

17 Moreover Naaman ſaid, Shall there not be giuen to thy feruant two mules load of this earth? for thy feruant wil henceforth offer neither burnt ſacrifice nor offering vnto any other god, ſaue vnto the Lord.

18 Herein the Lord bee i mercifull vnto thy feruant, that when my maſter goeth into the houſe of Rimmon, to worſhip there, and leaneth on mine hande, and I bow my ſelfe in the houſe of Rimmon: when I doe bow downe, j ſay, in the

q The like did Elifha to t e widowes ſonne at Sarepta. 1 K. 17. 21. and S. Paul Acts 10. 30 ſignifying the cure that ought to be in them that beare the word of God, and are diſtillers of the ſpiritual life. e Morning, often times.

f That is, in the land of Iſrael.

e Which the Apocariques call colloguinitida, and is much vehement and dangerous in purging. u They feared that they were purged becauſe of the bitterneſſe.

x It is not the quantity of bread that ſatiſfeth, but the bleſſing that God giue it.

a Here appeareth that among the Iſidels God hath his, and alſo that the Iſidels haue their own ceremonies, which doe good to their country. f Elifha ſerued him before.

b Morning, often times.

c That is, Naaman tolde it to the King of Syria.

d To giue thee a preſent to the Prophet. e Elifha his hand.

e The Prophet rebuketh the King becauſe he did not conſider that God was true in his promiſe, and ſo he would not leave his charres, but hee ſent a Prophet, which prayers he would heare, and ſo hee would other ſould be conſidered.

f Many reaſons are conſidered by the ſpirits, and many things, and hee ſent him to the ſea of Goſp. hee ſaid, hee was conſidered. g This ſignifieth that ſeruants ought to be obedient to the maſter, and not to be diſobedient, and ſo hee ſent him to the ſea of Goſp. hee ſaid, hee was conſidered.

h Early 4. 27.

i Elifha ſaid, b. So the Lord commanded that they ſhould giue him freely, ſhould giue him freely.

j ſay, in the

the house of Rimmon, the Lord be mercifull vnto thy seruant in this point.

19 Vnto whom hee sayd, * Goe in peace. So he departed from him about halfe a dayes journey of ground

20 And Gehazi the seruant of Elisha the man of God sayd, Behold, my master had spared this Aramite Naaman, receiuing not those things at his hand that hee brought: as the Lord liueth, I will runne after him, and take somewhat of him.

21 So Gehazi followed speedily after Naaman. And when Naaman saw him running after him, hee light downe from the charet to meete him, and sayd, Is all well?

22 And hee answered, All is well: my master hath sent me, saying, Beholde, there be come to mee, euen now from mount Ephraim two yong men of the children of the Prophets: giue them, I pray thee, a talent of filuer, and two change of garments.

23 And Naaman said, Yea, take two talents: and he compelled him, and bound two talents of filuer in two bags, with two change of garments, and gaue them vnto two of his seruants, that they might beare them before him.

24 And when hee came to the towre, hee tooke them out of their hands, and layed them in the house, and sent away the men: and he departed.

25 ¶ Then hee went in, and stode before his master. And Elisha said vnto him, Whence comest thou Gehazi? And he said, Thy seruant went no whither.

26 But hee sayd vnto him, Went not mine heart with thee when the man turned againe fro his charet to meete thee? Is this a time to take money, and to receiue garments, and olives, and vineyards, and sheepe and oxen, and men seruants, and mayd seruaunts?

27 The leprosie therefore of Naaman shall cleaue vnto thee, and p to thy seede for euer. And hee went out from his presence a leper white as snow.

CHAP. VI.

6 Elisha maketh ym to swimme aboue the water. 8 Hee discloseth the king of Syrias counsell to the king of Iyrail. 13 Vnto sending certaine to take him, vnto a kepe fast in Samaria. 24 Samaria is besieged, and endureth extreme famine.

And the children of the Prophets sayd vnto Elisha, Behold, we pray thee, the place where we dwell with thee is too little for vs.

2 Let vs now go to Iorden, that we may take theesse euery man a beame, and make vs a place to dwell in. And he answered, Goe.

3 And oue sayd, Vouchsafe, I pray thee, to go with thy seruants. And he answered, I will go.

4 So he went with them, and when he came to Iorden, they cut downe wood.

5 And as one was felling of a tree, the yron fell into the water: then hee cried, and sayd, Alas master, it was but borrowed.

6 And the man of God sayd, Where fell it? And he shewed him the place. Then hee cut down a peece of wood, and caft in thither, and hee cauled the yron to ym.

7 Then he sayd, Take it vp to thee. And hee stretched out his hand, and tooke it.

8 ¶ Then the king of Aram warred against Iyrail, and took counsell with his seruants, and said, In such and such a place shall be my campe.

9 Therefore the man of God sent vnto the

king of Iyrail, saying, Beware thou goe not out to such a place: for there the Aramites are come downe.

10 So the king of Iyrail sent to the place which the man of God told him, and warned him of, and faued himselfe from thence, not once, nor twise.

11 And the heart of the king of Aram was troubled for this thing: therefore hee called his seruants, and sayd vnto them, Will ye not shewe me, which of vs betrayeth our counsell to the king of Iyrail?

12 Then one of his seruants sayd, None, my lord, O king, but Elisha the Prophet that is in Iyrail, telleth the king of Iyrail, euen the wordes that thou speakest in thy priuy chamber.

13 And he sayd, Go and espie where he is, that I may fend and fetch him. And one told him, saying, Behold, he is in Dothan.

14 ¶ So hee sent thither horses, and charrets, and a mightie hoste: and they came by night, and compassed the city.

15 And when the seruant of the man of God arose early to go out, beholde, an hoste compassed the city with horses and charrets. Then his seruant sayd vnto him, Alas master, how shall we doe?

16 And hee answered, Feare not: for they that bee with vs, are moe then they that bee with them.

17 Then Elisha prayed, and sayd, Lord, I beseech thee open his eyes, that he may see. And the Lord opened the eyes of the seruant, and hee looked, and beholde, the mountaine was full of horses and charrets of fire round about Elisha.

18 So i they came downe to him, but Elisha prayed vnto the Lord and sayd, Smite this people, I pray thee, with blindness. And he smote them with blindness, according to the word of Elisha.

19 And Elisha sayd vnto them, This is not the way, neither is this the city: follow me, and I will leade you to the man whom ye seeke. But he led them to Samaria.

20 And when they were come to Samaria, Elisha said, Lord open their eyes that they may see. And the Lord opened their eyes, and they saw, and beholde, they were in the middes of Samaria.

21 And the king of Iyrail sayd vnto Elisha when he saw them, My father, shall I smite them, shall I smite them?

22 And he answered, Thou shalt not smite them: doest thou not smite them that thou hast taken with thy sword, and with thy bowe? but set bread and water before them, that they may eat and drinke and go to their master.

23 And he made great preparation for them: and when they had eaten and drunken, hee sent them away, and they went to their master. So the bands of Aram came no more into the land of Iyrail.

24 But after ward Ben-hadad king of Aram gathered all his hoste, and went vp and besieged Samaria.

25 So there was a great famine in Samaria: for loe, they besieged it vntill an asses head was at foure score pieces of filuer, and the fourth part of a kab of dones dung at fve pieces of filuer.

26 And as the king of Iyrail was going vpon the wall, there cryed a woman vnto him, saying, Helpe, my lord, O king.

27 And he said, Seeing the Lord doth not suc-

d The wicked conspire nothing so craftily but God can reuenge it to his seruants, and cause their counsell to be disclosed.

e There is nothing so secret that thou canst goe about, but he knoweth it, and discouereth it vnto his king.

f Though it be dangerous to men to giue secret to haue taken Elisha, yet hee wicked cur doubt & thinke they are neuer able to prepare power enough, though it be against one or a few.

g For he was assisted of Gods helpe, and that millions of Angels camped about the godly to deliuer them.

h That he may beholde how thou hast prepared an army to rescue vs. i Meaning the Syrian his enemies, which came downe thinking themselves sure of him.

k Thus hee did beleeued by the spirit of God, and not because he sought his owne recompence, but onely to fit him to the glory of God.

l The wicked vice reuerent and graue words of a God, when they thinke to buy any commodity by them, though in their heart they cannot abide them.

m For this gen he increate and the miracle wrought by the Prophet, did more puaile for common good, then if hee had bin overcome in battle: for they returned no more at that time to fight against Iyrail, or in that kind of way.

n The hebreues write this, they burned it in the siege for lacke of wood.

COIT

o Meaning any kind of vi a le, as cone and wine, &c.

* Deut. 38. 55. 57.

137. under his clothes.

p Thus hypocrites when they see Gods iudgements, strive to please him with outward ceremonies, whom in prosperity they will not know.

q Meaning, Iehozabab the sonne who killed the Prophets and caused Naboth to be stoned.

r So the wicked fall into a rage and desperation if they find not sudden reward against their afflictions.

a The godly are ever assisted of Gods help in their necessities, but the times and hours are only revealed by Gods Spirit.

b To whom the king gave charge and oversight of things, as verse 17.

c He mocked.

d Prophets words, saying that God rained down corn from heaven, yet this could not come to passe.

e This infidelity shall be punished herein, when thou shalt see this miracle, and yet not be partaker thereof.

f For it was commanded in the law that they should dwell apart, & not among their brethren, Lev. 13. 46.

g Thus God needeth no great preparation to destroy the wicked though they be near to him: for he can scatter them with a small soyle or shaking of a staff. g The wicked need no great enemy then their own conscience to punish them.

cour thee, how should I help thee with the barn, or with the winepress?

28 Also the king said vnto her, What ayleth thee? And he answered, This woman sayd vnto me, Give thy sonne, that we may eate him to day, and we will eate my sonne to morrow.

29 So we fod my sonne, and did eat him: and I sayd to her the day after, Give thy sonne, that we may eate him, but she hath hid her sonne.

30 And when the king had heard the wordes of the woman, he rent his clothes, (& as he went vpon the wall, the people looked, and behold, hee had sackcloth within vpon his flesh.)

31 And he sayd, God doe so to mee and more allo, if the head of Elisha the sonne of Shaphat shall stand on him this day.

32 (Now Elisha late in his house, and the Elders fate with him) And the King sent a man before him: but before the messenger came to him, he hid to the Elders. See ye not how this murderer sonne hath sent to take away mine head? take heed when the messenger commeth, and shut the doore and handle him roughly at the doore: is not the found of his masters feete behinde him?

33 While hee yet talked with them, behold, the messenger came downe vnto him, and sayde, Behold, this euill commeth of the Lord: should I attend on the Lord any longer?

CHAP. VII.

1 Elisa propheseth plinie of vintiles and other things to Samaria. 6 The Syrians run away, and haue no man following them. 17 The prince that would not beleue the word of Elisa, is made to aske.

Then Elisa sayde, Heare yee the worde of the Lord: thus saith the Lord, To morowe this time a measure of fine flour shalbe sold for a shekel, and two measures of barley for a shekel in the gate of Samaria.

2 Then a prince, on whose hande the king leaned, answered the man of God, and sayde, Though the Lord would make windows in the heaven, could this thing come to passe? And he sayd, Behold, thou shalt see it with thine eyes, but thou shalt not eate thereof.

3 Now there were foure leprous men at the entering in of the gate: and they sayd one to another, Why sit we here vntill we die?

4 If we say, We will enter into the citie, the famine is in the citie, and we shall die there: and if we sit here, we die also. Now therefore come, and let vs fall into the campe of the Aramites: if they faue our liues, we shall liue: and if they kill vs, we are but dead.

5 So they rose vp in the twilight, to goe to the campe of the Aramites: and when they were come to the vtmost part of the campe of the Aramites, loe, there was no man there.

6 For the Lord had caused the campe of the Aramites to heare a noyse of charres, and a noyse of horses, and a noyse of a great army, so that they sayde one to another, Beholde, the king of Israel hath hired against vs the kings of the Hittites, and the kings of the Egyptians to come vpon vs.

7 Wherefore they arose, and fled in the twilight, and left their tents and their horses, and their asses, euen the campe as it was, and fled for their liues.

8 And when these lepers came to the vtmost

part of the campe, they entred into one tent, and did eate and drinke, and caried thence siluer and gold, and raiment, and went and hid it after they turned, and entred into another tent, and caried thence also, and went and hid it.

9 Then laid one to another, Wee doe not well: this day is a day of good tidings, and wee hold our peace. If we tary till day light, some mischief will come vpon vs. Now therefore, come, let vs go and tell the kings household.

10 So they came and called vnto the porters of the citie, and told them, saying, We came to the campe of the Aramites, and loe, there was no man there, neither voyce of man but horses tyed and asses tyed: and the tents are as they were.

11 And the porters cried and declared to the kings house within.

12 Then the king arose in the night, and sayd vnto his seruants, Behold, I will shew you now, what the Aramites haue done vnto vs. They know that we are affamished, therefore they are gone out of the campe to hide themselves in the field, saying, While they come out of the citie, we shall catch them alive, and get into the citie.

13 And one of his seruants answered, and said, Let men take now five of the horses that remain, and are left in the citie, (behold, they are euen as all the multitude of Israel that are left therein: behold, I say, they are as the multitude of the Israelites that are consumed) and we will fend to see. 14 So they tooke the charres of horses, and the king sent after the hoste of the Aramites, saying, Goe and see.

15 And they went after them vnto Iorden, and lo, all the way was full of clothes & vessels which the Aramites had cast from them in their haste: and the messengers returned, and told the king.

16 Then the people went out and spoyled the campe of the Aramites: so a measure of fine flour was at a shekel, and two measures of barley at a shekel according to the word of the Lord.

17 And the king gaue the prince (on whose hand he leaned) the charge of the gate, and the people trode vpon him in the gate, and he died, as the man of God had sayd, which spake it when the king came downe to him.

18 And it came to passe, as the man of God had spoken to the king, saying, Two measures of barley at a shekel, & a measure of fine flour shall be at a shekel, to morrow about this time in the gate of Samaria.

19 But the prince had answered the man of God, & sayd, Though the Lord would make windows in the heaven, could it come so to passe? And he sayd, Behold, thou shalt see it with thine eyes, but thou shalt not eate thereof.

20 And so it came vnto him: for the people trode vpon him in the gate, and he died.

CHAP. VIII.

1 Elisa propheseth vnto the Shouammite the death of seven years. 12 Hee propheseth to Hazael that hee shall be king of Syria. 15 Hee reuiues after Ben-hadad. 16 Iobabam reuiues after Iudab. 20 Adonijah fleeth from Iudab, 25 Abimelech succedeth to Iobabam.

Then spake Elisa vnto the woman, whose sonne hee had restored to life, saying, Vp, and goe, thou and thine house, and sojourne where thou canst sojourne: for the Lord hath called for a famine, & it commeth also vpon the land seven yeeres.

* Ch. 7. 4. 5.

a Where thus earth findeth rest, motion, pleasure, dwell where it please.

3 And

2 And the woman arose, and did after the saying of the man of God, and went both he & her household and sojourned in the land of the Philistines seven yeeres.

3 ¶ And at the seven yeeres end, the woman returned out of the land of the Philistines, and went out to call vpon the king for her house and for her land.

4 And the King talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great acts that Elifha hath done.

5 And as he told the King, how he had restored one dead to life, behold, the woman, whose sonne hee had raised to life, called vpon the King for her house and for her land. Then Gehazi said, My Lord, O King, this is the woman, and this is her sonne, whom Elifha restored to life.

6 And when the King asked the woman, she told him: so the King appointed her an Eunuch, saying, Restore thou all that are hers, and all the fruits of her land since the day shee left the land, euen vntill this time.

7 ¶ Then Elifha came to Damascus, and Benhadad the King of Aram was sicke: and one told him, saying, The man of God is come hither.

8 And the King said vnto Hazael, Take a present in thine hand, and go meete the man of God, that thou mayest inquire of the Lord by him, saying, Shall I recover of this disease?

9 ¶ So Hazael went to meete him, andooke the present in his hand, and of euery good thing of Damascus, euen the burden of fortie camels, and came and stood before him, and sayde, Thy sonne Benhadad King of Aram hath sent mee to thee, saying, Shall I recover of this disease?

10 And Elifha sayd to him, Goe, and say vnto him, Thou shalt recover: howbeit the Lord hath shewed me, that hee shall surely die.

11 And hee looked vpon him stedfastly, till Hazael was ashamed, and the man of God wept.

12 And Hazael sayd, Why weepest thou my lord? And he answered, Because I know the euill that thou shalt do vnto the children of Israel: for their strong cities shalt thou set on fire, and their young men shalt thou slay with the sword, & shalt dash their infants against the stones, and rent in pieces their women with child.

13 Then Hazael said, What? is thy seruant a dogge, that I should doe this great thing? And Elifha answered, The Lord hath shewed mee, that thou shalt be King of Aram.

14 ¶ So he departed from Elifha, and came to his master, who said to him, What said Elifha to thee? And he answered, Hee tolde me that thou shouldst recover.

15 And on the morrow hee tooke a thicke cloth and dip it in water, and he spread it on his face, and hee died: and Hazael reigned in his steade.

16 ¶ Now in the fift yeere of Ioram the son of Ahab King of Israel, and of Iehoshaphat King of Iudah, Ichoram the sonne of Iehoshaphat king of Iudah began to reigne.

17 Hee was two and thirtie yeere old, when hee began to reigne: and he reigned eight yeere in Ierusalem.

18 And hee walked in the waies of the Kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife, and he did euill in the sight of the Lord.

19 Yet the Lord would not destroy Iudah, for

David his seruants sake, as he had promised him to giue him a light, and to his children for euer.

20 ¶ In those dayes Edom rebelled from vnder the hand of Iudah, and made a king ouer themselves.

21 Therefore Ioram went to Zair, and all his charrets with him, & he arose by night, and smote the Edomites which were about him, with the captaines of the charrets, and the people fled into their tents.

22 So Edom rebelled from vnder the hand of Iudah vnto this day: then Libnah rebelled at that same time.

23 Concerning the rest of the actes of Ioram and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

24 And Ioram slept with his fathers, and was buried with his fathers in the cite of Dauid, And Ahaziah his sonne reigned in his stead.

25 ¶ In the twelfth yeere of Ioram the sonne of Ahab King of Israel did Ahaziah the sonne of Ichoram king of Iudah begin to reigne.

26 ¶ Two and twentie yeere old was Ahaziah when he began to reigne, & he reigned one yeere in Ierusalem, and his mothers name was Athaliah the daughter of Omri king of Israel.

27 And hee walked in the way of the house of Ahab, & did euill in the sight of the Lord, like the house of Ahab: for he was the sonne in law of the house of Ahab.

28 And hee went with Ioram the sonne of Ahab to war against Hazael king of Aram in Ramoth Gilead, and the Aramites smote Ioram.

29 And king Ioram returned to be healed in Izreel of the wounds which the Aramites had giuen him at Ramah, when he fought against Hazael king of Aram, and Ahaziah the sonne of Ichoram king of Iudah went downe to see Ioram the sonne of Ahab in Izreel, because he was sicke.

CHAP. IX.

6 Iehu is made king of Israel, 24. And Ithiel Ichoram the king thereof, 27. And Hazael, otherwise called Iehoram, the king of Iudah, 33. And causeth Iehoram to be cast downe out of a window, and the dogs did eat her.

Then Elifha the Prophet called one of the children of the Prophets, and sayde vnto him, Gird thy loynes, and take this boxe of oyle in thine hand, and get thee to Ramoth Gilead.

2 And when thou comest thither, looke where is Iehu the sonne of Iehoshaphat, the sonne of Nimshi, and goe, and make him arise vp from among his brethren, and leade him to a secret chamber.

3 Then take the boxe of oyle and powre it on his head and say, Thus sayth the Lord, I haue anointed thee for king ouer Israel: then open the doore, and flee without any tarying.

4 So the seruauant of the Prophet gate him to Ramoth Gilead.

5 And when he came in, behold, the captaines of the armie were sitting, And hee sayd, I haue a message to thee, O captaine. And Iehu sayd, Vnto which of all? And he answered, To thee, O captaine.

6 And he arose, and went into the house, and he powred the oyle on his head & sayd vnto him, Thus saith the Lord God of Israel, I haue anointed thee for king ouer the people of the Lord, euen ouer Israel.

7 And thou shalt smite the house of Ahab thy

2 Sam. 7. 13.

m Which had bene a child from Dauid's time, vntill this time of Ichoram.

n This was a cite in Iudah giuen to the Lewites, Ioth. 24. 13. and after turned from King Ichoram, because of his idolatrie.

2 Sam. 22. 11.

o Which into be vnderstood that he was made king when his father reigned, but after his fathers death he was confirmed king when he was fourette two yeere old, 25. Chron.

p Which was a cite in the tribe of Gad beyond Iordan.

q This is a cite belonging to the tribe of Issachar,

2 King 19. 16, 17.

r Prepare thy selfe to go diligently about thy business, for in those our eyes they vied long garments which they rucked vp, when they went about: earnest business.

s Iehu from chamber to chamber.

t This anointing was for Kings, Priests and Prophets, which were all figures of Messias, in whom the three offices were accompted.

5 And he that was gouernour of *Ahab's* house, and he that ruled the city, and the Elders, and the bringers vp of the children sent to Iehu, saying, We are thy seruants, & will do all that thou shalt bid vs: we will make no king: do what seemeth good to thee.

6 ¶ Then hee wrote another letter to them, saying, If ye be mine, and will obey my voyce, take the heads of the men *that are* your malters sonnes, and come to me to Izreel by to morow this time. (Now the kings sonnes, *euen* seuentie persons were with the great men of the citie, which brought them vp)

7 And when the letter came to them, they tooke the Kings sonnes, and slewe the seuentie persons, and layd their heads in baskets, and sent them vnto him to Izreel.

8 ¶ Then there came a messenger and tolde him, saying, They haue brought the heads of the Kings sonnes. And he said, Let them lay them on two heapes at the entring in of the gate vntill the morning.

9 And when it was day, he went out, & flood and said to all the people, Ye be righteous: behold, I conspired against my master, and slewe him: but who slew all these?

10 Knowe now that these shall fall vnto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: which the Lord hath brought to passe the things that hee spake t by his seruant * Eliiah.

11 So Iehu slew all that remained of the house of Ahab in Izreel, and all that were great with him, and his familiars and his * priests, so that he let none of his remaine.

12 ¶ And he arose, and departed, and came to Samaria. And as Iehu was in the way by a house where the shepherds did there,

13 Hemet with the brethren of Ahaziah king of Iudah, and said, Who are ye? And they answered, We are the brethren of Ahaziah, and goe downe to salute the children of the King and the children of the Queene.

14 And he sayd, Take them aliae. And they tooke them aliae, and slew them at the wel beside the house where the sheepe are shorne, *euen* two and fourtie men, and he left not one of them.

15 ¶ And when he was departed thence, hee met with Iehonadab the sonne of Rechab coming to meete him, and he * blessed him, and sayd to him, Is thine heart vp right, as mine heart is toward thine? And Iehonadab answered, Yea, doubtlesse. Then giue me thine hand. And when he had giuen him his hand, he tooke him vp to him into the charer.

16 And he sayd, Come with me, and see the zeale that I haue for the Lord: so they made him ride in his charer.

17 And when he came to Samaria, he slew all that remained vnto Ahab in Samaria, till he had destroyed him, according to the word of the Lord, which he spake to Eliiah.

18 Then Iehu assembled all the people, and said vnto them, Ahab serued *b* Baal a little, but Iehu shall serue him much more.

19 Now therefore call vnto mee all the prophets of Baal, all his seruants, and all his priests, and let not a man be lacking: for I haue a great sacrifice for Baal: whosoever is lacking, hee shall not liue. But Iehu did it by a subtilty to destroy the seruants of Baal.

20 And Iehu sayd, † Proclaime a solemne assembly for Baal. And they proclaimed it.

21 So Iehu sent vnto all Israel, and all the seruants of Baal came, and there was not a man left that came not. And they came into the house of Baal, and the house of Baal was full from end to ende.

22 Then hee sayde vnto him that had the charge of the vestrie, Bring forth vestments for all the seruants of Baal. And he brought them out vestments.

23 And when Iehu went, and Iehonadab the sonne of Rechab into the house of Baal, hee sayd vnto the seruants of Baal, Search diligently, and looke, left there be here with you any of the seruants of the Lord, but the seruants of Baal only.

24 And when they went in to make sacrifice and burnt offering, Iehu appointed fourecore men without, and sayd, If any of the men whom I haue brought into your hands, escape, || his soule shall be for his soule.

25 And when hee had made an ende of the burnt offering, Iehu sayd to the gard, and to the captaines, Goe in, slay them, let not a man come out. And they smote them with the edge of the sword And the gard, and the captaines cast them out, and went into the *b* citie, where was the temple of Baal.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they destroyed the image of Baal, and threw downe the house of Baal, and made a iakes of it vnto this day.

28 So Iehu destroyed Baal out of Israel.

29 But from the finnes of Ieroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, *neither* from the golden calves that were in Beth-el, and that were in Dan.

30 ¶ And the Lord sayde vnto Iehu, Because thou hast diligently executed that which was right in mine eyes, and hast done vnto the house of Ahab according to all things that were in mine heart, therefore shall thy * sonnes vnto the fourth generation sit on the throne of Israel.

31 But Iehu regarded not to walke in the law of the Lord God of Israel with all his heart: for he departed not from the finnes of Ieroboam, which made Israel to sinne.

32 In those dayes the Lord began to || lothe Israel, and Hazael smote them in all the coasts of Israel.

33 From Iorden Eastward, *euen* al the land of Gilead, the Gadites, and the Reubenites, and them that were of Manasseh, from Arzer (which is by the ruer Arnon) and Gilead and Basan.

34 Concerning the rest of the actes of Iehu, and all that he did, and all his valiant deedes, are they not written in the booke of the Chronicles of the kings of Israel?

35 And Iehu leapt with his fathers, and they buried him in Samaria, and Iehoahaz his sonne reigned in his stead.

36 And the time that Iehu reigned ouer Israel in Samaria is eight and twenty yeeres.

C H A P. XI.

1 *Abiah's* putteth to death all the Kings sonnes, except Tophi the sonne of *Abiah*, 4. *Joash* is appointed King. 13. *Iehonadab* causeth *Abiah* to be slaine. 17. He maketh a covenant betweene God and the people. 18. Baal and his priests are destroyed.

T Hen * Ataliah the mother of Ahaziah when she saw that her sonne was dead, she arose, & destroyed

† *Abiah* sent.

1. Thus God would line his seruants preserved, and idolaters destroyed: as in his law hee giueth expresse commandement, Deut. 10. he shall die for him.

1. Which citie was secret Samaria.

1. Thus God approoth & rewardeth his seruants in executing Gods iudgement, albeit his wickednesse was afterward punished. Or, to cut them off.

* *Chron.* 22. 10.

a Meaning all the poſterity of Iehoſaphat to whom the kingdom appertained: Thus God viſited the cru- elty of this woman to deſtroy the whole family of Ahab.

b The Lord promiſed to maintain the family of Dauid, and not to queſh the King thereof: therefore he ſet on the heart of Iehoſhabea to preſerve him.

c Where the Priests do lie.
 d The chief Priests Iehoſhabeas husband.
 e Of the Levites, which had charge of the keeping of the Temple.
 f Hept watch by course.

g The word ſhould come upon them, while they were crowning the King.
 h Called the East gate of the Temple.
 i Chron 23: 5.
 j That you break his order.
 k Where charge is ended.

i Reade verſe 5. and 7.

k To wit, Jehoſada.

l That is, Ieſh, which had bene kept ſecret ſixty years.
 m Meaning, the Law of God, which in his chief charge, & whereby only his throne is eſtabliſhed.

n Where the Kings place was in the Temple.

o Out of the Temple.
 p To take her part.

deſtroyed all the Kings feed.

2 But Iehoſheba the daughter of King Ioram, and ſiſter to Ahaziah, took Ieſh the ſonne of Ahaziah, and ſtate him from among the Kings ſonnes that ſhould bee ſlaine, both him and his nurſe, keeping them in the bed chamber, and they hid him from Athaliah, ſo that hee was not ſlaine.

3 And hee was with her hid in the houſe of the Lord ſixty yeere, and Athaliah did reigne ouer the land.

4 ¶ And the ſeventh yeere Iehoiaſa ſent and tooke the captaines ouer hundredths, with other captaines and them of the garde, and cauſed them to come vnto him into the houſe of the Lord, and made a covenant with them, and tooke an othe of them in the houſe of the Lord, and ſhewed them the Kings ſonne.

5 And he com manded them, ſaying, This is it that ye muſt do. The third part of you that cometh on the Sabbath, ſhall ſtand to ward the Kings houſe:

6 And another third part in the gate of the Sun: and another third part in the gate behind them of the garde: and ye ſhall keepe watch in the houſe of Maſiah.

7 And two parts of you, that is, all that goe out on the Sabbath day, ſhall keepe the watch of the houſe of the Lord about the King.

8 And ye ſhall compaſſe the King round about, every man with his weapon in his hand, and whoſoeuer cometh within the ranges, let him bee ſlaine: be you with the King, as he goeth out and in.

9 ¶ And the captaines of the hundredths did according to all that Iehoiaſa the Priſt commanded, and they tooke every man his men that entred in to their charge on the Sabbath with them that went out of it on the Sabbath, & came to Iehoiaſa the Priſt.

10 And the Priſt gaue to the captaines of hundredths the ſpeares and the ſhields that were King Dauids, and were in the houſe of the Lord.

11 And the gard ſtood, every man with his weapon in his hand, from the right ſide of the houſe to the left ſide, about the altar and about the houſe, round about the King.

12 Then he brought out the Kings ſonne, and put the crowne vpon him, & gaue him the Teſtimonie: & they made him King: alſo they anointed him, and clapt their hands, and ſaid, God ſave the King.

13 ¶ And when Athaliah heard the noyſe of the ſinging of the people, ſhe came in to the people in the houſe of the Lord.

14 And when ſhe looked, behold, the King ſtood by an pillar as the manner was, and the princes and the trumpeters by the King, and all the people of the land reioyced, and blew with trumpets. Then Athaliah rent her clothes, and cryed, Treason, treason.

15 But Iehoiaſa the Priſt commanded the captains of the hundredths that had the rule of the houſe, and ſaid vnto them, Hauſe her forth of the ranges and he that followeth her, let him die by the ſword: for the Priſt had ſaid, Let her not bee ſlaine in the houſe of the Lord.

16 Then they laid hands on her, and ſhe went by the way, by the which the horſes goe to the houſe of the King, and there was ſhe ſlaine.

17 And Jehoſada made a covenant betwene

the Lord, and the King and the people, that they ſhould be the Lords people: likewise betwene the King and the people.

18 Then all the people of the land went into the houſe of Baal, and deſtroyed it with his altars, and his images brake they downe courageouſly, and ſlew Maſtan the Priſt of Baal before the altars: and the Priſt ſet a gard ouer the houſe of the Lord.

19 Then he tooke the captaines of hundredths, and the other captaines, and the gard, and all the people of the land: and they brought the King from the houſe of the Lord, and came by the way of the gate of the gard to the Kings houſe: and hee ſate him downe on the throne of the Kings.

20 And all the people of the land reioyced, and the city was in quiet: for they had ſlaine Athaliah with the ſword beſide the Kings houſe.

21 Sixty yeere old was Iehoſhaphat when he began to reigne.

CHAP. XII.

1 Jehoſhaphat maketh prouiſion for the repairing of the Temple. 15 He ſlayeth the King of Syria by a pretious man coming againſt Jeruſalem. 20 He ſlayeth two of his ſeruaunts.

1 N * the ſeventh yeere of Iehu Jehoſhaphat began to reigne, and reigned ſometime yeeres in Ieruſalem, and his mothers name was Zibiah of Beer ſheba.

2 And Jehoſhaphat did that which was good in the fight of the Lord all his time: that Iehoiaſa the Priſt taught him.

3 But the hie places were not taken away: for the people offered yet and burnt incenſe in the hie places.

4 ¶ And Jehoſhaphat ſaid to the Priests, All the ſilver of dedicate things that be brought to the houſe of the Lord, that is, the money of them that are vnder the ſ count, the money that every man is let at, and all the money that one offereth willingly, and bringeth into the houſe of the Lord.

5 Let the Priests take it to them, every man of his acquaintance: and they ſhall repaire the broken places of the houſe, whereſoeuer any decay is found.

6 ¶ Yet in the three and twentieth yeere of King Jehoſhaphat the Priests had not minded that which was decayed in the Temple.

7 Then King Jehoſhaphat called for Iehoiaſa the Priſt, and the other Priests, and ſaid vnto them, Why repaire ye not the ruines of the Temple? now therefore receive no more money of your acquaintance, except ye deliuer it to repaire the ruines of the Temple.

8 So the Priests conſented to receive no more money of the people, neither to repaire the decayed places of the Temple.

9 Then Iehoiaſa the Priſt tooke a cheſt and bored an hole in the ſid of it, and ſet it beſide the altar, on the right ſide, as every man cometh into the Temple of the Lord. And the Priſt that kept the door, put therein all the money that was brought into the houſe of the Lord.

10 And when they ſaw there was much money in the cheſt, the Kings ſeruaunts came vp and the hie Priſt, and put it vp after that they had told the money that was found in the houſe of the Lord.

11 And they gaue the money made ready into the hands of them, that vnder tooke the worke,

p That is, the King & the people ſhould maintain the true way of Gods ſervice all their life.
 q That is, they ſhould be ſeruaunts of God, & they ſhould obey to the Law of God.

r Even in ſuch places where he had ſet them: & he ſhould be ſeruaunts of God, & they ſhould be ſeruaunts of God, & they ſhould be ſeruaunts of God, & they ſhould be ſeruaunts of God.

s Which is the ſeruaunts of God, & they ſhould be ſeruaunts of God, & they ſhould be ſeruaunts of God, & they ſhould be ſeruaunts of God.

* 2 Chron 24.

g So long as the King was alive, the true manner of Gods ſervice was kept: but ſo ſoon as hee was dead, the true manner of Gods ſervice was broken: & the people began to offer incenſe in the high places, & to burne incenſe in the high places, & to burne incenſe in the high places.

h That is, the money of the ſeruaunts of God, & the money of the ſeruaunts of God, & the money of the ſeruaunts of God, & the money of the ſeruaunts of God.

i For the Temple which was built on hundredth ſixty and ſixty yeeres before hee came to the Temple, & hee was the ſeruaunt of God, & hee was the ſeruaunt of God, & hee was the ſeruaunt of God, & hee was the ſeruaunt of God.

f That is, on the South ſide.

g Or, ſeruaunt.

h For the King had appointed them to be ſeruaunts of God, & they ſhould be ſeruaunts of God, & they ſhould be ſeruaunts of God, & they ſhould be ſeruaunts of God.

work, and that had the oversight of the house of the Lord: and they payed it out to the carpenters and builders that wrought vpon the house of the Lord.

12 And to the masons and hewers of stone, and to buy timber and hewed stone, to repair that was decayed in the house of the Lord, & for all that which was laide out for the reparation of the Temple.

13 Howbeit there was not made for the house of the Lord bowles of siluer, instruments of musick, basons, trumpets, nor any vessels of gold, or vessels of siluer of the money that was brought into the house of the Lord.

14 But they gaue it to the workemen, which repaired therewith the house of the Lord.

15 Moreover, they reckoned not with the men, into whose handes they deliuered that money: to be belloved on workemen: for they dealt faithfully.

16 The money of the trespass offering, and the money of the sinne offerings was not brought into the house of the Lord: for it was the Priests.

17 ¶ Then came vp Hazael king of Aram, and fought against Gath, and took it, and Hazael let his face to goe vp to Ierusalem.

18 And Ichoah king of Iudah tooke all the hallowed things that Ichoahaphat, & Iehoram, and Ahaziah, his fathers, kings of Iudah, had dedicated, and that he himselfe had dedicated, and all the gold that was found in the treasures of the house of the Lord, and in the kings house, & sent it to Hazael king of Aram, and hee departed from Ierusalem.

19 Concerning the rest of the actes of Ioshaf and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 ¶ And his seruants arose and wrought treason, and slew Ioshaf in the house of Millo, when he came downe to Silla.

21 Euen Iozachar the sonne of Shimeath, and Iehozabad the Sonne of Shomer his seruants smote him and he died: and they buried him with his fathers in the cite of Dauid. And Amaziah his sonne reigned in his stead.

CHAP. XIII.

3 Iohabaz the sonne of Iehus deliuered into the hands of the Syrians. 4 Hee prayeth vnto God, and is deliuered. 5 Ioshaf his sonne reigneth in his stead. 20 Elifha dieth. 24 Iahaz dieth.

In the three and twentieth yeere of Ioshaf the sonne of Ahaziah king of Iudah, Ichoahaz the sonne of Iehu began to reigne ouer Israel in Samaria, and he reigned seuentene yeere.

2 And hee did euill in the sight of the Lord, & followed the finnes of Ieroboam the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

3 And the Lord was angry with Israel, and deliuered them into the hand of Hazael king of Aram, and into the hand of Ben-hadad the sonne of Hazael, all the dayes.

4 And Ichoahaz belouged the Lord, and the Lord heard him: for he saw the trouble of Israel, wherewith the king of Aram troubled them.

5 (And the Lord gaue Israel a deliuerer, so that they came out from vnder the subiection of the Aramites. And the children of Israel dwelt in their tents as beforetime.)

6 Neuerthelisse, they departed not from the

finnes of the house of Ieroboam which made Israel sinne, but walked in them, euen the groue also remained still in Samaria.)

7 For he had left of the people to Ichoahaz but fiftie horsemen, and ten chariots, and ten thousand footmen, because the king of Aram had destroyed them, and made them like dust beaten to powder.

8 Concerning the rest of the actes of Ichoahaz and all that hee did, and his valiant deeds, are they not written in the booke of the Chronicles of the kings of Israel?

9 And Ichoahaz slept with his fathers, and they buried him in Samaria, and Ioshaf his sonne reigned in his stead.

10 ¶ In the seuen and thirtieth yeere of Ioshaf king of Iudah began Ichoah the sonne of Ichoahaz to reigne ouer Israel in Samaria, & reigned sixtene yeere.

11 And did euill in the sight of the Lord: for hee departed not from all the finnes of Ieroboam the sonne of Nebat that made Israel to sinne, but he walked therein.

12 Concerning the rest of the actes of Ioshaf, and all that hee did, and his valiant deeds, and how hee fought against Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

13 And Ioshaf slept with his fathers, and Ieroboam fate vpon his feat: and Ioshaf was buried in Samaria among the kings of Israel.

14 ¶ When Elifha fell sicke of his sicknesse wherewith he died, Ioshaf the king of Israel came downe vnto him, and wept vpon his face, and said, O my father, my father, the charret of Israel, and the horsemen of the same.

15 Then Elifha said vnto him, Take a bowe and arrows. And hee tooke vnto him bowe and arrows.

16 And hee said to the king of Israel, Put thine hand vpon the bow. And he put his hand vpon it. And Elifha put his hands vpon the kings hands.

17 And said, Open the window Eastward. And when he had opened it, Elifha said, Shooe. And he shoo. And hee said, Beholde the arrow of the Lords deliuerance, and the arrow of deliuerance against Aram: for thou shalt smite the Aramites in Aphek, till thou hast consumed them.

18 Again hee said, Take the arrows. And hee tooke them. And hee said vnto the king of Israel, Smite the ground. And he smote thrife, and ceased.

19 Then the man of God was angry with him, and said, Thou shouldest haue smitten five or sixe times, so thou shouldest haue smitten Aram, till thou hadst consumed it, where now thou shalt smite Aram but thrife.

20 ¶ So Elifha died, and they buried him. And certaine bands of the Moabites came into the land that yeere.

21 And as they were burying a man, beholde, they saw the fouldiers: therefore they cast the man into the sepulchre of Elifha. And when the man was downe, and touched the bones of Elifha, he leuiued, and stood vpon his feete.

22 ¶ But Hazael king of Aram vexed Israel all the daies of Ichoahaz.

23 Therefore the Lord had mercie on them, and pitied them, & had respect vnto them, because of his couenant which Abraham, Izhak, and Iacob, would not destroy thineither cast cast he them

e Where they did commit their idlatry, & which the Lord had commanded to be destroyed Deut. 16. 31.

f That is, Hazael and Ben hadad his sonne, as verie. Reade of Hazael, Chap. 8. 12.

g His chiefe purpose is to delirite the kingdom of Iudah, and how God performed his promise made to the house of Dauid: but by the way he sheweth how Ioshaf was afflicted and punished for their great idolatry, who though they had new disgraces, yet God both by leading them sundry Prophets and diuers punishments did call them vnto him againe.

h Thus they fled to call the Prophets and seruants of God, by whom God blest his people. Chap. 12. meaning that by their prayers they did more prosper their country, then by force of armes. i That is, Iudah Syria: that he did not onely prophesie with words but also confirmed him by his signes that he should haue the victorie.

k Because he feared they would not haue victorie against the enemies of God for twice or thrise and had not a zeale to overcome them continually, and to destroy them vntirely.

l Ezech. 48. 14. l By this miracle God confirmed the authoritie of Elifha, whose doctrine in his life they contemned, that in this sight they might reforme and embrace the same doctrine.

24 That is, until their fines were come to a full measure, and there was no more hope of amendment.

them from him as he yet.

24 Sothazael the king of Aram died, and Ben-hadad his sonne reigned in his stead.

25 Therefore Jehoash the sonne of Iehoahaz returned, & tooke out of the hand of Ben-hadad the sonne of Hazael the cities which he had taken away by warre out of the hand of Iehoahaz his father: for three times did Iosh beate him, & restored the cities vnto Israel.

CHAP. XIII.

1 Amaziah the king of Iudah putteth to death them that slew his father, 7 and after justeth Edom, 15 Iosh dieth, and Ieroboam his sonne succedeth him, 29 And after him reigned Zachariah.

THE second yeere of Iosh sonne of Iehoahaz king of Israel, reigned * Amaziah the sonne of Iosh king of Iudah.

2 He was five and twentie yeere old when he began to reigne, and reigned nine and twentie yeere in Ierusalem, and his mothes name was Iehoadan of Ierusalem.

3 And hee did a vprightly in the sight of the Lord, yet not like David his father, but did according to all that Iosh his father had done.

4 Notwithstanding the high places were not taken away: for as yet the people did sacrifice, and burnt incense in the high places.

5 ¶ And when the kingdom was confirmed in his hand, he slew his seruants which had killed the king his father.

6 But the children of those that did slay him, he slew not, according vnto that that is written in the booke of the Law of Moses, wherein the Lord commanded, saying, * The fathers shall not be put to death for the children, nor the children put to death for the fathers: but every man shall be put to death for his owne sinne.

7 Hee slew also of Edom in the valley of salt, ten thousand, and tooke // the cite of Sela by warre, and called the name thereof Ioktheel vnto this day.

8 ¶ Then Amaziah sent messengers to Iehoash the sonne of Iehoahaz, sonne of Iehu king of Israel, saying, Come, * let vs see one another in the face.

9 Then Jehoash the king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the Cedar that is in Lebanon, saying, Give thy daughter to my sonne to wife: and the wilde beast that was in Lebanon, went and trode downe the thistle.

10 Be cause thou hast smitten Edom, thine heart hath made thee proud: f bragge of glory, and tary at home. Why dost thou prouoke to thine hurt, that thou shouldest fall; and Iudah with thee?

11 But Amaziah would not heare: therefore Jehoash king of Israel went vp: and he and Amaziah king of Iudah saw one another in the face at Beth shemesh which is in Iudah.

12 And Iudah was put to the worse before Israel, and they fled every man to their tents.

13 But Jehoash king of Israel tooke Amaziah king of Iudah, the sonne of Jehoash the sonne of Ahaziah, at Beth-shemesh, and // came to Ierusalem, and brake downe the wall of Ierusalem from the gate of Ephraim to the corner gate, foure hundred cubits.

14 And he tooke all the golde and siluer, and all the vessels that were found in the house of the Lord, and in the treasures of the kings house, and

the children that were in the hostage, and repared to Samaria.

15 Concerning the rest of the acts of Jehoash which he did, and his valiant deeds, and how he fought with Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried at Samaria among the Kings of Israel: and Ieroboam his sonne reigned in his stead.

17 ¶ And Amaziah the sonne of Iosh king of Iudah, liued after the death of Iehoash sonne of Iehoahaz king of Israel, fiftene yeere.

18 Concerning the rest of the acts of Amaziah, are they not written in the booke of the Chronicles of the kings of Iudah?

19 But they wrought treason against him in Ierusalem, and he fled to Lachish, but they sent after him to Lachish, and slew him there.

20 And they brought him on horses, and hee was buried at Ierusalem with his fathers in the city of David.

21 Then all the people of Iudah tooke I Azariah which was sixteen yeere olde, and made him king for his father Amaziah.

22 He built Elath, and restored it to Iudah, after that the king slept with his fathers.

23 ¶ In the fiftenth yeere of Amaziah the sonne of Iosh king of Iudah, was Ieroboam the sonne of Iosh made king over Israel in Samaria, and reigned one and forty yeere.

24 And hee did euill in the sight of the Lord: for he departed not from all the finnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 Hee restored the coast of Israel, from the entering of Hamath, vnto the Sea of the wilderness, according to the word of the Lord God of Israel, which he spake by his seruant Ionah the sonne of Amittai the Prophet, which was of Gath Hepher.

26 For the Lord sawe the exceeding bitter affliction of Israel, so that there was none m shut vp, nor any left, neither yet any that could helpe Israel.

27 Yet the Lord had not decreed to put out the name of Israel from vnder the heauen: therefore he preferred them by the hand of Ieroboam the sonne of Iosh.

28 Concerning the rest of the acts of Ieroboam, and all that he did, and his valiant deeds, and how he fought, and how hee restored Damascus, & Hamath to Iudah in Israel, are they not written in the booke of the Chronicles of the kings of Israel?

29 So Ieroboam slept with his fathers, even with the kings of Israel, and Zachariah his sonne reigned in his stead.

CHAP. XV.

1 Azariah the king of Iudah becometh a leper, 9 Of Iehoram, 10 Shallum, 12 Menahem, 23 Pekahiah, 30 Uzziah, 33 Iotham, 38 and Ahaz.

IN the 1 seuen and twentieth yeere of Ieroboam king of Israel, began Azariah sonne of Amaziah king of Iudah to reigne.

2 Sixteene yeere olde was hee, when hee was made king, and he reigned two and fifty yeere in Ierusalem: and his mothers name was Iecholiah of Ierusalem.

3 And hee did a vprightly in the sight of the Lord,

* Chron. 25, 1.

a In the beginning of his reigne he seemed to meane an outward shewe of godlinesse, but afterward he became an idolater and worshipped the idols of the Edomites.

* Chap. 12, 7, 10.

b Because they neither confessed, nor were partakers with their fathers in that acte.

* 2 Sam. 21, 16.

c 2 Sam. 18, 30.

d For the Idumeans, whom David had brought to sub edition, did rebel in the time of Iehoram sonne of Iehoshaphat.

* 1 Cor. 10, 10, 11, 12.

e Let vs fight hand to hand, and trie it by battel, and let us destroy our mothers cities.

* By this comparable Jehoash compareth himselfe to a cedar tree, because of his great kingdom, countenance, and riches, and Amaziah to a thistle, because hee was a weak man, and the wilde beasts are Iehoshaphat's enemies.

f Bragge of the victory, so that thou art at home, and noie me not.

* Or, he sought to him.

g That is, which the Israelites gave to one of Israel for the cause of peace.

* Chron. 25, 1. h Which Ieroboam built in Ierusalem for a sanctuary.

* Chron. 1, 1, 11.

i Who is called called Yashiah, ch. 26, 1.

k Which is called called Elimelech.

l Because this Ieroboam was to be a king, and a great king, the name of the king of Ierusalem was called Ieroboam.

m Which is called called Ieroboam.

n Which is called called Ieroboam.

o Which is called called Ieroboam.

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bw Which is called called Ieroboam.

Lord, according to all that his father Amariah did.

4 But the hie places were not put away: for the people yet offered, and burnt incense in the hie places.

5 And the Lord smote the king: and he was a leper vnto the day of his death, and dwelt in an house apart, & Iotham the kings son gouerned the house, and iudged the people of the land.

6 Concerning the rest of the acts of Azariah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

7 So Azariah slept with his fathers, and they buried him with his fathers in the cite of David, and Iotham his sonne reigned in his stead.

8 ¶ In the eight and thirtieth yeere of Azariah king of Iudah did Zachariah the sonne of Ieroboam reigne ouer Israel in Samaria fixe months,

9 And did euill in the sight of the Lord, as did his fathers: for he departed not from the finnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

10 And Shallum the sonne of Iabesh conspired against him, & smote him in the sight of the people, and killed him, and reigned in his stead.

11 Concerning the rest of the acts of Zachariah, behold they are written in the booke of the Chronicles of the Kings of Israel.

12 This was the word of the Lord, which he spake vnto Iehu, saying, Thy sonnes shall sit on the throne of Israel vnto the fourth generation after thee. And it came so to passe.

13 ¶ Shallum the sonne of Iabesh began to reigne in the nine and thirtieth yeere of Vz-ziah King of Iudah: and he reigned the space of a moneth in Samaria.

14 For Menahem the sonne of Gadi went vp from Tirzah, & came to Samaria, & smote Shallum the son of Iabesh in Samaria, and slew him, and reigned in his stead.

15 Concerning the rest of the acts of Shallum, and the treason which he wrought, behold, they are written in the booke of the Chronicles of the Kings of Israel.

16 ¶ Then Menahem destroyed Tiphah, and all that were therein, and the coasts thereof from Tirzah, because they opened not to him, and he smote it, and ript vp all their women with child.

17 The nine and thirtieth yeere of Azariah king of Iudah, beganne Menahem the sonne of Gadi to reigne ouer Israel, and reigned ten yeeres in Samaria.

18 And he did euill in the sight of the Lord, and departed not all his dayes from the sinne of Ieroboam the sonne of Nebat, which made Israel to sinne.

19 ¶ Then Pul the king of Asshur came against the land: and Menahem gaue Pul a thousand talents of siluer, that his hand might bee with him, and establish the kingdom in his hand.

20 And Menahem exacted the money in Israel, that all men of substance should giue the king of Asshur fiftie shekels of siluer a peece: so the king of Asshur returned and caried not there in the land.

21 Concerning the rest of the acts of Menahem, & all that he did, are they not written in the booke of the Chronicles of the Kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his stead.

23 ¶ In the fiftieth yeere of Azariah king of Iudah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, and reigned two yeere.

24 And he did euill in the sight of the Lord: for he departed not from the finnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captain conspired against him, and smote him in Samaria in the place of the kings palace with Argob & Arieah, and with him fifty men of the Gileadites: so he killed him, and reigned in his stead.

26 Concerning the rest of the acts of Pekahiah, and all that he did, behold, they are written in the booke of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth yeere of Azariah King of Iudah, began Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, and reigned twentie yeere.

28 And he did euill in the sight of the Lord: for he departed not from the finnes of Ieroboam the sonne of Nebat, that made Israel to sinne.

29 In the daies of Pekah king of Israel came Tiglath Pileser king of Asshur, & took Iion, & Abel, Beth-machach, and Januah, & Kedesh, and Hazor, & Gilead, and Galilah, and all the land of Naphtali, and caried them away to Asshur.

30 And Hefzei the sonne of Elah wrought treason against Pekah the sonne of Remaliah, and smote him, and slew him, and reigned in his stead in the twentieth yeere of Iotham the sonne of Vz-ziah.

31 Concerning the rest of the acts of Pekah, and all that he did, behold they are written in the booke of the Chronicles of the kings of Israel.

32 ¶ In the second yeere of Pekah the sonne of Remaliah King of Israel, began Iotham sonne of Vz-ziah King of Iudah to reigne.

33 Fiue and twentie yeere old was hee, when he began to reigne, and he reigned fixeene yeere in Ierusalem: and his mothers name was Ierusha the daughter of Zadok.

34 And he did vprightly in the sight of the Lord: he did according to all that his father Vz-ziah had done.

35 But the hie places were not put away: for the people yet offered and burnt incense in the hie places: he built the highest gate of the house of the Lord.

36 Concerning the rest of the acts of Iotham, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

37 In those daies the Lord began to send against Iudah, Rezin the king of Aram, and Pekah the sonne of Remaliah.

38 And Iotham slept with his fathers, and was buried with his fathers in the cite of David his father, and Ahaz his sonne reigned in his stead.

CHAP. XVI.

3 Ahaz King of Iudah consecrated his sonne in fire. 5 Ierusalem is besieged. 9 Damascus is taken and Rezin slaine. 11 Isolation. 19 The death of Ahaz. 20 Hezekiah succedeth him.

¶ He seventeenth yeere of Pekah the sonne of Remaliah, Ahaz the sonne of Iotham king of Iudah began to reigne.

2 Twentie yeere old was Ahaz, when he began to reigne, and he reigned fixeene yeere in Ierusalem, and did not vprightly in the sight of the Lord his God, like David his father,

3 But walked in the way of the kings of Israel, yea,

i Which were of the same count- race.

k For God first red vp Pul & Tiglath Pileser against Israel for their sins. 2 Chro. 5. 16.

* 2 Chron 27. 7.

l Or, Azariah

l He sheweth that his vprightnes was not such, but that he had many and great faults.

m After the death of Iotham in which flew of Iotham in one day fixeene thousand fighting men. 2 Chron. 28. 6. because they had forsake the true God.

n This was a wicked sonne of a godly father, as of him againe come godly Ezechiah, & of him wicked Manasse, save that God in the end sheweth him mercie. Thus we see how uncertaine it is to depend on the disposition of our fathers.

16 Finally they left all the commandments of the Lord their God, and made them molten images, * even two calves, and made a grove, and worshipped all the gods of heaven, and served Baal.

17 And they made their sonnes and their daughters h^{is} passeth thorow the fire, and vsed witchcraft and incantments, yea, ¹ folde themselves to doe euill in the sight of the Lord, to anger him.

18 Therefore the Lord was exceeding wroth with Israel, and put them out of his sight, and none was left but the tribe of Iudah ² onely.

19 Yet Iudah kept not the commandments of the Lord their God, but walked according to the fashion of Israel, which they vied

20 Therefore the Lord cast off all the seed of Israel, and afflicted them, and deliuered them into the hands of paylers, vntill he had cast them out of his sight.

21 For hee cut off Israel from the house of Dauid, and they made Ieroboam the sonne of Nebat king: and Ieroboam drew Israel away from following the Lord, and made them sinne a great sinne.

22 For the children of Israel walked in all the sinnes of Ieroboam, which he did, and departed not therefrom.

23 Vntill the Lord put Israel away out of his sight, as he had said ³ by all his seruants the Prophets, and carried Israel away out of their land to Ashur vnto this day.

24 And the king of Ashur brought folke from Babel, and from Cuthah, and from Aua, and from Hamath: and from Sepharuim, and placed them in the cities of Samaria in stead of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.

25 ¶ And at the beginning of their dwelling there, they feared not the Lord: therefore the Lord sent Lions among them, which slewe them.

26 Wherefore they spake to the king of Ashur, saying, The nations which thou hast removed, & placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent Lions among them, and behold, they slay them, because they know not the manner of the god of the land.

27 Then the king of Ashur commanded, saying, Carre thither one of the Priests whom yee brought thence, and let him goe and dwell there, and teach them the manner of the God of the country.

28 So one of the Priests which they had carried from Samaria, came and dwelt in Beth-el, and taught them how they should feare the Lord.

29 Howbeit, euery nation made their gods, and put them in the houses of the hie places, which the Samaritans had made, euery nation in their cities wherein they dwelt.

30 For the men of Babel made Succoth Benoth: and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 And the Aims made Nibhaz, and Tartak: and the Sepharuims burnt their children in the fire to Adrammelech, and Anammelech the gods of Sepharuim.

32 Thus they feared the Lord, and appointed out Priests out of themselves for the hie places,

who prepared for them sacrifices in the houses of the hie places.

33 They feared the Lord, but serued their gods after the manner of the nations whom they carried thence.

34 Vnto this day they do after the old manner: they neither feare God, neither do after their ordinances, nor after their customes, nor after the Law, nor after the commandement, which the Lord commanded the children of Iakob, whom he named Israel,

35 And with whom the Lord had made a covenant, and charged them, saying, Feare none other gods, nor bowe your selues to them, nor serue them, nor sacrifice to them:

36 But feare the Lord which brought you out of the land of Egypt with great power, & a stretched out arme: him feare yee, and worship him, and sacrifice to him.

37 Also keepe yee diligently the statutes and the ordinances, and the lawe, and the commandement, which he wrote for you, that yee doe them continually, and feare not other gods.

38 And forget not the covenant that I haue made with you, neither feare ye other gods,

39 But feare the Lord your God, and hee will deliuer you out of the hands of all your enemies.

40 Howbeit they obeyed not, but did after their old custome.

41 So these nations feared the Lord, and serued their images also: so did their children, and their childrens children: as did their fathers, so doe they vnto this day.

CHAP. XVIII.

4 Hezekiah king of Iudah passed downe the brazen serpent, and destroyed it: hee also, and professed, 11 Israel is carried away captiue. 30 The blasphemie of Samaria.

NOW in the third yere of Hoshea, sonne of E-lah king of Israel, * Hezekiah the sonne of Ahaz king of Iudah began to reigne.

2 He was fise and twentie yeere old when he began to reigne, and reigned nine and twentie yere in Ierusalem. His mothers name also was Abi the daughter of Zachariah,

3 And hee did ⁴ vprightly in the sight of the Lord, according to all that Dauid his father had done.

4 He tooke away the hie places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for vnto those daies the children of Israel did burne incense to it, and he called it Nehustan.

5 Hee trusted in the Lord God of Israel: so that after him was none like him among all the kings of Iudah, neither were there any such before him.

6 For he claue to the Lord and departed not from him, but kept his commandments, which the Lord had commanded Moses.

7 So the Lord was with him, and he prospered in all things which he tooke in hand, also hee rebelled against the king of Ashur, and serued him not.

8 He smote the Philistims vnto Azzah, and the coasts thereof, ⁹ from the watch tower vnto the defended citie.

9 ¶ And in the fourth yere of king Hezekiah, (which was the seuenth yere of Hoshea sonne

* Eze 20. 39.
20. 16.
That is, they had a certaine knowledge of Gods feare: but this is not to feare God, as appeareth ver. 34. I. Hee meane this by the sacrifices to whom God had giuen his commandment.
* Gen. 22. 18.
1. King 18. 9.
* Iudg. 6. 10.
10. 10. 3.

That is the stranger, which were fear into Samaria by the Assyrians.

* 2 Chron. 28. 27. and 29. 1.

a. Though they of Iudah were given to idolatrie and impiety, as they of Israel were, yet God for his promise sake was mercifull vnto the throne of Dauid: and yet by his iudgement to the other, provoked them to reuence.
* 2 Kings 18. 9.
b. That is a piece of brazenne hee callen the serpent by contempt, which hee withstanding was set vp by the word of God, and miracles were wrought by it: yet hee was abused to idolatrie: his good king destroyed it, not thinking it worthy to be esteemed a serpent, but a piece of braise.
Read Chap. 17. 9.
* Chap. 17. 9.

* Chap. 17. 6.

fonne of Elah king of Iſrael) Shalmaneſer king of Aſhur came vp againſt Samaria, and beſieged it.

10 And after three yeeres they tooke it, *euen* in the fixt yeere of Hezekiah: that is, * the ninth yeere of Hoſhea king of Iſrael was Samaria taken.

11 Then the king of Aſhur did carie away Iſrael vnto Aſhur, and put them in Halah and in Habor, by the riuer of Gozan, and in the cities of the Meles,

12 Becauſe they would not obey the voyce of the Lord their God, but tranſgreſſed his covenant: that is, all that Moſes the ſeruant of the Lord had commanded, and would neither obey nor doe them.

13 ¶ * Moreouer, in the foureteenth yeere of king Hezekiah, Saneherib king of Aſhur came vp againſt all the ſtrong cities of Iudah, & tooke them.

14 Then Hezekiah king of Iudah ſent vnto the king of Aſhur to Lachiſh, ſaying, I haue offended: depart from me, and what thou layeſt vpon me, I will beare it. And the king of Aſhur appoynted vnto Hezekiah king of Iudah three hundred talents of ſiluer, and thirtie talents of golde.

15 Therefore Hezekiah gaue all the ſiluer that was found in the houſe of the Lord, and in the treaſures of the kings houſe.

16 At the ſame ſeaſon did Hezekiah pull off the plates of the decors of the Temple of the Lord, and the pillars (which the ſayd Hezekiah king of Iudah had couered ouer) and gaue them to the king of Aſhur.

17 ¶ And the king of Aſhur ſent Tartan, and Rab-ſaris, and Rabſhakeh from Lachiſh to king Hezekiah with a great hoſte againſt Ieruſalem. And they went vp, and came to Ieruſalem, and when they were come vp, they ſtood by the conduit of the vpper poole, which is by the path of the fullers field.

18 And called to the king. Then came out to them Eliakim the ſonne of Hilkiiah, which was ſteward of the houſe, and Shebnah the chancellor, and Ioah the ſonne of Alaph the recorder.

19 And Rabſhakeh ſayd vnto them, Tell yee Hezekiah, I pray you, Thus ſaith the great king, *euen* the great king of Aſhur, What confidence is this wherein thou truſteſt?

20 Thou thinkeſt, Surely I haue eloquence, & by counſell and ſtrength are for the warre. On whom then doeſt thou truſt, that thou rebelleſt againſt me?

21 Loe, thou truſteſt now in this broken ſtaffe of reede, to wit, on Egypt, on which if a man leane, it will goe into his hand, and pierce it: fo Pharaoh king of Egypt vnto all that truſt on him.

22 But if ye ſay vnto me, We truſt in the Lord our God, is not that hee whoſe his places, and whole altars Hezekiah hath taken away, and hath ſayd to Iudah and Ieruſalem, Yee ſhall worſhip before this altar in Ieruſalem?

23 Now therefore giue hoſtages to my lord the king of Aſhur, and I will giue thee two thouſand horſes, if thou bee able to let riders vpon them.

24 For how canſt thou deſpiſe any captaine of the leaſt of my maſters ſeruants, and put thy truſt on Egypt for charets and horſemen?

25 Am I now come vp without the Lord to

this place, to deſtroy it? the Lord ſaid to me, Goe vp againſt this land, and deſtroy it.

26 Then Eliakim the ſonne of Hilkiiah, and Shebnah, and Ioah ſaid vnto Rabſhakeh, Speake I pray thee, to thy ſeruants in the Aramites language, for we vnderſtand it, and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

27 But Rabſhakeh ſayd vnto them, Hath my maſter ſent me to thy maſter & to thee to ſpeake theſe words, and not to the men which ſit on the wall, that they may eate their own douning, and drinke their owne piſſe with you?

28 So Rabſhakeh ſtood, and cried with a loud voyce in the Iewes language, and ſpake ſaying, Heare the words of the great king, of the king of Aſhur.

29 Thus ſaith the king, yet not Hezekiah deceiue you: for he ſhall not be able to deliuer you ſout of mine hand.

30 Neither let Hezekiah make you to truſt in the Lord, ſaying, The Lord will ſurely deliuer vs, and this cite ſhall not bee giuen ouer into the hand of the king of Aſhur.

31 Hearken not vnto Hezekiah: for thus ſaith the king of Aſhur, Make appointment with me, and come out to me, that euery man may eat of his owne vine, and euery man of his owne fig tree, and drinke euery man of the water of his owne well.

32 Till I come, and bring you to a land like your owne land, *euen* a land of wheate and wine, a land of bread and vineyards, a land of oliues, oyle, and hony, that ye may liue and not die: and obey not Hezekiah, for hee deceiueth you, ſaying, The Lord will deliuer vs.

33 Hath any of the gods of the nations deliured his land out of the hand of the king of Aſhur?

34 Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim, Hena and Iuah? howe haue they deliured Samaria out of mine hand?

35 Who are they among all the gods of the nations, that haue deliured their land out of mine hand, that the Lord ſhould deliuer Ieruſalem out of mine hand?

36 But the people held their peace and answered him not a word: for the kings commandement was, ſaying, Anſwer ye him not.

37 Then Eliakim the ſonne of Hilkiiah which was ſteward of the houſe, and Shebnah the chancellor, and Ioah the ſonne of Alaph the recorder came to Hezekiah with their clothes rent, and told him the words of Rabſhakeh.

CHAP. XIX.

6 God promiſeth Iſrah viſitors to Hezekiah. 33 The Angel of the Lord ſlithen an hundred and ſouere and ſue thouſand of the Affrians. 37 Saneherib is killed of his owne ſerues.

And * when king Hezekiah heard it, hee rent his clothes, and put on ſackcloth, and came into the houſe of the Lord.

2 And ſent Eliakim which was the ſteward of the houſe, and Shebnah the chancellor, and the Elders of the Prieſtes clothed in ſackcloth to Iſaiah the Prophet the ſonne of Amoz.

3 And they ſayd vnto him, Thus ſayth Hezekiah, This day is a day of tribulation and of rebuke, and blaſphemie: for the children are come to

* 2 Chron. 33. 1. 3/2 36. 1. eclat. 46. 18. 19.

d As his zeale was before praide, ſo his weakneſſe is here ſet forth, that he ſhould glory in himſelfe.

e After cert: iiii yeeres, when Hezekiah cealed to ſent the tribute appointed by the king of the Affrians, hee ſent his captiues and armie againſt him, ſee writers of Chronicles, or ſeuerſe. f Ebr. ſake of the ſake.

g Thou thinkeſt: ſt that words will ſerue to perſwade thy people, or to moue my maſter. h Egypt ſhall not ouercome me, but ſhall beare hurt vnto her.

i Thus the idolaters thinke, that God religion is deſtroyed, when ſuperſtition and idolatrie are reformed.

k Meaning, what I was bid for him to yeild to the king of Affria, becauſe his power was ſo ſmall that he had not men to ſu with two thouſand horſes.

l The wicked alwayes in their proſperitie flatter themſelues, that God doth fauour them. Thus he ſpeaketh to Hezekiah, that by reſiſting him he ſhould re. 48. 2. God.

Or, Sym.

† Ebr. the water of the ſake.

† Only by hand.

† Ebr. Hezekiah: meaning the conſideration of peace.

† He maketh himſelfe to be ſure, becauſe hee ſee that hee hath great them, except they reſiſt him, hee will be led away captiues.

m This is more, orable blaſphemie againſt the true God, to make him equal with the iſole of other nations, deſerue God did not ſharply puniſh it.

* 1/4 37. 1.

n To leave ſome ne prophets, and to let them ſee the ſake of him.

a That his mind might not be troubled.

b Meaning, without all hypocrisie.
c Not to much for as we see death, as for fear that Isaiiah should be reitorred, which he had destroyed, and so God's name be dishonoured.
d Because of his vaine repentance and prayer God turned away his wrath.
e To give thanks for his deliverance.
f He declareth that albeit God can make with-out our meritts, yet he sheweth that he will not: these inuentiones meanes contrained.

g Let the sunne goe so many degrees backe that the houses may be so many the fewer in the kings diall.
h Which diall was set in the top of the flaires that Ahab had made.
i 11.3.9.1.
j Moved with the fauour that God shewed to Hezekiah, and also because he had declared himselfe enemy to Sennacherib his enemy which was now destroyed.
k Being moved with ambition and vaine glory, and also because he seemed to reioyce in the friendship of him that was Gods enemy and an iacobite.

* Eccles. 48. 24.

* Chap. 14. 13. and 15. 13. here. 27. 19.

Amox came to him and said vnto him, Thus saith the Lorde, Put thine house in an order: for thou shalt die, and not liue.

2 Then he turned his face to the wall, and prayed to the Lord, saying,

3 I beseech thee, O Lord, remember now, how I haue walked before thee in truth & with a b perit heart, and haue don that which is good in thy sight: and Hezekiah c wept fore.

4 ¶ And afore Isaiiah was gone out into the middle of the court, the word of the Lord came to him, saying,

5 Turne againe, and tell Hezekiah the captaine of my people, Thus saith the Lord God of Dauid thy father, I haue heard thy d prayer, and seen thy reares: behold, I haue healed thee, and the third day thou shalt go vp to the e house of the Lord.

6 And I will adde vnto thy daies fifteen yere, and wil deliuer thee and this city out of the hand of the king of Ashtur, and will defend this citie for mine owne sake, and for Dauid my seruants sake.

7 Then Isaiiah sayd, Take a f lump of drie figges. And they took it, and laid it on the boile, and he recovered.

8 ¶ For Hezekiah had said vnto Isaiiah, What shall be the signe that the Lord will heale me, and that I shall goe vp into the house of the Lord the third day?

9 And Isaiiah answered, This signe shalt thou haue of the Lord, that the Lord will do that hee hath spoken, *With thou* that the shadow goe forward ten degrees, or go backe ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to passe forward ten degrees: not so then, but let the shadow goe backe ten degrees.

11 And Isaiiah the Prophet called vnto the Lord, and he brought againe the shadow ten degrees backe by the degrees whereby it had gone downe in the h diall of Ahab.

12 ¶ The same season Berodach Baladan the sonne of Baladan king of Babel sent letters and a l present to Hezekiah: for he had heard how that Hezekiah was sicke.

13 And Hezekiah heard them, and shewed them all his treasure house, to wit, the siluer, and the gold, and the spices, and the precious oymment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, and in all his k realme, that Hezekiah shewed them not.

14 Then Isaiiah the Prophet came vnto king Hezekiah, and sayd vnto him, What said these men? and from whence came they to thee? And Hezekiah said, They be come from a farre countrey, *scuen* from Babel.

15 Then sayd hee, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

16 And Isaiiah sayd vnto Hezekiah, Heare the word of the Lord.

17 Behold, the dayes come, that all that is in thine house, and whatsoever thy fathers haue layd vp in store vnto this day, * shall be caried into Babel: Nothing shall be left, saith the Lord.

18 And of thy sonnes, that shall proceed out of thee, & which thou shalt beget, shal they take away, and they shall be eunuches in the palace of the king of Babel,

19 Then Hezekiah said vnto Isaiiah, The word of the Lord, which thou halt i spoken, is good: for said he, Shall it not be good if peace and truth be in my dayes?

20 Concerning the rest of the actes of Hezekiah, and all his valiant deede, and how he made a poole and a conduit, & brought water into the citie, are they not written in the booke of the Chronicles of the kings of Iudah?

21 And Hezekiah slept with his fathers: and Manasseh his sonne reigned in his stead.

left the enemies should haue occasion to reioyce, if Church his time, because he had restored religion.

CHAP. XXI.

3 King Manasseh reuolued Iudah, 16 And wifeth great crueltie. 18 He ditch and shewen his sonne iudea. 23 How he killed of his owne firmitts. 26 After his death, north Isaiiah.

Manasseh * was twelue yeeres olde when hee began to reigne, and reigned fifty and siue yeeres in Ierusalem: his mothers name also was Hephzi-bah.

2 And hee did euill in the sight of the Lorde after the abomination of the heathen, whom the * Lorde had cast out before the children of Israel.

3 For he went backe and built the hie places, * which Hezekiah his father had destroyed: and he erected vp altars for Baal, and made a groue, as did Ahab king of Israel, and worshipped all the holt of heauen and serued them.

4 Also he * built altars in the house of the Lord, of the which the Lord said, * In Ierusalem will I put my Name.

5 And hee built altars for al the holt of the heauen in the two courts of the house of the Lord.

6 And hee caused his sonnes * to passe through the fire, and gaue himselfe to witchcraft and forcerie, and hee vied them that had familiar spirits and were soothsayers, and did much euill in the sight of the Lord to anger him.

7 And he fet the image of the groue, that he had made in the house, where of the Lord had said to Dauid & to Salomon his sonne, * In this house and in Ierusalem, which I haue chosen out of all the tribes of Israel, will I put my Name for euer.

8 Neither will I make the feet of Israel moue any more out of the land, which I gaue their fathers: so that they will b obserue and doe all that I haue commanded them, and according to al the Law that my seruant Moses commanded them.

9 Yet they obeyed not, but Manasseh ledde them out of the way, to do more wickedly then did the heathen people, whom the Lord destroyed before the children of Israel.

10 Therefore the Lord spake by his seruants the Prophets, saying,

11 * Because that Manasseh king of Iudah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah sinne also with his idoles,

12 Therefore thus saith the Lord God of Israel, Behold, I will bring an euil vpon Ierusalem and Iudah, that who so heareth of it, both his * eares shall tingle.

13 And I will stretch out Ierusalem the line d of Samaria, and the plummet of the house of Ahab: and I will wipe Ierusalem, as a man wipeth a dish, which hee wipeth, and turneth it vp-side downe.

14 And

1 Hezekiah was the true Prophet of God, and here fore he was his selfe to his word.
m Seing that God had turned me the house to graue me quiescing my life: for he was afraid had decayed in

* 2 Chron. 33.

* Deut. 1. 9.

* Chap. 14.

* Ierem. 22. 24.
* 2 Sam. 7. 13.

a Reel Chap. 14.

* King 1. 29. and 2. 3. chap. 23. 17.

b Therefore saying they obeyed not the commandment of God, they were finally cast forth of this land, which they had had on captiuitie.

* Ierem. 15. 4.

* Sam. 3. 11. c Meaning, that because of this great plague, shall be utterly destroyed. d As I haue destroyed Samaria and the house of Ahab: so will I destroy Iudah.

Amon, Iosiah.

14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies, and they shall be robbed and spoiled of all their adulteries.

15 Because they have done euill in my sight, and have provoked me to anger, since the time their fathers came out of Egypt vntill this day.

16 Moreover Manasseh shed innocent blood exceeding much, till hee replenished Ierusalem from corner to corner, beside his sinne wherewith he made Iudah to sinne, and to doe euill in the sight of the Lord.

17 Concerning the rest of the actes of Manasseh, and all that he did, and is sinne that he finished, are they not written in the booke of the Chronicles of the Kings of Iudah?

18 And Manasseh slept with his fathers, and was buried in the garden of his owne house, *euē* in the garden of Vzza: and Amon his sonne reigned in his stead.

19 ¶ Amon was two and twentie yeere old, when hee began to reigne, and hee reigned two yeere in Ierusalem: his mothers name also was Meshullameth the daughter of Haruz of Iosiah.

20 And he did euill in the sight of the Lorde, as his father Manasseh did.

21 For he walked in all the way that his father walked in, and serued the idoles that his father serued, and worshipped them.

22 And hee forooke the Lord God of his fathers, and walked not in the way of the Lord.

23 And the seruants of Amon conspired against him, and slew the King in his owne house.

24 And the people of the land slew all them that had conspired against King Amon, and the people made Iosiah his sonne king in his stead.

25 Concerning the rest of the actes of Amon, which he did, are they not written in the booke of the Chronicles of the kings of Iudah?

26 And they buried him in his sepulchre in the garden of Vzza: and Iosiah his sonne reigned in his stead.

C H A P. XXII.

¶ Iosiah repairs the Temple. 8 Hilkiah findeth the booke of the Law, and causeth it to be presented to Iosiah. 12 Who sendeth to Huldah the prophetesse to inquire the Lords will.

Iosiah was eight yeere olde when he began to reigne, and he reigned one and thirtie yeere in Ierusalem. His mothers name also was Iedidah the daughter of Adaiah of Bozath.

2 And hee did vprightly in the sight of the Lord, and walked in all the wayes of Dauid his father, and bowed neither to the right hand, nor to the left.

3 ¶ And in the eighteenth yeere of King Iosiah, the king sent Shaphan the sonne of Azaliah the sonne of Meshullam the chanceller, to the house of the Lord, saying,

4 Goe vp to Hilkiah the high Priest, that hee may summe the siluer which is brought into the house of the Lord, which the keepers of the doore haue gathered of the people.

5 And let them deliver it into the hand of them that doe the worke, and haue the ouersight of the house of the Lord, let them giue it to them that worke in the house of the Lord, to repaire the decayed places of the house.

6 To wit, vnto the artificers and carpenters and masons, and to buy timber, and hewed stone to repaire the house.

7 Howbeit, let no reckoning bee made with them of the money, that is delivered into their hands: for they deale faithfully.

8 And Hilkiah the high Priest said vnto Shaphan the chanceller, I haue found the booke of the Law in the house of the Lord: and Hilkiah gaue the booke to Shaphan, and hee read it.

9 So Shaphan the chanceller came to the king, and brought him word againe, and said, Thy seruants haue gathered the money, that was found in the house, and haue delivered it vnto the hands of them that doe the worke, and haue the ouersight of the house of the Lord.

10 Also Shaphan the chanceller shewed the king, saying, Hilkiah the Priest hath delivered me a booke. And Shaphan read it before the king.

11 And when the king had heard the wordes of the booke of the Law, he rent his clothes.

12 Therefore the king commanded Hilkiah the Priest, and Ahikam the son of Shaphan, and Achbor the sonne of Michaiah, and Shaphan the chanceller, & Alaliah the kings seruant, saying,

13 Go ye and inquire of the Lord for mee, & for the people, and for all Iudah concerning the wordes of this booke that is found: for great is the wrath of the Lord that is kindled against vs, because our fathers haue not obeyed the wordes of this booke, to doe according vnto all that which is written therein for vs.

14 ¶ So Hilkiah the Priest, and Ahikam, and Achbor, and Shaphan, & Alaliah went vnto Huldah the Prophetesse the wife of Shullam, the son of Tikvah, the sonne of Harbas keeper of the wardrobe: (and she dwelt in Ierusalem in the s college) and they communed with her.

15 And shee answered them, Thus saith the Lord God of Israel, Tell the man that sent you to me,

16 Thus saith the Lord, Behold, I will bring euil vpon this place, and on the inhabitants thereof: *euē* all the wordes of the booke which the King of Iudah had read,

17 Because they haue forsaken mee, and haue burnt incense vnto other gods, to anger me with all the workes of their hands: my wrath also shall bee kindled against this place and shall not be quenched.

18 But to the king of Iudah, who sent you to inquire of the Lord, so shal ye say vnto him, Thus saith the Lord God of Israel, The words that thou hast heard, shall come to passe.

19 But because thine heart did melt, & thou hast humbled thy selfe before the Lord when thou heardest what I spake against this place, and against the inhabitants of the same, to wit, that it should bee destroyed and accursed, and hast rent thy clothes, and wept before mee, I haue also heard it, saith the Lord.

20 Behold therefore, I will gather thee to thy fathers, and thou shalt bee put in thy graue in peace, and thine eyes shall not see all the euill, which I will bring vpon this place. Thus they brought the king word againe.

C H A P. XXIII.

¶ Iosiah readeth the Law before the people. 3 He maketh a covenant with the Lord. 4 He punisheth the idols, after he had killed the Priests. 14 He keepeth the Passover. 19 He was killed in Megiddo. 30 And his sonne Jehoahaz reigned in his stead. 33 After he was taken, his sonne Jehoiachin was made king.

d So God provided him of a full treasury, seeing he went about so zealously to set forth the worke of God.

e This was the copy that Moses left when he departed, 2 Chron. 34. 14 which either by the negligence of the Priests had beene lost, or elsy by the wickednesse of foolish kings had bene abused.

f Her mother.

g Meaning, as some Protestants whom God will punish the knowledge of things vnto as here 2. 1. 1. though not other times they inspired the Lord by the Spirit and Thane.

h Or the house of doctrine which was vnto the Temple, and where the law had beene to instruct the people.

i The works of man haue beene ascribed to all that man inuents befid the word of God, which are ascribed to all Gods friends.

k Meaning, that he did repent as they that do not repent, are said to harden their hearts.

l Psal. 95. 1.

m Whereupon we may gather that the anger of God is ready against the wicked when God taketh his vengeance out of this world.

n He was killed in Megiddo.

o After he was taken, his sonne Jehoiachin was made king.

Then

* 2 Chron 34. 30.
a Because he saw
the great plagues
of God that were
c. meaning, he knew
no more (spide
way to avoid them
them to take to
God by repen-
tance which can-
not come but of
faith and faith by
hearing of the
word of God.
b Where the
king had his
place, Chas. 11. 14.
c As Iofiah did
Iofh 24. 22, 23.

d Meaning, "but
which were next
in signification to
the Priest.
e In contempt of
that altar, which
Ieroboam had
there built to fac-
tice to his calves.
f Meaning, the
priests of Iofiah,
which were called
Chemarims, either
because they were
black & grimed,
or else were fash-
ioned with burning
incense to idoles.
g He renoued
the groue which
idolaters for de-
votion had planted
neere vnto the
Temple, contrary
to the commande-
ment of the Lord,
Deut. 16. 17. or as
some read the fi-
nitude of a groue
which was hang-
ed in the Temple.
h Both in con-
tempt of the idole,
and reproch of
them which had
worshipped them
in such fyles.
i Because Iofiah
that had forsaken
the Lord to serue
idols, were not
meete to minister
in y service of the
Lord (for the in-
struction of others
k Which was a
valley neere to Ie-
rusalem, and signi-
fied a tabernacle,
because they fote
not in there while
their children were
burning, that their
cries should not be
heard, Leuit. 18. 24.
where after Iofiah
com manded cari-
ons to be caft in
contempt thereof.
l The idolatrous
Kings had dedicate
housen and chambers
to the images, & there
to carie the image
thereof about as
the heathen did, or
else to sacrifice
them, at a sacrifice
most agreeable,
|| Or, paddy.

THen * the King * sent, and there gathered vnto him all the Elders of Iudah and of Ierusalem.

2 And the king went vp into the house of the Lord, with all the men of Iudah, and all the inhabitants of Ierusalem with him, & the Priests and Prophets, and all the people both smal and great: and he read in their eares all the wordes of the booke of the covenant, which was found in the house of the Lord.

3 And the King stood by * the pillar, & made a * covenant before the Lord, that they should walke after the Lord, and keepe his commandments, and his testimonies, and his statutes, with all their heart, and with all their soule, that they might accomplish the wordes of this covenant written in this booke. And all the people stood to the covenant.

4 Then the King commanded Hilkiah the hie Priest and the * priests of the second order, and the keepers of the doore, to bring out of the temple of the Lord all the vessels that were made for Baal, and for the groue, and for all the hofte of heaven, and he burnt them without Ierusalem in the fields of Kedron, and caried * the powder of them into Beth-el.

5 And he put downe the * Chemarims, whom the Kings of Iudah had founded to burne incense in the hie places, and in the cities of Iudah and about Ierusalem, and also them that burnt incense vnto Baal, to the sunne and to the moone, and to the planets, and to all the hofte of heaven.

6 And he brought out the * groue from the Temple of the Lord without Ierusalem vnto the valley Kedron, and burnt it in the valley Kedron, and stampit it to powder, and cast the dust thereof vpon the * graues of the children of the people.

7 And hee brake downe the houses of the Sodomites, that were in the house of the Lord, where the women woue hangings for the groue.

8 Also he brought all the priests out of the cities of Iudah, and defiled the hie places where the Priests had burnt incense, *euen* from Geba to Beersheba, & destroyed the hie places of the gates, that were in the entering in of the gate of Iofhua the gouernour of the citie, which was at the left hand of the gate of the citie.

9 Neuerthelesse the Priestes of the hie places came not vp to the altar of the Lord in Ierusalem, faye onely they did eate of the vnleavened bread among their brethren.

10 He defiled also * Topheth, which was in the valley of the children of Hinnom, that no man should make his sonne or his daughter passe thorow the fire to Molech.

11 Hee put downe also the * horses that the Kings of Iudah had giuen to the sunne & the entering in of the house of the Lord, by the chamber of Nathan-melech the eunuch, which was *ruer* of the suburbs, and burnt the charots of the sunne with fire.

12 And the Altars that were on the top of the chamber of Ahaz, which the kings of Iudah had made, and the altars which Manasseh had made in the two courts of the house of the Lord did the King breake downe, and hasted thence, and cast the dust of them in the f Brooke Kedron.

13 Moreover the King defiled the hie places that were before Ierusalem and on the right hand

of the * mount of corruption (which * Salomon the king of Israel had built for Ashtoreth the idoll of the Zidonians, and for Chemosh the idoll of the Moabites, and for Milchom the abomination of the children of Ammon)

14 And he brake the images in pieces, and cut downe the groues, and filled their places with the bones of men.

15 Furthermore * the altar that was at Beth-el, and the hie place made by Ieroboam the sonne of Nebat, which made Israel to sinne, both this altar, and also the hie place, brake he downe, and burnt the hie place, and stampit it to powder, and burnt the groue.

16 And as Iofiah turned himselfe, he spied the graues that were in the mount, and sent & tooke the bones out of the graues, & burnt them vpon the altar, and polluted it, according to the worde of the Lord, that the * man of God proclaimed, which cried the fame wordes.

17 Then he said, What title is that which I see? And the men of the city said vnto him, It is the sepulchre of the man of God, which came from Iudah, and tolde these things that thou hast done to the altar of Beth-el.

18 Then saide he, Let him alone: let none remoue his bones. So his bones were faued with the bones of the * Prophet that came from Samaria.

19 Iofiah also took away all the houses of the hie places, which were in the cities of Samaria, which the kings of Israel had made to anger the Lord, and did to them according to all the fautes that he had done in Beth-el.

20 And hee sacrificed all the Priests of the hie places that were there, vpon the altars, and burnt mens bones vpon them, and returned to Ierusalem.

21 ¶ Then the king commanded all the people, saying, * Keepe the Pafteouer vnto the Lorde your God, * as it is written in the booke of this covenant.

22 And there was no Pafteouer holden like that from the dayes of the Iudges that iudged Israel, nor in all the dayes of the kings of Israel, & of the kings of Iudah.

23 And in the eighteenth yeere of King Iofiah was this Pafteouer celebrated vnto the Lord in Ierusalem.

24 Iofiah also tooke away them that had familiar spirits, and the soothsayers, and the images, and the idoles, and all the abominations that were efpied in the lande of Iudah and in Ierusalem, to performe the wordes of the * Lawe, which were written in the booke that Hilkiah the Priest found in the house of the Lord.

25 Like vnto him was there no king before him, that turned to the Lord with all his heart, and with all his soule, and with all his might according to all the Lawe of Moses, neither after him arose there any like him.

26 Notwithstanding the Lord turned not from the * fiercenesse of his great wrath wherewith hee was angry against Iudah, because of all the prouocations wherewith Manasseh had prouoked him.

27 Therefore the Lord sayd, I will put Iudah also out of my sight, as I haue put away Israel, & wil cast off this city Ierusalem, which I haue chosen, and the house wherof I said, My name shall be there.

28 Concerning the rest of the actes of Iofiah, and all that hee did, are they not written in the booke

* The word
to mean of idole,
to call it, vnto
it was said
idols.
* 1 King 22. 17.

* Which Iofiah
had built in the
land, King 22.
28. 28.

* According to
the prophesie of
Iofiah, 1 King
23. 24.

* Meaning the
Prophet which
came after him,
and caused him
to eat contrary to
the Commande-
ment of the Lord,
which were both
written in the
same, 1 King 23.
31.

* 2 Sam. 35. 4.
1. 20. 1. 1.
* 2 Sam. 12. 3.
Deut. 16. 8.

* For the mil-
litude and size of
the people with
the great propo-
rtion.

* 1 King 22. 27.
Deut. 18. 21.

* Because of the
vicked heart of
the people, which
would not turne
vnto him by re-
pentance.

* 1 King 22. 27.
Deut. 31. 7.

booke of the Chronicles of the kings of Iudah?

29 ¶ In his dayes Pharaoh Nechoh king of Egypt went vp against the king of Asshur to the river Perath. And king Iosiah went against him, whom when Pharaoh sawe, hee slew him at Megiddo.

30 Then his seruants caried him dead from Megiddo, and brought him to Ierusalem, and buried him in his owne sepulchre. And the people of the land tooke Iehohaz the sonne of Iosiah, and anoynted him, and made him king in his fathers stead.

31 Iehohaz was three and twenty yere old when he began to reigne, and reigned three moneths in Ierusalem. His mothers name also was Hamutal the daughter of Ieremias of Libnah.

32 And hee did euill in the sight of the Lord, according to all that his fathers had done.

33 And Pharaoh Nechoh put him in bondes at Riblah in the land of Hamath, while he reigned in Ierusalem, and put the land to a tribute of an hundred talents of siluer, and a talent of gold.

34 ¶ And Pharaoh Nechoh made Eliakim the sonne of Iosiah king in stead of Iosiah his father, and turned his name to Iehoiakim, and tooke Iehohaz away, which when he came to Egypt, died there.

35 And Iehoiakim gaue the siluer and the golde to Pharaoh, and taxed the land to giue the money, according to the commandement of Pharaoh: hee leuied of euery man of the people of the land, according to his value, siluer and golde, to giue vnto Pharaoh Nechoh.

36 Iehoiakim was five and twenty yeres old, when he began to reigne, and hee reigned eleuen yeres in Ierusalem. His mothers name also was Zebudah the daughter of Pedaiah of Rumah.

37 And hee did euill in the sight of the Lord, according to all that his fathers had done.

CHAP. XXIII.

1 Iehoiakim made himselfe to Nebuchad-nezzar belzeb. 2 The cause of his ruine and all Iudahs. 3 Iehoiachin reigned, 15 hee, and his people are caried vnto Babilon. 17 Zedekiah made king.

1 Nhis * dayes came Nebuchad-nezzar king of Babel vp, and Iehoiakim became his seruant three yere: afterward hee turned, and rebelled against him.

2 And the Lord sent against him bands of the Caldees, and bands of the Aramites, and bandes of the Moabites, & bands of the Ammonites, and he sent them against Iudah to destroy it, * according to the word of the Lord, which he spake by his seruants the Prophets.

3 Surely by the * commandement of the Lord came this vpon Iudah, that hee might put them out of his sight for the finnes of Manasseh, according to all that hee did.

4 And for the innocent blood that he shed, (for hee filled Ierusalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the rest of the actes of Iehoiakim, & all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

6 So Iehoiakim slept with his fathers, and Iehoiachin his sonne reigned in his stead.

7 ¶ And the king of Egypt came no more out of his land: for the king of Babel had taken from the river of Egypt, vnto the river Perath, all that pertained to the king of Egypt.

8 ¶ Iehoiachin was eigheteene yere old, when he began to reigne, & reigned in Ierusalem three moneths. His mothers name also was Nehustan, the daughter of Elnaath of Ierusalem.

9 And hee did euill in the sight of the Lord, according to all that his father had done.

10 ¶ In that time came the seruants of Nebuchad-nezzar king of Babel vp against Ierusalem: so the cite was besieged.

11 And Nebuchad-nezzar king of Babel came against the cite, and his seruants did besiege it.

12 Then Iehoiachin the king of Iudah came out against the king of Babel, he, and his mother and his seruants, and his princes, and his eunuchs: and the king of Babel tooke him in the eight yere * of his reigne.

13 * And hee caried out thence all the treasures of the house of the Lord, and the treasures of the kings house, and brake all the vessels of gold, which Salomon king of Israel had made in the Temple of the Lord, as the Lord had said.

14 And hee caried away all Ierusalem, and all the princes, and all the strong men of warre, euen ten thousand into captiuitie, and all the workmen, and cunning men: so none remained saying the poore people of the land.

15 * And hee caried away Iehoiachin into Babel, and the kings mother, and the kings wives, and his eunuchs, and the mighty of the land, caried hee away into captiuitie from Ierusalem to Babel.

16 And all the men of warre, euen seven thousand, and carpenters, and locksmiths a thousand, all that were strong and apt for war, did the king of Babel bring to Babel captiues.

17 ¶ * And the king of Babel made Mattaniah his vnckle king in his stead, and changed his name to Zedekiah.

18 Zedekiah was one and twentie yere olde, when he began to reigne, and he reigned eleuen yeres in Ierusalem. His mothers name also was Hamutal the daughter of Ieremias of Libnah.

19 And hee did euill in the sight of the Lord, according to all that Iehoiakim had done.

20 Therefore certainly the wrath of the Lord was against Ierusalem and Iudah, vntill hee cast them out of his sight. And Zedekiah rebelled against the king of Babel.

CHAP. XXV.

1 Ierusalem is besieged of Nebuchad-nezzar, and taken. 2 The finnes of Zedekiah are shewed before his eyes, and after are his own eyes put out. 3 Iudah is brought to Babilon. 45 Gedaliah is slaine. 27 Iehoiachin is exiled.

And * in the * ninth yere of his reigne, the tenth moneth, and tenth day of the moneth Nebuchad-nezzar king of Babel came, he, and all his host against Ierusalem, and pitched against it, and they built * forts against it round about.

22 So the cite was besieged vnto the eleuenth yere of king Zedekiah.

3 And the ninth day of the moneth the famine was * fore in the cite, so that there was no bread for the people of the land.

4 Then the city was broken vp, and all the men of war fled by night, by the way of the gate which is betwene two walles that was by the kings garden: now the Chaldees were by the cite round about, and the King went by the way of the wilderness.

2 Sam. 1. 1. 2. 1. 3. 1. 4. 1. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

d That is, yielded himselfe vnto him by the counsell of Ieremias.

e In the reigne of the king of Babilon. 2 Sam. 1. 1. 2. 1. 3. 1. 4. 1. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

2. 1. 2. 2. 3. 1. 4. 1. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

2. 1. 2. 2. 3. 1. 4. 1. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

f Out of Ierusalem and Iudah into Babilon.

2. 1. 2. 2. 3. 1. 4. 1. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

a That is, of Zedekiah.

b Which the B. brewes call Te. bet, and it consisteth part of December and part of Ianeuy.

c In so much that the mothers did eate their children.

Lament. 4. 10.

d Which was a posture doore, at some secret gate to flee out at.

5. But the armie of the Caldees pursued after the king, and tooke him in the deserts of Iericho, and all his host was scattered from him.

6 Then they tooke the king, and caried him
vp to the king of Babel to Riblah, where they
gaue iudgement vpon him.

7 And they flew the sonnes of Zedekiah before his eyes, & put out the eyes of Zedekiah, and bound him in chaines, and carried him to Babel.

8 ¶ And in the fifth moneth, and ffewenth day of the moneth, which was the nineteenth yere of king Nebuchad-nezzar king of Babel, came Nebuzar-adan || chiefe steward and ferraunt of the king of Babel, to Ierufalem,

9 And burnt the house of the Lord, and the kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

10 And all the armie of the Caldees that were
with the chiefe steward, brake downe the walles
of Ierusalem round about.

11 And the rest of the people that were left in the citie, and those that were fled and g fallen to the king of Babel, with the remnant of the multitude, did Nebuzaradan chiefe steward carry away captive.

12 But the chiefe steward left of the poore of
the land to dresse the vines, and to til the land.

13 *Also the pillars of brasse that were in the house of the Lord, and the bases, and the brasen Sea that was in the house of the Lord, did the Caldees breake, and caried the brasse of them to Babel.

14 The pots * also and the besoms, and the instruments of musicke, and the incense dishes, and all the vessels of brasse that they ministred in, tooke they away.

15 And the ashpannes, and the basins, *and all* that was of gold, and that was of siluer, tooke the chiefe steward away.

16 With the two pillars, one Sea and the bases, which Salomon had made for the house of the Lord : the brasie of all these vessels was without weight.

17 * The height of the one pillar was eighteene cubites, and the chapter theron *was* brasie, and the height of the chapter *was* with network three cubites, and pomegranates vpon the chapter round about, all of brasie: and likewise *was* the second pillar with the networke.

18 And the chiefe steward tooke Seraiah the chiefe Priett, and Zephaniah the ⁱ second Priett, and the three keepers of the doore.

19 And out of the citie hee tooke an Eunuch that had the ouersight of the men of warre, and fise men of them that were in the kings presence, which were found in the citie, and Sophar captaine of the hoste, who mustred the people of the land, and threecore men of the people of the land, that were found in the citie.

20 And Nebuzar-adan the chief steward took them, and brought them to the king of Babel to Babilah.

21 And the king of Babel smote them, & slew them at Riblah in the land of Hamath. So Judah was carried away captiue out of his owne land.

22 * Howbeit, there remained people in the land of Iudah, whom Nebuchad nezzar king of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler over them.

23 Then when al the captains of the host and *their* men heard, that the king of Ebel had made Gedaliah governour, they came to Gedaliah to Mizpah: to wit, Ishmael the sonne of Nethaniah, and Iohanan the sonne of Kareah, and Seraiah the sonne of Tanhumeth the Netophathite, & Iazazaniah the sonne of Mmachathi: they and their men

24 And Gedaliah I swore to them, and to their men, and sayd vnto them. Feare not to be the seruants of the Chaldees. dwell in the land, and serue the king of Babel. and ye shall be well.

25 * But in the seventh moneth Ithmael the sonne of Nethaniah the sonne of Elishama, of the kinges seed, came, & ten men with him, & Imore Gedaliah, and hee died, and so did hee the Iewes, and the Caldees that were with him at Mizpah.

26 Then all the people both small and great,
and the captaines of the armie arose, and came to
Egypt: for they were afraid of the Caldees.

27 Norwithstanding in the seuen and thirtieth
yeere after Iehoiachin king of Iudah was caried
away in the twelfth moneth, and the seuen and
twentieth day of the month, Euil-Merodach king
of Babel in the yeere that he began to reigne, did
lift vp the head of Iehoiachin king of Iudah out
of the prison.

28 And spake kindly to him, and set his throne
about the throne of the kings that were with him
in Babel:

29 And changed his prison garments: and he did continually eat bread before him, al the daies of his life.

30 And his portion was a continual portion
giuen him by the king, euery day a certaine, all
the dayes of his life.

e Or, condemned him for his perjury and treason,
2 Chron 26, 13.

f Jeremie writeth
Chap. 32. 12 the
tenth day, because
the fire continued
from the seventh
day to the tenth.
For, captain of
the guard.

g While the siege endured.

*[6 ap. 30.17.
Jerem. 17.19.22.

h Of these reads
Exed. 27.3.

* 1. King. 7. 15.
Jerem. 52. 21.
2. Chron. 3. 15.

That is, one appointed to succeed in his Priests room, if he were sick or els otherwise letted.

It is rare under
mention of force
but here he spe-
kech on them that
were the chief

6/17/77-40,40,3

I That is, he did
exhort them in
Name of the Lord
according to In-
remies counsel,
submit themselves
to Nebuchadne-
zar, seeing it was
the revealed will
of the Lord.
* Jerem. 41:1.

im Contrary to
heretics comē
Ierem. 40 41, 42
and 43 chapters.
In Thus long we
he, his wife and
his children in B
Babylon, whom N
Babuchad serrars
Monne, after his
thers death pref
ed to honour:
thens by Gods pr
vidence the fresh
of David was re
firmed even was
Christ

Meaning, the
he had an order
in the court.

Of, to wit, in the
back of the line.

THE FIRST BOOKE OF
the Chronicles, or Paraplimenon.

THE ARGUMENT.

The *Jewes* comprehend both these books in one, which the *Grecians* because of the length divide into two: and they are called *Chronicles*, because they note briefly the histories from *Adam* to their captivity in *Babylon*. But these are not the books of *Chronicles*, which are so often mentioned in the books of the kings of *Judah* and *Israel*, which did at large set forth the story of both the kingdoms, and afterward perused in the captivity: but an abridgement of the same, and were gathered by *Ezra*, as the *Jewes* write, after their returne from *Babylon*. This first booke containeth a briefe recoll of the children of *Adam* unto *Abraham*. *Israhel*, *Isack*, and the twelue *Patriarchs*, chiefly of *Judah*, and of the reigne of *Dauid*, because *Christ* came of him, according to the flesh. And therefore it stretch forth more fully his actes both concerning ciuill gouernment, and also the administration, and care of things concerning religion, for the good successe whereof he reioyceth and giueth thanks to the Lord.

troubled Israel, transgressing in the thing excommunicate.

8 The sonnes also of Echan, Azariah.

9 And the sonnes of Hezron that were borne vnto him, Ierahmeel, and c Ram and Chelubai,

10 And Ram begate Aminadab, and Aminadab begate Nahshon d prince of the children of Iudah,

11 And Nahshon begate Salma, and Salma begate Boaz,

12 And Boaz begate Obed, and Obed begate || Ithai,

13 * And Ithai begat his eldest sonne Eliab, and Abinadab the second, and || Shimma the third,

14 Nathaneel the fourth, Raddai the fift,

15 Ozen the sixt, and Dauid the seueneth.

16 Whose sisters were Zeruiah and Abigail. And the sonnes of Zeruiah, Abihail, & Ioab, and Afahel.

17 And Abigail bare Amasa: and the father of Amasa was Iether an Ishmeelite.

18 ¶ And c Caleb the sonne of Hezron begate Ieriho of Azubah his wife, and her sonnes are these, Iether, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb tooke vnto him Ephrah, which bare him Hur.

20 * And Hur begate Vri, and Vri begate Bezaleel.

21 And afterward came Hezron to the daughter of Machir the father of f Gilead, and tooke her when he was threecore yeere, olde, and shee bare him Segub.

22 And Segub begat Iair, which had three and twentie cities in the land of Gilead.

23 And Gefhur with Aram tooke the townes of Iair g from them, and Kenath and the townes thereof, h threecore cities. All these were the sonnes of Machir the father of Gilead.

24 And after that Hezron was dead at b Caleb Ephrathah, then Abiah Hezrons wife bare him also Afshur the father of Tekoa.

25 And the sonnes of Ierahmeel the eldest sonne of Hezron were Ram the eldest, then Banaah, and Oren and Ozen and Abihah.

26 And Terahmeel had another wife named Atarah, which was the mother of Onam.

27 And the sonnes of Ram the eldest sonne of Ierahmeel were Maaz, and Iamin and Ekar.

28 And the sonnes of Onam were Shammai and Iada. And the sonnes of Shammai, Nadab and Abishur.

29 And the name of the wife of Abishur was called Abihail, and shee bare him Ahban and Molid.

30 The sonnes also of Nadab were Seled and Appaim: but Seled died without children.

31 And the sonne of Appaim was Ithi, and the sonne of Ithi, Shephan, and the sonne of Shephan, Ahlai.

32 And the sonnes of Iada the brother of Shammai were Iether and Ionathan: but Iether died without children.

33 And the sonnes of Ionathan were Peleth and Zaza: These were the sonnes of Ierahmeel.

34 And Shephan had no sonnes, but daughters. And Shephan had a seruant that was an Egyptian named Jarba.

35 And Shephan gaue his daughter to Jarba his seruant to wife, and shee bare him Attai.

36 And Attai begate Nathan, and Nathan

begate Zabab.

37 And Zabab begate Ephlal, and Ephlat begate Obed,

38 And Obed begate Iehu, and Iehu begate Azariah,

39 And Azariah begate Helez, and Helez begate Eleafah,

40 And Eleafah begate Sifamai, and Sifamai begate Shallum,

41 And Shallum begate Iekamiah, and Iekamiah begate Elifhama.

42 Also the sonnes of Caleb the brother of Ierahmeel, were Mesha his eldest sonne, which was the l father of Ziph: and the sonnes of Mare-shah the father of Hebron.

43 And the sonnes of Hebron were Korah and Tappua, and Rekem and Shema.

44 And Shema begate Raham the father of Iorkoam: and Rekem begate Shammai.

45 The sonne also of Shammai was Maon: and Maon was the father of Beth-zur.

46 And Ephah a m concubine of Caleb bare Haran and Moza, and Gazez: Haran also begate Gazez.

47 The sonnes of Iahdai were Regem, and Iotham, and Gefhan, and Pelet, and Ephah, and Shaaph.

48 Caleb's concubine Maachah bare Sheber and Tirhanah.

49 Shee bare also Shaaph the father of Madmannah, and Sheua the father of Machbenah, and the father of Gibeaz. * And Achiah was Caleb's daughter.

50 ¶ These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephrathah, Shobal the father of Kiriath-icriam.

51 Salma the father of Bethlehem, and Hareph the father of Beth gadar.

52 And Shobal the father of Kiriath-icriam had sonnes, and hee || was the ouerfearer of halfe Hammenoth.

53 And the families of Kiriath-icriam were the Ichrites, and the Puthites, & the Shumathites, and the Mishraites: of them came the Zarreathites, and the Eshtaulites.

54 The sonnes of Salma of Beth-lehem, and the Neophathite, the n crownes of the house of Ioab, and || halfe the Manahhites and the Zorites.

55 And the families of the o Scribes dwelling at Iabez, the Tirathites, the Shimmeathites, the Shuchathites, which are the p Kenites, that came of Hammath the father of the house of Rechab.

CHAP. III.

1 The genealogie of Dauid, and of his posterity vnto the sonne of Iosiah.

These also were the sonnes of a Dauid, which were borne vnto him in Hebron: the eldest Amnon of Ahinoam the Izeelitresse: the second b Daniel of Abigail the Carmelitresse:

3 The third Abalom the sonne of Maachah daughter of Talmi king of Gefhur: the fourth Adoniah the sonne of Haggith:

5 The fift Shephatiah of Abital, the sixt Ithre-am by Eglah his wife.

7 These fixe were borne vnto him in Hebron: and there hee reigned feene yeere and fixe moneths: and in Ierusalem hee reigned three and thirty yeere.

8 And these foure were borne vnto him in Ierusalem, Shimea, and Shobab, and Nathan, and Salomon

c Whom Saint Matthew calleth Aram, Math. 1. 1. d Thar is, chile of the family.

l Or, liff. * 2 Sam. 15. 19. and 17. 13. l Or, Shammai.

e Who was called Chelubai the sonne of Hezron, vers 9.

* Exod. 31. 2.

f Who was prince of mount Gilead, route Num. 32. 40.

g That is, the Gethites and Syrians tooke the eouers from Iair's children.

h Which was a towne named of the husband and wife, called also Beth Iether Ephrath.

i Meaning, the chiele and prince.

k Who died whilst his father was alive, and therefore it is said, vers. 34 that Shephan had no sonnes.

l That is, the eldest sonne of the prince of the tribe of Iuda.

m This difference was betweene his wife and the concubine, that the wife was taken to haue a husband, and the concubine to haue children.

n This difference was betweene his wife and the concubine, that the wife was taken to haue a husband, and the concubine to haue children.

o Meaning, the chiefes and principall.

p Which were men learned, and expert in the law.

q Reade Num. 25. and Iudg. 1. 1.

r He returned to the genealogie of Dauid, to shew that Civil case of his stocke.

s Which 2 Sam. 3. 1. is called Gilead, borne of her that was Ithraam's wife the Carmelit.

Salomon of Bathshua the daughter of Ammiel :
6 Ithar also, and 4 Elifhama, and Eliphalet,
7 And Nogah, and Nepheg, and Iaphia,
8 And Elifhama, and Eliada, and Eliphalet,
nine in number.

9 These are all the sonnes of David, besides the sonnes of the concubines, and Tamar their sister.

10 ¶ And Salomons sonne was Rehoboam, whose sonne was Abia, and Aia his sonne, and Iehoshaphat his sonne.

11 And Ioram his sonne, and Ahaziah his sonne, and Ieath his sonne.

12 And Amaziah his sonne, and Azariah his sonne, and Iotham his sonne.

13 And Ahaz his sonne, and Hezekiah his sonne, and Manassah his sonne.

14 And Amon his sonne, and Iosiah his sonne.

15 ¶ And of the sonnes of Iosiah, the eldest was Iohanan, the second Iehoiakim, the third Zedekiah, and the fourth Shallum.

16 And the sonnes of Iehoiakim were Ieconiah his sonne, and Zedekiah his sonne.

17 And the sonnes of Ieconiah, Affir and Shealtiel his sonne :

18 Malchiram also and Pedaiah, and Shenazar, Iecamiah, Hofhama, and Nedabiah.

19 And the sonnes of Pedaiah were Zerubabel, and Shimei : and the sonnes of Zerubabel were Meshullam, and Hananiah, and Shelomith their sister,

20 And Hasubah, and Ohel, and Berechiah, and Hazadiah, and Iudabehbed, five in number.

21 And the sonnes of Hananiah, were Pelatiah, and Iedaiah, the sonnes of Rephaiah, the sons of Arnan, the sonnes of Obadiah, the sonnes of Shechaniah.

22 And the sonne of Shechaniah was Shemaiah : and the sonnes of Shemaiah were Hattufah and Igeal, and Bariah, and Neariah, and Shaphat, sixe.

23 And the sonnes of Neariah were Elioenai, and Hezekiah, and Azrikam, three.

24 And the sonnes of Elioenai were Hodaiah, and Eliahib, and Pelajah, and Akkub, and Iobanan, and Delaiah, and Anani, seven.

CHAP. IIII.

The genealogie of the sonnes of Iudah, 5 Of Iahaz and his prayer, 11 Of Iehoiakim, 24 And Simeon : their bartrazims, 34 And consorts.

THE sonnes of Iudah were Pharez, Hezron, and Carmi, and Hur, and Shobal.

2 And Reaiah the sonne of Shobal begate Iahaz, and Iahaz begate Ahumai, and Lahad : these are the families of the Zorethathites.

3 And these were of the father of Etam, Izreel, and Ithma and Idubai, and the name of their sister was Hazeleponi.

4 And Penuel was the father of Gedor, and Ezer the father of Husnah : these are the sonnes of Hur the eldest sonne of Ephraim, the father of Beth-lehem.

5 But Ather the father of Tekoa had two wives, Heleah, and Naarah.

6 And Naarah bare him Ahuzam, & Hapher, and Temeni and Haastari : these were the sonnes of Naarah.

7 And the sonnes of Heleah were Zareth, Iezahar and Ethnan.

8 Also Coz begate Anub, and Zobeab, and

the families of Aharhebe the sonne of Harum.

9 But Iabez was more honourable then his brethren, and his mother called his name Iabez, saying, Because I bare him in sorrow.

10 And Iabez called on the God of Israel, saying, If thou wilt blese mee in deed, and enlarge my coastes, and if thine hand be with me, and thou wilt cause me to be delivered from euill, that I be not hurt. And God granted the thing that he asked.

11 ¶ And Chelub the brother of Shuah begate Mehir, which was the father of Eshton.

12 And Eshton begate Beth-rapha, and Palcah, and Tehinnah the father of the citie of Nafath : these are the men of Rechab.

13 ¶ And the sonnes of Kenaz were Othniel and Zeraiah, and the sonne of Othniel, Hathath.

14 And Meonothai begate Ophrah. And Seraiah begate Ioab the father of the valley of craftsmen : for they were craftsmen.

15 ¶ And the sonnes of Caleb the sonne of Iephunneh were Iru, Elah, and Naam. And the sonne of Elah was Kenaz.

16 And the sonnes of Iehaleel were Ziph, and Ziphah, Tiria, and Azareel.

17 And the sonnes of Euzrah were Iether and Mered, and Ephraim, and Iakim, and he begate Miriam, and Shammaj, and Ithban the father of Echemos.

18 Also his wife Iehudiah bare Iered the father of Gedor, and Heber the father of Socho, and Iekuthiel the father of Zanoah : and these are the sonnes of Pithiah the daughter of Pharaoh, which Mered tooke.

19 And the sonnes of the wife of Hodiah, the sister of Naham the father of Keilah, were the Garmaites, and Bactemos the Maachathite.

20 And the sonnes of Shimon were Amnon and Rinnah, Benhanan & Tilon. And the sonnes of Ishi were Zoheth, and Ben-zoheth.

21 ¶ The sonnes of Shelah, the sonne of Iudah, were Er the father of Lecah, and Laaidah the father of Marehah, and the families of the households of them that wrought fine linneu in the house of Ashbea :

22 And Iokim, and the men of Choreba and Ieath, and Saraph, which had the dominion in Meab, and Iathubi, Lehem. These also are ancient things.

23 These were potters, & dwelt among plants and hedges : & there they dwelt with the king for his worke.

24 ¶ The sons of Simeon were Nemuel, and Iamin, Iarib, Zerah, and Shaul.

25 Whole sonne was Shallum, and his sonne, Mibsam, and his sonne Mifhma.

26 And the sonnes of Mifhma, Hatmuel was his sonne, Zaccbur his sonne, and Shimei his sonne.

27 And Shimei had sixteene sonnes, and fixe daughters, but his brethren had not many children, neither was all their family like to the children of Iudah in multitude.

28 And they dwelt at Beer-sheba, and at Moladah, and at Hazar Shual,

29 And at Bithan, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and at Hazar Sunim, at Beth-birei, & at Shaaraim, these were their cities

c Othniel called Othniel, Iudg. 1. 13.

d It is to be vnderstood that he would accompany him who he made.

e The Lord of that valley where the artificers did worke. f Called also Elisha.

g Or, she bare many, the second wife of Er.

h Or, of whom he had Mered.

i Gen. 38. 1, 3, 5

j Or, of the inhabitants of Lehem.

k They were king Davids gardeners and served him in his worke. l Gen. 45. 10. exod. 6. 15. h His sonne Chad is here omitted.

i These cities belonged to the tribe of Iudah, Iosh. 19. 4. and were ancient the tribe of Simeon.

1 Then David
retho to them
to be reb of Iudah.

cities vnto the reigne of ^a David.

32 And their townes were Etam, and Ain,
Rimmon, and Tochen, and Ashan, five cities.

33 And all their townes that were round
about these cities vnto Baal, These are their habi-
tations and the declaration of their genealogie,

34 And Meshobab, and Lamech, and Ioshah
the sonne of Amishai,

35 And Joel and Jehu the sonne of Ioshibiah,
the sonne of Seraiah, the sonne of Asiel,

36 And Elionai, & Isakobah, and Ieshohaiah,
and Asaiiah and Adiel and Iseniuel, and Benaiah,

37 And Ziza the sonne of Shiphei, the sonne
of Allon, the sonne of Iedaiah, the sonne of Shim-
ri, the sonne of Schemajah.

38 These were famous princes in their fami-
lies, and increased greatly their fathers houses.

39 And they went to the entring in of Ge-
doro, euen vnto the East side of the valley, to seeke
pasture for their sheepe.

40 And they found fat pasture and good, and
a wide land, both quiet and fruitfull: for they of
Ham had dwelt there before.

41 And these described by name, came in the
dayes of Hezekiah king of Iudah, and smote their
tents, and the inhabitants that were found there,
and destroyed them vnto this day, and
dwelt in their roome, because there was pasture
there for their sheepe.

42 And beside these, five hundred men of
the sonnes of Simeon went to mount Seir, and Pela-
tiah, and Neariah, and Rophaiah, and Vzziel the
sonnes of Ithi were their captaines.

43 And they smote the rest of Amalek that had
escaped, and they dwell there vnto this day.

CHAP. V.

1 The birthright taken from Reuben and giuen to the sonnes of
Joseph. 2 The genealogie of Reuben. 31 And Gad, 32 And of
the half tribe of Manasse.

THe sonnes also of Reuben the eldest sonne of
Israel (for he was the eldest, * but had defiled
his fathers bed, therefore his birthright was giuen
vnto the sonnes of Joseph the sonne of Israel, so
that the genealogie is not reckoned after his
birthright.

2 For Iudah prevailed aboue his brethren,
and of him came the prince, but the birthright
was Josephs)

3 * The sonnes of Reuben the eldest sonne
of Israel, were Hanoch and Pallu, Hezron and
Carmi.

4 The sonnes of Joel, Semaiah his sonne,
Gog his sonne, and Shimei his sonne,

5 Michah his sonne, Reaiah his sonne, and
Baal his sonne.

6 Beerah his sonne: whom Tilgath Pilneer
king of Ashur, carried away: he was a prince of
the Reubenites.

7 And when his brethren in their families
reckoned the genealogie of their generations,
Isiel and Zechariah were the chiefe,

8 And Bela the sonne of Azaz, the sonne of
SHEMA, the sonne of Joel, which dwelt in * Aroer
euen vnto Nebo and Baalmeon.

9 Also Eastward he inhabited vnto the en-
tring in of the wilderness from the suer Perath:
for they had much cattell in the land of Gilead.

10 And in the dayes of Saul they warred with
the Hagarims, which sell by their hands: and
they dwell in their tents in all the East parts of
Gilead.

11 * And the children of Gad dwelt ouer-
against them in the land of Ba'han, vnto Salchah.

12 Joel was the chiefe, and Shapham the se-
cond, but Isani and Shaphat were in Ba'han.

13 And their brethren of the house of their
fathers were Michael, and Meshuillam, and She-
ba, and Sorai, and Iacan, and Zia, and Eber,
seuen.

14 These are the children of Abihail, the son
of Hui, the sonne of Iaroah, the sonne of Gilead,
the sonne of Michael, the sonne of Ieshishai, the
sonne of Iahdo, the sonne of Buz.

15 Ahi the sonne of Abdiel, the sonne of Guni
was chiefe of the household of their fathers.

16 And they dwell in Gilead in * Ba'han, and
in the townes thereof, and in all the suburbs of
Sharon by their borders.

17 All these were reckoned by genealogies in
the dayes of Iotham king of Iudah, and in the
dayes of Ierobeam king of Israel.

18 * The sonnes of Reuben and of Gad, and
of half the tribe of Manasse of those that were
valiant men, able to beare shield and sword, and
to draw a bow exercised in warre, were foure and
fortie thousand, seuen hundred and threescore,
that went out to the warre.

19 And they made warre with the Hagarims,
with * Ishtar, and Naphish, and Nodab.

20 And they were * holpen against them, and
the Hagarims were deliuered into their hand, and
all that were with them: for they cried to God in
the battell, and he heard them, because they trusted
in him.

21 And they led away their cattell, euen their
camels fiftie thousand, and two hundred & fiftie
thousand sheepe, and two thousand asses, and of
t persons an hundred thousand.

22 For many fell downe wounded, because the
warre was of God. And they dwell in their heads
vntill the captiuitie.

23 And the children of the halfe tribe of Ma-
nasse dwell in the land, from Ba'han vnto * Baal
Hermion, and Seir, and vnto mount Hermion: for
they incircled.

24 And these were the heads of the households
of their fathers, euen Ephraim and Ithi, and Eliel
and Azriel, and Ieremiah, and Hodaiah, and Iahdiel,
strong men, valiant and famous, heades of the
households of their fathers.

25 But they transgressed against the God of
their fathers, and went a whoring after the gods
of the people of the land, whom God had de-
stroyed before them.

26 And the God of Israel stirred vp the spirit
of Pul king of Assur, and the spirit of Tilgath
Pilneer king of Assur, and he carried them a-
way: erie the Reubenites, and the Gadites, and
the halfe tribe of Manasse, and brought them vn-
to * Halah and Habor, and Hara, and to the river
Gozan, vnto this day.

CHAP. VI.

1 The genealogie of the sonnes of Levi. 31 Their order in the
assembly of the Tabernacle. 49 Aaron and his sonnes. Tristi-
44 77 Their habitation.

THe sonnes of Levi were Gerson, Kohath, and
Merari.

2 * And the sonnes of Kohath, Amram, Iz-
har, and Hetron, and Vzziel.

3 And the children of Amram, Aaron and
Moses and Miriam. And the sonnes of Aaron,
* Nadab,

1 For the tribe of
Simeon was so
great in numbers,
that in the time
of Ezechiah they
sought new dwell-
ings vnto Gedor,
which is in the
tribe of Dan.

m And were not
flame by Saul and
David.

* Gen 35. 22.
and 49. 4.

a Becas they
were made two
tribes, they had a
double portion.

b Thus, he was
the chiefe of all
the tribes accord-
ing to Isakob
prophecie, Gen.
49. 8. and because
Christ should
come of him.
* Gen. 49. 9.
exod. 16. 14.
num. 16. 5.

c To wit, in the
time of Vzziah
King of Iudah,
2. King. 15. 29.

d These places
were beyond the
river towards the
East in the land
giuen to the Re-
ubenites.
e Or, Supraetes.
f The Ishmaelites
that came of Ha-
gen, a nation
conquered.

g Their tents
were the former
of Ithamar, Gen. 31.
To wit, the
Iord that pass
thru the valley.

† Eber, father of
Shem.

i Meaning the
captiuitie of the
two tribes made
Tilgath Pilneer
king of Assur, and
his sonnes.

l Thus God stirred
up the spirit of
Pul king of Assur,
and he carried them
away: erie the Re-
ubenites, and the
Gadites, and the
halfe tribe of Ma-
nasse, and brought
them vnto Halah
and Habor, and
Hara, and to the
river Gozan, vnto
this day.

* Gen. 46. 12. and
Gen. 49. 24.

*Madab, and Abihu, and *Eleazar, and Ithamar.
 4 Eleazar begate Phinehas, Phinehas begate Abihua,
 5 And Abihua begate Bukki, and Bukki begate Vzzi.
 6 And Vzzi begate Zerariah, and Zerariah begate Meraioth,
 7 Meraioth begate Amariah, and Amariah begate Ahitub,
 8 And Ahitub begate *Zadok, and Zadok begate Ahimaaz,
 9 And Ahimaaz begate Azariah, and Azariah begate Iohanan,
 10 And Iohanan begate Azariah (it was hee that was * Priest in the house that Salomon built in Ierusalem)
 11 And Azariah begate Amariah, and Amariah begate Ahitub,
 12 And Ahitub begate Zadok, and Zadok begate Shallum,
 13 And Shallum begate Hilkiah, and Hilkiah begate Azariah,
 14 And Azariah begate Seraiah, and Seraiah begate Iehozadak,
 15 And * Iehozadak departed when the Lord carried away into captiuitie Iudah and Ierusalem by the hand of Nebuchad-nezzar.
 16 ¶ The sonnes of Leui were Gershom, Kohath and Merari.
 17 And these bee the names of the sonnes of Gershom, Libni, and Shimei.
 18 And the sonnes of Kohath were Amram, and Izhar, and Hebron, and Vzziel.
 19 The sonnes of Merari, Mahli, and Musi: & these are the families of Leui concerning their fathers.
 20 Of Gershom, Libni his sonne, Tahath his sonne, Zimnah his sonne,
 21 Ioah his sonne, Iddo his sonne, Zerah his sonne, Teaterai his sonne.
 22 The sonnes of Kohath, * Aminadab his sonne, * Korah his sonne, Affir his sonne,
 23 Elkanah his sonne, and Ebiasaph his sonne, and Affir his sonne,
 24 Tahach his sonne, Vriehis sonne, Vzziel his sonne, and Shaul his sonne,
 25 And the sonnes of Elkanah, Amasai, and Ahimoth.
 26 Elkanah, the sonnes of Elkanah, Zophai his sonne, and Nahath his sonne,
 27 Eliab his sonne, Iehoram his sonne, Elkanah his sonne,
 28 And the sonnes of Shemuel, the eldeste Vasth-nithen Abiah.
 29 ¶ The sonnes of Merari were Mahli, Libni his sonne, Shimei his sonne, Vzziel his sonne,
 30 Shimea his sonne, Haggiah his sonne, Asaiah his sonne.
 31 And these be they whom Dauid set for to sing in the house of the Lord, after that the Arke had rest.
 32 And they ministred before the Tabernacle, euen the Tabernacle of the Congregation with g singing, vntill Salomon had built the house of the Lord in Ierusalem: then they continued in their office, according to their custome.
 33 And these ministred with their children: of the sonnes of Kohath, Heman a singer, the sonne of Ioel, the sonne of Shemuel,
 34 The sonne of Elkanah, the sonne of Iero-

ham, the sonne of Eliel, the sonne of Toah,
 35 The sonne of Zuph, the sonne of Elkanah, the sonne of Mahath, the sonne of Amasai,
 36 The sonne of Elkanah, the sonne of Ioel, the sonne of Azariah, the sonne of Zephaniah,
 37 The sonne of Tahath, the sonne of Affir, the sonne of Ebiasaph, the sonne of Korah,
 38 The sonne of Izhar, the sonne of Kohath, the sonne of Leui, the sonne of Israel.
 39 And his brother * Afaph stood on his right hand: and Afaph was the sonne of Berechiah, the sonne of Shimeas,
 40 The sonne of Michael, the sonne of Eas- seiah, the sonne of Malchiah,
 41 The sonne of Ethni, the sonne of Zerah, the sonne of Adaiah,
 42 The sonne of Ethan, the sonne of Zimnah, the sonne of Shimei,
 43 The sonne of Tahath, the sonne of Gershom, the sonne of Leui.
 44 And their brethren the sonnes of Merari, were on the left hand, euen Ethan the sonne of Kishi, the sonne of Abdi, the sonne of Malluch,
 45 The sonne of Hahabiah, the sonne of Am- aziah, the sonne of Hilkiah,
 46 The sonne of Amzi, the sonne of Bani, the sonne of Shamer,
 47 The sonne of Mahli, the sonne of Musi, the sonne of Merari, the sonne of Leui.
 48 ¶ And their brethren the Leuites were appointed vnto all the seruice of the Taberna- cle of the house of God.
 49 But Aaron and his sonnes burnt incense vpon the altar of burnt offering, and on the altar of incense, for all that wasto do in the most holy place, and to make an atonement for Israel according to all that Moles the seruant of God had commanded.
 50 These are also the sonnes of Aaron, Elea- zar his sonne, Phinehas his sonne, Abihua his sonne,
 51 Bukki his sonne, Vzzi his sonne, Zerahi- ah his sonne,
 52 Meraioth his sonne, Amariah his sonne, A- hitub his sonne,
 53 Zadok his sonne and Ahimaaz his sonne.
 54 ¶ And these are the dwelling places of them thorowout their townes and coasts euen of the sonnes of Aaron for the family of the Koha- thites, for the lot was theirs.
 55 So they gaue them * Hebron in the land of Iudah and the suburbs thereof round about it.
 56 But the fieldes of the cite, and the villages thereof they gaue to Caleb the sonne of Iephun- neh.
 57 And to the sonnes of Aaron they gaue the cities of Iudab for a refuge, euen Hebron & Lib- na with their suburbs, and Iattir, and Eshtemoa with their suburbs,
 58 And P Hilen with her suburbs, and Debir with her suburbs,
 59 And Afhan and her suburbs, and Bethshe- mesh and her suburbs.
 60 ¶ And of the tribe of Benjamin, Geba and her suburbs, and * Alemeth with her suburbs, and Anathoth with her suburbs: all the cities were thirteene cities by their families.
 61 And vnto the sonnes of * Kohath the reman- nt of the halfe of the tribe, euen of the halfe tribe of the halfe of Manasse, by lot tenn cities.

[Or, nephew.

[Or, cousin.
 h Meaning the
 cousin of Heman;
 ver 33.

i The Leuites are
 called the fingers
 brethren because
 they came of the
 same stocke.
 h Read Numb.
 4-4.

i Or, cities which
 were given to the
 Leuites.
 m They were first
 appointed, & pre-
 pared for.

n Which was also
 called Kiriah-se-
 ba, Gen. 22. a.
 Iosh. 21. 15.

o That hee that
 had killed a man
 might flee there-
 unto for succour
 till his cause were
 tried, Deut. 19. a.
 p Which Iohana
 calleth Hilen,
 Iosh. 15. 47. and
 21. 15.

q Or, Almon,
 Iosh. 21. 18.

r That is they
 gave a portion to
 the Kohathites,
 which were the
 remanent of the
 tribe of Levi, out
 of the halfe tribe
 of Manasse and
 out of Ephraim
 ver 66.

62 And to the sonnes of Gershom according to their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteene cities.

63 Vnto the sonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.

64 Thus the children of Israel gaue to the Levites cities with their suburbs.

65 And they gaue by lot out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Beniamin, these cities, which they called by their names.

66 And they of the families of the sonnes of Kohath, had cities and their coasts out of the tribe of Ephraim.

67 * And they gaue vnto them cities of refuge, Shechem in mount Ephraim, and her suburbs, and Gezer and her suburbs,

68 Tokmean also and her suburbs, and Beth-horon with her suburbs,

69 And Aialon and her suburbs, and Gath Rimmon and her suburbs,

70 And out of the halfe tribe of Manasseh, || Aner and her suburbs, and || Belem and her suburbs, for the families of the remnant of the sons of Kohath,

71 Vnto the sonnes of Gershom out of the familie of the halfe tribe of Manasseh, Golan in Bashan, and her suburbs, and || Ashtaroth with her suburbs,

72 And out of the tribe of Issachar, || Kedesh and her suburbs, Daberath and her suburbs,

73 || Ramoth also and her suburbs, and || Anem with her suburbs,

74 And out of the tribe of Asher, Mafsal and her suburbs, and Abdon and her suburbs,

75 And || Hukok and her suburbs, and Rehob and her suburbs,

76 And out of the tribe of Naphtali, Kedesh in Galilee and her suburbs, and || Hammon and her suburbs, and || Kiriathaim and her suburbs.

77 Vnto the rest of the children of Merari were giuen out of the tribe of Zebulun || Rimmon and her suburbs, || Tabor and her suburbs,

78 And on the other side Iordan by Iericho, men on the East side of Iorden, out of the tribe of Reuben, * Bezer in the wilderness with her suburbs, and Iahzah with her suburbs,

79 And Kedemoth with her suburbs, and Me-phaz with her suburbs,

80 And out of the tribe of Gad Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And Heshbon with her suburbs, and Iazer with her suburbs.

CHAP. VII.

The genealogie of Issachar, 6 Beniamin, 12 Naphtali, 14 Manasseh, 20 Ephraim, 30 Asher.

And the sonnes of Issachar were Tola and || Pua-sh, * Iahub and Shimron, foure.

2 And the sonnes of Tola, Vzri, and Rephaiah, and Ieriel, and Iahmai, and Ibsam, and Shemuel, heads in the households of their fathers. Of Tola were valiant men of warre in their generations, * whose number was in the daies of Dauid two and twentie thousand and fixe hundred.

3 And the sonne of Vzri was Izrahiah, and the sonnes of Izrahiah, Michael, and Obadiah, and Ioel, and Ishiah, * siue men all princes.

4 And with them in their generations after the household of their fathers were bands of men of warre for battell fixe and thirtie thousand: for they had many wiues and children.

5 And their || brethren among all the families of Issachar were valiant men of warre, reckoned in all by their genealogies fourescore and seuen thousand.

6 ¶ The sonnes of Beniamin were Bela, and Becher, and 4 Iediael, * three.

7 And the sonnes of Bela, Ezbon, and Vzzi, & Vzziel, and Ierimoth, and Iri, siue heads of the households of their fathers, valiant men of warre, and were reckoned by their genealogies, two and twentie thousand and thirtie and foure.

8 And the sonnes of Becher, Zemirah, and Iosah, and Eliezer, and Elioenai, and Omri, and Ierimoth, and Abiah, and Anathoth, and Alamethal these were the sonnes of Becher.

9 And they were numbred by their genealogies according to their generations, & the chiefe of the houses of their fathers, valiant men of war, twentie thousand and two hundred.

10 And the sonnes of Iediael was Bilhan, and the sonnes of Bilhan, Ieuth, and Beniamin, and Ehud, and Chenaanah, and Zethan, and Tarfish, and Abihahar.

11 All these were the sonnes of Iediael, chiefe of the fathers, valiant men of warre, seuentene thousand and two hundred, marching in battell aroy to the warre.

12 And Shuppim, & Huppim, were the sonnes of || Ir, but Hushim was the sonne of || another.

13 ¶ The sonnes of Naphtali, Iahziel, and Guni, and Iezer, and || Shallum 8 of the sonnes of Bilhan.

14 ¶ The sonne of Manasseh was Ashriel whom shee bare vnto him, but his concubine of Aram bare Machir the * father of Gilead.

15 And Machir tooke to wife the sister of Huppim and Shuppim, and the name of their sister was Maachah. And the name of the second sonne was Zelophehad, and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a sonne, and called his name || Perefeh, and the name of his brother was Shereth: and his sonnes were Vlam and Rakem.

17 And the sonne of Vlam was Bedan. These were the sonnes of Gilead the sonne of Machir, the sonne of Manasseh.

18 And * his sister Molecheth bare Ithod, and Abiezer, and Mahalah.

19 And the sonnes of Shemida were Ahian and Shechem, and Likhi, and Aniam.

20 ¶ The sonnes also of Ephraim were Shathelah, and Bered his sonne, and Tahath his sonne, and his sonne Eladah, and Tahath his sonne.

21 And Zabab his sonne, and Shuthelah his sonne, and Ezer, and Elead: and the men of Gath that were borne in the land, slew them, because they came downe to take away their cattell.

22 Therefore Ephraim their father mourned many daies, and his || brethren came to comfort him.

23 And when he went in to his wife, she conceived, and bare him a sonne, and hee called his name Beriah, because affliction was in his house.

24 And his daughter was Sherah, which built Beth-horon

* Job. 31. 23.

10r, Tamar, Job, 21. 29.
16r, Gath, 1 Samuel

† Who in the fifth verse it called also Gershom.
10r, Daberath, Job, 21. 27.
16r, Kishon, Job, 21. 28.

10r, Tamar, Job, 21. 29.
16r, Engannim, Job, 21. 29.
16r, Hukok, Job, 21. 31.

10r, Ammosder, Job, 11. 32.
16r, Kishon, Job, 21. 29.
16r, Kishon, Job, 21. 34.

* Job. 31. 8. and 21. 36.

10r, Pharaoh.
a Vnto also is called Job, Gen. 46. 13.
b That is, their number was found thus great, when David numbered the people, 2 Sam. 24. 1.

c Meaning that he was the father of the tribe.

d Called also Bela, Gen. 46. 10.

e Which were the children of these were found in all genealogies, Gen. 46. 11.

10r, Ir, Meaning that he was not the sonne of Bilhan, but of Dan, Gen. 46. 23.

10r, Ir, Meaning that he was not the sonne of Bilhan, but of Dan, Gen. 46. 23.

10r, Ir, Meaning that he was not the sonne of Bilhan, but of Dan, Gen. 46. 23.

b Meaning that she was the daughter of Gilead.

10r, Ir, Meaning that he was not the sonne of Bilhan, but of Dan, Gen. 46. 23.

10r, Ir, Meaning that he was not the sonne of Bilhan, but of Dan, Gen. 46. 23.

Ben-horon the nether, and the upper, and Vizen Sherah.

25 And Rephaiah was his sonne, and Reseph, and Telah his sonne, and Tahan his sonne.

26 Laadan his sonne, Ammibud his sonne, Elifasma his sonne.

27 Non his sonne, Tehothua his sonne.

28 And their possessions and their habitations were Beth-el and the villages thereof, and Eastward Naaran, and Westward Gezer with the villages thereof, Shechem also and the villages thereof, unto Azzah, and the villages thereof.

29 And by the places of the children of Manasseh, Beth-leham and her villages, Trianah and her villages, Megiddo and her villages, Dor and her villages: In those dwelt the children of Ioseph the sonne of Israel.

30 ¶ The sonnes of Ather were Innab, and Iseah, and Ithasi, and Beriah, and Serah their sister.

31 And the sonnes of Beriah, Heber, and Malchiel, which is the father of Bitham.

32 And Heber begate Iaphlet, and Shomer, and Hocham, and Shuah their sister.

33 And the sonnes of Iaphlet were Palach and Bimhal, and Ahsuath: these were the children of Iaphlet.

34 And the sonnes of Shamer, Ahi, and Rollah, Iehubbah, and Aran.

35 And the sonnes of his brother Helem were Zophah and Timna, and Sheleth and Amal.

36 The sonnes of Zophah, Suah, and Harnepher, and Shual, and Peri, and Imrah.

37 Bezer and Hod, and Shamun, and Shilshah, and Ithuri, and Beera.

38 And the sonnes of Iether, Tephupneh, and Pippa, and Ara.

39 And the sonnes of Vila, Harah, and Haniel, and Rizia.

40 All these were the children of Ather, the heads of their fathers houses, noble men, valiant men of warre and chiefe princes, and they were reckoned by their genealogies for warre and for battel to the number of fixe and twenty thousand men.

CHAP. VIII.

The poster of Beniamin, 33 And race of Saul.

Beniamin also begate Bela his eldest sonne, Ashbel the second, and Aharah the third.

4 Nohah the fourth, and Rapha the fift.

5 And the sonnes of Bela were Addar, and Gera, and Abihud.

6 And Abihua, and Naaman, and Ahoah, and Gera, and Shephuphan, and Husan.

7 And these are the sonnes of Elud, these were the chiefe fathers of those that inhabited Geba: and they were caried away captives to Monahath.

8 And Naaman, and Ahiash, and Gera, he caried them away captives: and he begate Vza, and Ahikud.

9 And Shaharaim begat certaine in the countrey of Moab, after hee had sent away Huihim and Baara his wiues.

10 He begate, I say, of Hodeh his wife, Iobab and Zibia, and Melha, and Malcham.

11 And Teut and Shachia, and Mima: these were his sonnes, and chiefe fathers.

12 And of Huihim he begat Ahub & Elpaal.

13 And the sonnes of Elpaal were Eber, and Misham and Shamed (which built Ono, and Lod,

and the villages thereof)

14 And Beriah and Shema (which were the chiefe fathers among the inhabitants of Aialoth: they drate away the inhabitants of Gath)

15 And Ahiu, Shafhak, and Terimoth.

16 And Sebadiah, and Arad, and Ader, and Michael, and Ithah, and Ioba: the sonnes of Beriah.

17 And Zebadiah, and Meshullam, and Hizki, and Heber.

18 And Ishmerai, and Iziah, and Iobab, the sonnes of Elpaal.

19 Jakim also, and Zichri, and Sabai.

20 And Eliehai, and Zillehai, and Elie.

21 And Adarah, and Beraiah, and Shumrah the sonnes of Shimei.

22 And Ithpan, and Eber, and Elie.

23 And Abdon, and Zichri, and Hanan.

24 And Hananiah and Elam, and Antiochiah, and Iphediah & Peniel the sonnes of Shashai.

25 And Shamshoni, and Shehariah, and Athaliah.

26 And Isarephiah, and Elijah, and Zichri the sonnes of Ieroham.

27 These were the chiefe fathers according to their generations, iust princes, which dwell in Jerusalem.

28 And Gidon dwell the father of Gibeon, and the name of his wife was Maachah.

29 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Nadab.

30 And Gidor, and Ahiu, and Zacher.

31 And Mikloth begate Shimeah: these also dwell with their brethren in Jerusalem, these by their brethren.

32 And Ner begate Kish, and Kish begate Saul, and Saul begate Jonathan, and Malkishuah, and Abinadab, and Elhbaal.

33 And the sonne of Jonathan was Meribbaal, and Meribbaal begate Micah.

34 And the sonnes of Micah were Pishon, and Melech, and Tereah, and Ahiah.

35 And Ahaz begat Iehoadah, and Iehoadah begate Alemeth, and Azmaveh, and Zimri, and Zimri begate Moza.

36 And Moza begate Bineah, whose sonne was Raphah, and his sonne Eleasah, and his sonne Aziel.

37 And Aziel had fixe sonnes, whose names are these, Anikam, Bokeru, and Imanuel, and Sheariah, and Obsadiah, and Hanan: all these were the sonnes of Aziel.

38 And the sonnes of Eshek his brother were Vlani his eldest sonne, Iehush the second, and Eliphelet the third.

39 And the sonnes of Vlani were valiant men of warre which fight with the bow, and had many sonnes and nephewes, an hundredth and fiftie: all these were of the sonnes of Beniamin.

CHAP. IX.

And of their offices.

Thus all Israel were numbered by their genealogies: and behold, they are written in the booke of the Kings of Israel and of Iudah, and they were caried away to Babel for their transgression.

¶ And the chiefe inhabitants that dwell in their owne possessions, and in their owne cities, even Israel, the Priests, the Leuites, and the Nethinims.

The chiefe of the tribe of Beniamin, chie of Beniamin Jerusalem. Chap. 9. 35.

Who in the 1. Sam. 9. is called Abiel. He is also named Ishbosheth, 1 Sam. 2. 8. He is likewise called Meribbaeth, 1 Sam. 2. 8.

1. Sam. 9. is called Abiel. He is also named Ishbosheth, 1 Sam. 2. 8. He is likewise called Meribbaeth, 1 Sam. 2. 8.

A Hitherto he hath described their genealogies before they went into captivitie, & now he describeth them after their returne.

Meaning the Gibeonites which served in the Temple, read Ioth. 9. 35.

3 And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh.

4 Vchai the sonne of Amihud the sonne of Omri, the sonne of Imri, the sonne of Bani, of the children of Pharez, the sonne of Judah.

5 And of Shiloni, Afaiah the eldest, and his sonnes.

6 And of the sonnes of Zerah, Leuel, and their brethren fixe hundredth and nineite.

7 And of the sonnes of Benjamin, Sallu, the sonne of Meshullam, the sonne of Hodaiiah, the sonne of Hasenuah.

8 And Ithiel the sonne of Ieroham, and Elah the sonne of Vizi, the sonne of Michi, and Meshullam the sonne of Shephatiah, the sonne of Reuel, the sonne of Ibmiah.

9 And their brethren according to their generations nine hundredth, fiftie and fixe: all these men were chief fathers in the households of their fathers.

10 ¶ And of the Priests, Jedaiiah, and Ieboiarib, and Iachin.

11 And Azariah the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the son of Meraioth, the sonne of Ahitub the chief of the house of God.

12 And Adaiah the sonne of Ieroham, the sonne of Pashhur, the sonne of Malchiah, and Maasai the sonne of Adiel, the sonne of Iahzerah, the sonne of Meshullam, the sonne of Meshille-mith, the sonne of Immer.

13 And their brethren the chiefs of the households of their fathers a thousand, seven hundredth and threecore valiant men, for the works of the service of the house of God.

14 ¶ And of the Levites, Shemaiah the sonne of Hasub, the sonne of Azrikam, the sonne of Hashabiah, of the sonnes of Merari.

15 And Bakbukkar, Heresh and Galal, and Matanah the sonne of Micha, the sonne of Zichri, the sonne of Asaph.

16 And Obadiah the sonne of Shemaiah, the sonne of Galal, the sonne of Ieduthan, and Berechiah, the sonne of Asa, the sonne of Elkanaah, that dwell in the villages of the Netophathites.

17 And the porters were Shallum, & Akkub, and Talmon, and Ahimani, and their brethren: Shallum was the chief.

18 For they were porters to this time by companies of the children of Levi vnto the Kings gate Eastward.

19 And Shallum the sonne of Core the sonne of Ebiasaph the sonne of Korah, and his brethren the Korathites (of the house of their father) were over the worke, and office to keepe the gates of the Tabernacle: for their families were ouer the holte of the Lord, keeping the entry.

20 And Phinehas the sonne of Eleazar was their guide, and the Lord was with him.

21 Zechariah the sonne of Meshelemiah was the porter of the doore of the Tabernacle of the Congregation.

22 All these were chosen for porters of the gates two hundred and twelue, which were numbered according to their genealogies by their townes. Dauid established these, and Samuel the Seer in their perpetuall office.

23 So they and their children had the oversight of the gates of the house of the Lord, even of the house of the Tabernacle by wards.

24 The porters were in foure quarters, Eastward, Westward, Northward, and Southward.

25 And their brethren, which were in their townes, came at seven dayes from time to time with them.

26 For these foure chiefe porters were in perpetuall office, and were of the Levites, and had charge of the chambers, and of the treasures in the house of God.

27 And they lay rounde about the house of God, because the charge was theirs, and they caused it to be opened every morning.

28 And certaine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.

29 Some of them also were appointed ouer the instruments, and ouer all the vessels of the Sanctuary, and of the house, and the wine, and the oyle, and the incense, and the sweete odours.

30 And certaine of the sonnes of the Priests made oymntents of sweet odours.

31 And Mithithiah one of the Levites which was the eldest sonne of Shallum the Korhite, had the charge of the things that were made in the frying panne.

32 And other of their brethren the sonnes of Kohath had the oversight of the shewbread to prepare it every Sabbath.

33 And these are the fingers, the chiefe fathers of the Levites, which dwell in the chambers, and had none other charge: for they had to do in that businesse day and night.

34 These were the chiefe fathers of the Levites according to their generations, and the principal which dwell at Ierusalem.

35 ¶ And in Gibeon dwelt the father of Gibeon, Ieiel, and the name of his wife was Maachah.

36 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begate Shimeam: they also dwell with their brethren at Ierusalem, even by their brethren.

39 And Ner begate Kish, and Kish begate Saul, and Saul begate Jonathan and Malchiah, and Abinadab and Eshbaal.

40 And the son of Jonathan was Merib-baal: and Merib-baal begate Michah.

41 And the sonnes of Michah were Pithon, and Melech and Tahrea.

42 And Ahaz begate Iarah, and Iarah begate Alemeth, and Azmaueh, and Zimri, and Zimri begate Moza.

43 And Moza begate Binea, whose sonne was Rephaiah, and his sonne was Eleasah, and his son Aziel.

44 And Aziel had six sonnes, whose names are chiefe, Azrikam, Bocheru, and Immanuel, and Shear-ah, and Obadiah, and Hanan: these are the sonnes of Aziel.

CHAP. X.

1 The hazel of Saul against the Philistines, 2 In which he dieth, 3 And his sonnes alio. 12 The cause of Sauls death.

Then the Philistines fought against Israel and the men of Israel fled before the Philistines, and fell downe slaine in mount Gilboa.

2 And the Philistines pursued after Saul and after his sons, and the Philistines smote Jonathan, and

10. Chief of the families.

c. That is, he was the first of his family.

d. To serve in the Temple, every one according to his office.

e. So called because the king gave into the Temple thereby, and not the common people.

f. Their charge was such none should enter into those places which were only appointed for the Priests to minister in.

g. Or for the king.

8. The first of his family.

10. Or opening of doors.

h. Whereby we mean every one of his family.

i. Exod. 13. 20.

j. He was not nearly occupied in singing psalms to God.

k. Chap. 8. 29. 1. Or, Aijalon.

l. 1. Sam. 14. 26. Chap. 8. 29.

m. Who was also called Ishbosheth. Chap. 9. 38.

n. 1. Sam. 31. 1.

and Abinadab, and Melchishua the sonnes of Saul.

9 And the battell was fore against Saul, and the archers hit him, and he was wounded of the archers.

10 Then said Saul to his armour-bearer, Draw out thy sword, and thrust me thorow therewith, lest these vncircumcised come and mocke at me: but his armour-bearer would not, for he was fore afraid: therefore Saul tooke the sword, and fell vpon it.

11 And when his armour-bearer saw that Saul was dead, hee fell likewise vpon the sword, and died.

12 So Saul died, and his three sonnes, and all his house, they died together.

13 And when all the men of Israel that were in the valley, saw how they fled, and that Saul and his sonnes were dead, they forsooke their cities and fled away, and the Philistims came and dwelt in them.

14 And on the morrow when the Philistims came to spoyle them that were slaine, they found Saul and his sonnes lying in mount Gilboa.

15 And when they had stript him, they tooke his head and his armour, and sent them into the land of the Philistims round about, to publish it vnto their idols, and to the people.

16 And they layed vp his armour in the house of their god, and set vp his head in the house of Dagon.

17 ¶ When all they of Iabesh Gilead heard all that the Philistims had done to Saul,

18 Then they arose (all the valiant men) and tooke the body of Saul, and the bodies of his sonnes, and brought them to Iabesh, and buried the bones of them vnder an oke in Iabesh, and fasted seuen dayes.

19 So Saul died for his transgression that hee committed against the Lord, ^{as hee} against the word of the Lord which hee kept nor, and in that he fought and asked counsel of a ^{liar} familiar spirit.

20 And asked not of the Lord: therefore hee slew him, and turned the kingdom vnto Dauid the sonne of Ithai.

CHAP. XII.

¶ After the death of Saul, Dauid is crowned in Hebron, and the Jabonites rose against Dauid, from whom hee wonne the tower of Zion. 6. Iobab made captaine. 10. His valiant men.

¶ Then all Israel gathered themselves to Dauid vnto Hebron, saying, Behold, we are thy bones and thy flesh.

2 And in time past, euen when Saul was king, thou leddest Israel out of Egypt: and the Lord thy God sayd vnto thee, Thou shalt feed my people Israel, and thou shalt be captaine ouer my people Israel.

3 So came all the Elders of Israel to the king to Hebron, and Dauid made a covenant with them in Hebron before the Lord. And they appointed Dauid king ouer Israel, according to the word of the Lord, by the hand of Samuel.

4 ¶ And Dauid and all Israel went to Ierusalem, which is Iebus, where were the Jebusites the inhabitants of the land.

5 And the inhabitants of Iebus sayd to Dauid, Thou shalt not come in hither. Neuertheless Dauid tooke the towne of Zion, which is the city of Dauid.

6 And Dauid sayd, Whosoever smiteth the Jebusites first, shall be the chiefe and captaine. So Iobab the sonne of Zeruiah went vp first, and was captaine.

7 And Dauid dwelt in the tower: therefore they called it the citie of Dauid.

8 ¶ And he built the citie on every side, from Millo euen round about: and Iobab repaired the rest of the citie.

9 And Dauid prospered, and grew: for the Lord of hostes was with him.

10 ¶ These also are the chiefe of the valiant men that were with Dauid, and toynded their force with him in his kingdom, with all Israel, to make him King ouer Israel, according to the word of the Lord.

11 And this is the number of the valiant men whom Dauid had, Iathobeam the sonne of Hachmoni, the chiefe among thirtie: hee lift vp his speare against three hundred, whom hee slew at one time.

12 And after him was Eleazar the sonne of Dodo the Ahohite, which was one of the three valiant men.

13 He was with Dauid at Pal-dammim, and there the Philistims were gathered together to battell: and there was a parcell of ground full of barley, and the people fled before the Philistims.

14 And they stood in the midst of the field, and saved it, and slew the Philistims: so the Lord gave a great victory.

15 ¶ And three of the thirtie captaines went to a rocke to Dauid, into the cite of Adullam. And the armies of the Philistims camped in the valley of Rephaim.

16 And when Dauid was in the hold, the Philistims garrisoned at Beth-lehem.

17 And Dauid longed, and said, Oh, that one would giue me to drinke of the water of the well of Beth-lehem that is at the gate, and I might drinke thereof. Then the three brake thorow the host of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, andooke it, and brought it to Dauid: but Dauid would not drinke of it; but poured it for an oblation to the Lord.

18 And sayd, Let not my God suffer me to drinke this water: I drinke the blood of these mens liues? for they haue brought it with the jeopardy of their liues: therefore he would not drinke it: these things did these three mighty men.

19 ¶ And Abishai the brother of Iobab, he was chiefe of the three, & hee lift vp his speare against three hundred, and slew them, and had the name among the three.

20 ¶ Among the three he was more honorable then the two, and he was their captaine: but hee attained not vnto the first three.

21 Benaiah the sonne of Iehoiada (the sonne of a valiant man) which had done many acts, and was of Kabzeel, hee slew two of the strong men of Moab: hee went downe also and slew a lion in the midst of a pit in time of snow, and slew a lion.

22 ¶ And hee slew an Egyptian, a man of great stature, euen five cubits long, and in the Egyptians hand was a speare like a weauiers beam: and he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.

23 ¶ These things did Benaiah the son of Iehoiada, and had the name among the three worthies.

T 4 25 Behold,

2 Sam. 5.8.

2 Sam. 5.26.

2 Sam. 13.8.

b Meaning, the most excellent & best of them: do not his valiant men, some rode, the chiefe of the Princes.

c This act is referred to Shammah, 2 Sam. 23.11. which sheweth that the chiefe of the d. That is, Eleazar and his two companions.

2 Sam. 23.11.

e That is, this water for the which they ventured their blood.

Or Iobab,

and six hundredth:

27 And Iehoiada was the chiefe of them of Aaron: and with him three thousand and seven hundredth.

28 And Zadok a yong man very valiant, and of his fathers householde came two and twenty captaines.

29 And of the children of Benjamin the brethren of Saul three thousand: for a great part of them vnto that time kept the ward of the house of Saul.

30 And of the children of Ephraim twenty thousand, and eight hundredth valiant men and famous men in the household of their fathers.

31 And of the halfe tribe of Manasse eighteene thousand, which were appointed by name to come and make Dauid King.

32 And of the children of Issachar which were men that had understanding of the times, to knowe what Israel ought to doe: the heades of them were two hundredth, and all their brethren were at their commandement.

33 Of Zebulun that went out to battell, expert in warre, and in all instruments of warre, fiftie thousand which could set the battell in aray: they were not of a double heart.

34 And of Naphthali a thousand captaines, and with them with shield and speare seven and thirty thousand.

35 And of Dan expert in battell, eight and twenty thousand and six hundredth.

36 And of Asher that went out to the battell and were trained in the warres, forty thousand.

37 And of the other side of Iorden of the Reubenites, and of the Gadites, and of the halfe tribe of Manasse with all instruments of war to fight with, an hundredth and twenty thousand.

38 All these men of warre which could lead an armie, came with vspright heart to Hebron to make Dauid king ouer all Israel: and all the rest of Israel was of one accord to make Dauid King.

39 And there they were with Dauid three dayes, eating and drinking: for their brethren had prepared for them.

40 Moreover, they that were neere them vntill Issachar, and Zebulun, and Naphthali brought bread vpon asses, and on camels, and on mules and on oxen, euen meat, floure, figges, and raisins, and wine and oyle, and beeuys and sheepe abundantly: for there was ioy in Israel.

CHAP. XIII.

1 The Arke is brought againe from Kirith-iearim to Ierusalem.

2 Prieests beginne to touch it.

AND Dauid counsellled with the captaines of thousands and of hundredth, and with all the gouernours.

2 And Dauid sayd to all the Congregation of Israel, If it seeme good to you, and that it proceedeth of the Lord our God, wee will send to and fro vnto our brethren, that are left in all the land of Israel (for with them are the Priests and the Leuites in the cities and their suburbs) that they may assemble themselves vnto vs.

3 And we will bring againe the Arke of our God to vs: for we fought not vnto it in the dayes of Saul.

4 And all the Congregation answered, Let vs doe so: for the thing seemed good in the eyes of all the people.

5 ¶ So Dauid gathered all Israel together from Shihor in Egypt, euen vnto the entering of Hamath: to bring the Arke of God from Kirith-iearim.

6 And Dauid went vp and all Israel to Bethlath in Kirith-iearim, that was in Iudah, to bring vp from thence the Arke of God the Lord that dwelleth betweene the Cherubims, where his Name is called on.

7 And they caried the Arke of God in a new cart out of the house of Abinadab: and Vzza and Ahio guided the cart.

8 And Dauid and all Israel plaid before God with all their might, both with songs and with harps and with viols, and with tymbels, and with cymbals, and with trumpets.

9 ¶ And when they came vnto the shrething floore of Chidon, Vzza put forth his hand to hold the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled against Vzza, and he smote him, because he layed his hand vpon the Arke: so he died there before God.

11 And Dauid was angry, because the Lord had made a breach in Vzza, and hee called the name of that place Perez-vzza vnto this day.

12 And Dauid feared God that day, saying, How shall I bring in to me the Arke of God?

13 Therefore Dauid brought not the Arke to him into the cite of Dauid, but caused it to turne into the house of Obad Edom the Giritite.

14 So the Arke of God remained in the house of Obad Edom, euen in his house threemonthes: and the Lords blessed the house of Obad Edom, and all that he had.

CHAP. XIII.

1 Hiram sendeth wood and workmen to Dauid. 2 The number of his children. 3 By the counsel of God he setteth against the Philistines, and ouercometh them. 4 The manner of his children. 5 By the counsel of God he setteth against the Philistines, and ouercometh them. 6 God sheweth his power to Dauid.

THEN sent Hiram the king of Tyrus messengers to Dauid, and Cedar trees, with mafours and carpenters to build him an house.

2 Therefore Dauid knewe that the Lord had confirmed him king ouer Israel, and that his Kingdome was life vp on his, because of this people Israel.

3 ¶ Also Dauid tooke moe wives at Ierusalem, and Dauid begate moe sonnes and daughters.

4 And these are the names of the children which he had at Ierusalem, Shammua, and Shobab, Nathan and Salomon,

5 And Ithar, and Elisua, and Elpalet,

6 And Nogah, and Nepheg, and Iaphia,

7 And Eliahama, and Beeliada, and Eliphalet.

8 But when the Philistines heard that Dauid was anointed king ouer Israel, all the Philistines came vp to seeke Dauid, and when Dauid heard, he went out against them.

9 And the Philistines came, and spread themselves in the valley of Rephaim.

10 Then Dauid asked counsell at God, saying, Shal I go vp against the Philistines, and will thou deliuer them into mine hand? and the Lord sayd vnto him, Go vp: for I will deliuer them into thine hand.

11 So they came vp to Bael perazim, and Dauid smote them there: and Dauid sayd, God had diuided

1 Sam. 6. 5.

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2 That is, from

3 Or, 2. 11. 12.

4 Or, 2. 11. 12.

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82 Or, 2. 11. 12.

83 Or, 2. 11. 12.

diuided mine enemies with mine hand, as waters are diuided: therefore they called the name of that place, ^c Baal-perazim.

12 And there they had left their gods: and David sayd, Let them euen be burnt with fire.

13 Againe the Philistims came and spread themselves in the valley.

14 And when David asked againe counsell at God, God sayd to him, Thou shalt not go vp after them, but turne away from them, that thou mayest come vpon them ouer against the mulberie trees.

15 And when thou hearest the noyse of one going in the tops of the mulberie trees, then goe outo battel: for God is gone forth before thee, to smite the hoste of the Philistims.

16 So David did as God had commanded him: and they smote the hoste of the Philistims from Gibeon euen to Geter.

17 And the fame of David went out into all lands: and the Lord brought the feare of him vpon all nations.

CHAP. XV.

1 David prepareth an house for the Arke. 4 The number and order of the Levites. 16 The fingers are chosen out among them. 24 They bring againe the Arke with ioy. 29 David dancing before it, is distressed of his wife Michal.

And David made him houses in the ^a citie of David, and prepared a place for the Arke of God, and pitched for it a tent.

Then David sayd, *None ought to carie the Arke of God, but the Levites: for the Lord hath chosen them to beare the Arke of the Lord, and to minister vnto him for euer.

3 And David gathered all Israel together to Ierusalem to bring vp the Arke of the Lord vnto his place, which he had ordained for it.

4 And David assembled the sonnes of Aaron, and the Levites.

5 Of the Sonnes of Kohath, Vriell the chiefe, and his brethren fixe score.

6 Of the sonnes of Merari, Asaiiah the chiefe, and his brethren two hundred and twenty.

7 Of the sonnes of Gerson, Ioel the chiefe, and his brethren an hundred and thirty.

8 Of the sonnes of Elizaphan, Shemaiah the chiefe, and his brethren two hundred.

9 Of the sonnes of Hebron, Eliel the chiefe, and his brethren fourscore.

10 Of the sonnes of Vzziel, Amminadab the chiefe, and his brethren an hundred and twelue.

11 And David called Zadok and Abiathar the Priests, and of the Levites, Vriell, Asaiiah and Ioel, Shemaiah, and Eliel, and Amminadab.

12 And he sayd vnto them, Yee are the chiefe fathers of the Levites: *sanctifie your selves, and your brethren, and bring vp the Arke of the Lord God of Israel vnto the place that I have prepared for it.

13 For *because ye were not there at the first, the Lord our God made a breach among vs: for we fought him not after due order.

14 So the Priests and the Levites sanctified themselves to bring vp the Arke of the Lord God of Israel.

15 And the sonnes of the Levites bare the Arke of God vpon their shoulders with ^b barres as Moses had commanded, *according to the word of the Lord.

16 And David spake to the chiefe of the Levites, that they should appoint ^{certaines} of their brethren to sing with instruments of musick, with viols and harpes, and cymbals, that they might make a sound, and lift vp their voyce with ioy.

17 So the Levites appointed Heman the sonne of Ioel, and of his brethren Asaph the sonne of Berechiah, and of the sonnes of Merari their brethren, Ethan the sonne of Kufaiiah,

18 And with them their brethren in the second degree, Zechariah, Ben, and Iaziel, and Shemiramoth, and Iehiel, and Vnni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneah, and Obed Edom, and Teiel the porters.

19 So Heman, Asaph, and Ethan, were fingers to make a sound with cymbals of brasse,

20 And Zechariah, and Aziel, and Shemiramoth, and Iehiel, and Vnni, and Eliab, and Maaseiah, and Benaiah with viols on Alamoth,

21 And Mattithiah, and Elipheleh, and Mikneah, and Obed Edom, and Teiel, and Azariah, with harpes vpon Shemith Iemazzeah.

22 But Chenaniah the chiefe of the Levites had the charge, bearing the burden in charge, for he was able to instruct.

23 And Berechiah and Elkanah were porters for the Arke.

24 And Shecaniah, and Iehoshaphat, and Nathaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer the Priests did blowe with trumpets before the Arke of God, and Obed Edom and Ieiah were porters for the Arke.

25 So David and the Elders of Israel and the captaines of thousands went to bring vp the Arke of the covenant of the Lords from the house of Obed Edom with ioy.

26 And because that God helped the Levites that bare the Arke of the Covenant of the Lord, they offered seven bullockes and seven rammes.

27 And David had on him a linnen garment, as all the Levites that bare the Arke, and the fingers, and Chenaniah that had the chiefe charge of the fingers: and vpon David was a linnen Ephod.

28 Thus all Israel brought vp the Arke of the Lords covenant with shouting, and sound of cornet, and with trumpets, & with cymbals, making a sound with viols and with harps.

29 And when the Arke of the Lords covenant of the Lord came into the citie of David, Michal the daughter of Saul looked out a window, and saw king David dancing and playing, and she despised him in her heart.

CHAP. XVI.

The Arke being placed, they offer sacrifices. 4 David appointeth Asaph and his brethren to minister before the Lords. 8 Hee appointeth a suitable Psalm to bee sung in praise of the Lords.

So they brought in the Arke of God, & set it in the midst of the Tabernacle that David had pitched for it, and they offered burnt offerings and peace offerings before God.

2 And when David had made an ende of offering the burnt offering and the peace offerings, he blessed the people in the Name of the Lord,

^a That is, the valley of disunion, because the enemies were dispersed there like water.

^b That was in the place of the citie, called Zion.

^c From the house of Obed Edom.

^d 10r, Linfenn.

^e Who was the sonne of Vzziel, the fourth sonne of Kohath, Exod. 6. 18, 21, and Num. 3. 30.

^f Prepare your selves and be pure, abstaine from all things wherewith ye might be polluted, and to be able to come to the Tabernacle.

^g Exod. 25. 14, 15.

^h Their instruments and other ceremony, which they observed, were instructions of their silence, which was comend to the coming of Christ.

ⁱ Which was inferiour in degree.

^j This was an instrument of musicke, or a cymball, wherewith they sounded to sing Psalms.

^k Which was the right count, one of the which was used to count had charge.

^l 1 Tim. 2. 9. 1 Peter 3. 3. 1 John 2. 10.

^m With doublets and Elkanah, verbi 23.

ⁿ That is, put them through to execute their office.

^o Besides the bullocke and the ram which David offered a many first pace.

^p Sam. 2. 13. p. Reade 2. Sam. 6. 4.

^q It was so called because it purche sacrifices in remembrance of the Lords covenant made with them.

^r 2. Sam. 6. 17.

^s Hee called upon the name of God, desiring him to prosper the people and give good success in their beginning.

^t And

3 And hee dealt to every one of Israel both man & woman, to every one a cake of bread, and a piece of flesh, and a bottell of wine.

4 And hee appointed certaine of the Levites to minister before the Arke of the Lorde, and to rehearse and to thanke and praise the Lord God of Israel:

5 Afaph the chiefe, and next to him Zechariah, Ieiel, and Shemiramoth, and Iehiel, and Matithiah, and Eliab, and Benaiah, and Obad Edom, euen Ieiel with instruments, viols and harpes, and Afaph to make a found with cymbales.

6 And Benaiah and Iahaziel Priestes, with trumpets continually before the Arke of the Couenant of God.

7 Then at that time Dauid did appoynt at the beginning to giue thanks to the Lord by the hand of Afaph and his brethren.

8 * Praise the Lord, and call vpon his Name: declare his w^{or}kes among the people.

9 Sing vnto him, sing praise vnto him, and talke of all his w^{or}nderfull workes.

10 Reioyce in his holy Name: let the hearts of them that feeke the Lord, reioyce.

11 Seeke the Lord and his strength: seeke his face continually.

12 Remember his marueilous workes that he hath done, his wonders, and the iudgements of his mouth.

13 O seede of Israel his seruants, O the children of Iakob his chafren.

14 Hee is the Lord our God: his iudgements are throughout all the earth.

15 Remember his Couenant for euer, and the word, which he commanded to a thousand generations:

16 * Which he made with Abraham, and his othe to Izhak:

17 And hath confirmed it to Iakob for a Law, and to Israel for an euerming Couenant,

18 Saying, To thee will I giue the land of Canaan, the lot of your inheritance.

19 When ye were few in number, yea, a very few, and strangers therein,

20 And walked about from nation to nation, and from one kingdome to another people,

21 He suffered no man to doe them wrong, but rebuked the Kings for their sakes, saying,

22 Touch not mine anoynted, and doe my Prophets no harme.

23 * Sing vnto the Lord all the earth: declare his saluation from day to day.

24 Declare his glory among the nations, and his wonderfull workes among all people.

25 For the Lord is great and much to be praised, and he is to be feared aboue all gods.

26 For all the gods of the people are idoles, but the Lord made the heauens.

27 Praise and glory are before him: power and beauty are in his place.

28 Giue vnto the Lord, ye families of the people: giue vnto the Lord glory and power.

29 Giue vnto the Lord the glory of his Name: bring an offering, and come before him, and worship the Lord in the glorious Sanctuary.

30 * Tremble yee before him all the earth, surely the world shalbe stable and not moue.

31 Let the heauens reioyce, and let the earth be glad, and let them say among the nations, The Lord reigneth.

32 Let the sea roare, and all that therein is let the field be ioyfull and all that is in it.

33 Let the trees of the wood then reioyce at the presence of the Lord: for hee cometh to iudge the earth.

34 Praise the Lord for he is good, for his mercie endureth for euer.

35 And say ye, Saue vs, O God, our saluation, and gather vs, and deliuer vs from the heathen, that we may praise thine holy Name, and glory in thy prayle.

36 Blessed be the Lord God of Israel for euer and euer: and let all people say, * So bee it, and prayse the Lord.

37 * Then he left there before the Arke of the Lords Couenant Afaph and his brethren to minister continually before the Arke, that which was to be done every day:

38 And Obad Edom and his brethren, threescore and eight: and Obad Edom the sonne of Ieduthun, and Hofah were porters.

39 And Zadok the Priest and his brethren the Priestes were before the Tabernacle of the Lord, in the hie place that was at Gibeon.

40 To offer burnt offerings vnto the Lord vpon the burnt offering altar continually, in the morning and in the euening, euen according vnto all that is written in the Law of the Lord, which he commanded Israel.

41 And with them were Heman, and Ieduthun, and the rest that were chosen (which were appointed by names) to praise the Lord, because his mercie endureth for euer.

42 Euen with them were Heman & Ieduthun, to make a found with the cornets and with the cymbals, with excellent instruments of musick: and the sonnes of Ieduthun were at the gate.

43 And all the people departed, euey man to his house: and Dauid returned to t blesse his house.

C H A P. XVII.

3 Dauid is forbidden to build an house vnto the Lord. 13 Christ is promised vnder the figure of Solomon. 18 Dauid giueth thanks, 23 and prayeth vnto God.

NOW * afterward when Dauid dwelt in his house, hee sayd to Nathan the Prophet, Behold, I dwell in an house of cedar trees, but the Arke of the Lordes Couenant remaineth vnder b curtaines.

2 Then Nathan sayd to Dauid, Doe * all that is in thine heart: for God is with thee.

3 And the same d night euen the word of God came to Nathan, saying,

4 Goe, and tell Dauid my seruant, Thus saith the Lord, Thou shalt not build mee an house to dwell in:

5 For I haue dwelt in no house since the day that I brought out the children of Israel vnto this day, but I haue bene from t tent to tent, and from habitation to habitation.

6 Wherefoerer I haue walked with all Israel, spake I one word to any of the Iudges of Israel (whom I commaunded to feede my people) saying, Why haue ye not built me an house of cedar trees?

7 Now therefore thou shalt thou say vnto my seruant Dauid, Thus saith the Lord of hostes, I tooke thee from the sheepecoat, & and from following the sheepe, that thou shouldst be a prince ouer my people Israel.

p To restore all things to their estate.

q He shallemah that be the chiefe of the y of oam. r He will be all the people booke in heart and mouth to confesse to the prayse.

f With Zadok and the cell of the Priest. g Declaring the duty to God, and the duty bound to the which as for all other things we ought to do vnto God, and iustly our thankes to prayse his Name.

a Sam. 7.2. b Well built & faire. c That is in tents covered wth skins. d As yer God had not reserued to the Prophet what he purposed concerning Dauid, there fore seeing God fauoured Dauid, he spake what he thought. e At t^e that Nathan had spoken to Dauid. f That is, in a tent which remoued to and fro. g Meaning wherefore hee spake his like word, which was a signe of his presence. h Of a sheperds of sheepe I made thee a sheperds of men: so that thou shouldst be a prince ouer this d people through t^e his owne mercie, but by my pure grace.

2 And David sayd, I wil shew kindnesse vnto Hanun the sonne of Nahash, because his father shewed kindnesse vnto me: And David sent messengers to comfort him for his father. So the seruants of Dauid came into the land of the children of Ammon to Hanui, to comfort him.

3 And the princes of the children of Ammon sayd to Hanun, Thinkest thou that Dauid doeth honour thy father, that hee hath sent comforters vnto thee? Are not his seruants come to thee to search, to seeke and to spie out the land?

4 Wherefore Hanun tooke Dauids seruants, and c^hained them, and cut off their garments by the halfe vnto the buttocks, and sent them away.

5 And there went certaine and tolde Dauid concerning the men: and he sent to meete them (for the men were exceedingly ashamed) and the king sayd, Tarie at Iericho, vntill your beards be grown: then returne.

6 ¶ When the children of Ammon saw that they II flanke in the sight of Dauid, then sent Hanun and the children of Ammon a thousand talents of silver, to hire them charers and horsemen out of Aram Naharaim, and out of Aram Maachach, and out of Zobah.

7 And they hired them two and thirty thousand charers, and the king of Maachach and his people, which came and pitched before Medeba: and the children of Ammon gathered themselves together from their cities, and came to the battell.

8 ¶ And when Dauid heard, he sent Ioab and all the hoste of the valiant men.

9 And the children of Ammon came out, and set their battell in aray at the gate of the cite, And the kings that were come, were by themselves in the field.

10 When Ioab sawe that the front of the battell was against him before and behinde, then he chose out of all the choise of Israel, and set himselfe in aray to meete the Aramites.

11 And the rest of the people he deliuered vnto the hand of Abihai his brother, and they put themselves in aray against the children of Ammon.

12 And he said, If Aram be too strong for me, then thou shalt succour me: and if the children of Ammon preuaile against thee, then I will succour thee.

13 Be strong, and let vs shew our selues valiant for our people, and for the cities of our God, and let the Lord doe that which is good in his owne sight.

14 So Ioab and the people that was with him, came neere before the Aramites vnto the battell, and they fled before him.

15 And when the children of Ammon sawe that the Aramites fled, they fled also before Abihai his brother, and enkred into the city: so Ioab came to Ierusalem.

16 ¶ And when the Aramites sawe that they were discomfited before Israel, they sent messengers, and caused the Aramites to come forth that were beyond the river: and Shophach the captaine of the host of Hadarezer went before them.

17 And when it was shewed Dauid, he gathered all Israel, and went ouer Iordan, and came vnto them, and put himselfe in aray against them: And when Dauid had put himselfe in battell aray to meete the Aramites, they fought with him.

18 But the Aramites fled before Israel, and Da-

uid destroyed of the Aramites I seuen thousand charers, and fortie thousand footmen, and killed Shophach the captaine of the hoste.

19 And when the seruants of Hadarezer saw that they fell before Israel, they made peace with Dauid, and serued him. And the Aramites would no more succour the children of Ammon.

CHAP. XX.

1 Rabbah destroyed. 3 The Ammonites tormented. 4 The Philistines a third time ouercome with their giants.

And * when the yeere was expired, in the time that kings go out a warfare, Ioab caried out the strength of the army, and destroyed the countrey of the children of Ammon, and came and besieged Rabbah (but Dauid taried at Ierusalem) and Ioab smote Rabbah, and destroyed it.

2 ¶ Then Dauid tooke the crowne of their king from off his head, and found in the weight of a talent of gold, with precious stones in it: and it was set on Dauids head, and hee brought away the spoile of the city exceeding much.

3 And he caried away the people that were in it, and cut them with sawes, and with harrowes of yron, and with axes: euen thus did Dauid with all the cities of the children of Ammon. Then Dauid & all the people came againe to Ierusalem.

4 ¶ And after this also there arose warre at Gezer with the Philistines: then Sibbechai the Hushathite slewe II Sippai of the children of Haraphah, and they were subdued.

5 And there was yet another battell with the Philistines: and Elhanan the sonne of Iair slew Lahmi, the brother of Goliath the Gittite, whose speare staffe was like a weavers beame.

6 And yet againe there was a battell at Gath, where was a man of a great stature, and his fingers were by sixes, euen foure and twenty, and was also the sonne of Haraphah.

7 And when hee reuiled Israel, Iehonathan the sonne of Shimea Dauids brother did slay him.

8 These were borne vnto Haraphah at Gath, and fell by the hand of Dauid, and by the hands of his seruants.

CHAP. XXI.

1 Dauid causeth the people to be numbered. 10 And there die Iewry thousand men of the pestilence.

And * Satan stood vp against Israel, and prouoked Dauid to number Israel.

2 Therefore Dauid sayd to Ioab, and to the rulers of the people, Goe, and number Israel from Beer sheba euen to Dan, and bring it to me, that I may know the number of them.

3 And Ioab answered, The Lord increase his people an hundredth times so many as they bee, O my lord the king: are they not all my lordes seruants? therefore doth my lord require this thing? why should he be a cause of trepasse to Israel?

4 Neuerthelesse, the kings word preuailed against Ioab. And Ioab departed and went thorow all Israel, and returned to Ierusalem.

5 And Ioab gaue the number and summe of the people vnto Dauid: and all Israel were 4 eleuen hundredth thousand men that drew sword: and Iudah was 4 foure hundredth and thientie

through negligence, gathered not the whole summe as it is here Samuel is mentioned of thirty thousand more: which was either some of the Beniamites which were mixed with Iudah, or as the H. interprets writt here: the chiefe and princes are left out.

i For this place see de 1 Sam. 10. 18

* 2 Sam. 11. 1.

a Which was the chiefe city of the Ammonites. * 2 Sam. 12. 29, 30.

b Which moost truth about the value of seven thousand and seventy crownes, which is about threethoures pound weight.

* 2 Sam. 11. 18. Or, Gath, 2 Sam. 11. 18. Or, Gath, Or, Rabbah, or, the giants.

c Reads 2, Sam. 21. 19.

d Meaning, that he had fixe a piece on hands and feet.

a He tempted Dauid as setting before his eyes his excellencie and glory, his power and victories, reads 2 Sam. 24. 1.

b That is from South to North.

c It was a thing indifferent and vniuersall to number the people, but because he did it of ambitious minde as though his strength stood in his people, God punished him.

d Ioab partly for grieue and partly for ioy.

e In Ioyning to them, he obserues writt here: he excluded.

thousand

thousand men that drew sword.

6 But the Levites and Benjamin counted hee not among them: for the kings word was abominable to Iobab.

7 ¶ And God was displeased with this thing: therefore he smote Israel.

8 Then David said vnto God, I haue sinned greatly, because I haue done this thing: but now, I beseech thee, remove the iniquitie of thy servant: for I haue done very foolishly.

9 And the Lord spake vnto Gad Dauids seer, saying,

10 Goe and tel Dauid, saying, Thus sayeth the Lord, I offer thee three things: chuse thee one of them, that I may do it vnto thee

11 So Gad came to Dauid and said vnto him, Thus saith the Lord, Take to thee

12 Either three yeres famine, or three moneths to be destroyed before thine aduerlaries, and the sword of thine enemies: || to take thee, or els the sword of the Lord and pestilence in the land three dayes, that the Angel of the Lord may destroy throughout all the coasts of Israel: now therefore aduise thee, what word I shall bring againe to him that sent me.

13 And Dauid said vnto Gad, I am in a wonderfull strait, let me now fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel seventy thousand men.

15 ¶ And God sent the Angel into Ierusalem to destroy it. And as he was destroying, the Lord beheld, and repented of the euill, and sayde to the Angel that destroyed, It is now enough, Let thine hand cease. Then the Angel of the Lord stood by the threshing floore of || Ornan the Iebusite.

16 And Dauid lift vp his eyes, and sawe the Angel of the Lord stand betweene the earth and the heauen, with his sword drawn in his hande and stretched out toward Ierusalem. Then Dauid and the Elders of Israel which were clothed in sacke, fell vpon their faces.

17 And Dauid said vnto God, Is it not I that commanded to number the people? It is euen I that haue sinned and haue committed euill, but these sheepe what haue they done? O Lord my God, I beseech thee, let thine hand be on me and on my fathers house, and not on thy people for their destruction.

18 ¶ Then the Angel of the Lord commanded Gad to say to Dauid, that Dauid should goe vp, and let vp an altare vnto the Lord in the threshing floore of Ornan the Iebusite.

19 So Dauid went vp according to the saying of Gad, which he had spoken in the name of the Lord.

20 And Ornan turned about and sawe the Angel, and his four sonnes that were with him, hid themselves, and Ornan threshed wheat.

21 And as Dauid came to Ornan, Ornan looked and saw Dauid, and went out of the threshing floore, and bowed himselfe to Dauid with his face to the ground.

22 And Dauid said to Ornan, Giue mee the place of thy threshing floore, that I may builde an altar therein vnto the Lorde: giue it mee for sufficient money, that the plague may bee stayed from the people.

23 Then Ornan sayd vnto Dauid, Take it to

thee, and let my lord the king doe that which seemeth him good: loe, I giue thee bullockes for burnt offerings, and threshing instruments for wood, and wheate for meate offering, I giue it all.

24 And King Dauid sayd to Ornan, Not so: but I will buy it for sufficient money: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost.

25 So Dauid gaue to Ornan for that place six hundred shekels of gold by weight.

26 And Dauid built there an altar vnto the Lord, and offered burnt offerings, and peace offerings, and called vpon the Lord, and hee answered him by fire from heauen vpon the altar of burnt offering.

27 And when the Lorde had spoken to the Angel, hee put vp his sworde againe into his sheath.

28 At that time when Dauid saw that the Lord had heard him in the threshing floore of Ornan the Iebusite, then he sacrificed there.

29 ¶ But the Tabernacle of the Lorde which Moses had made in the wilderness, and the altar of burnt offering were at that season in the high place at Gibeon.

30 And Dauid could not go before it to aske counsell at God: for he was alwayd of the sword of the Angel of the Lord.)

C H A P. XXII.

1 David prepareth things necessary for the building of the Temple.
2 He commandeth his sonne Salomon to build the Temple of the Lord, which thing he himselfe was forbidden to do.
3 Under the figure of Salomon Christ is promised.

And Dauid sayd, This is the house of the Lord God, and this is the altar for the burnt offering of Israel.

2 And Dauid commanded to gather together the strangers that were in the land of Israel, and he set masons to hew and polish stones to build the house of God.

3 Dauid also prepared much yron for the nailes of the doores and of the gates, and for the ioyninges, and abundance of brasse passing weight.

4 And cedar trees without number: for the Zidonians and they of Tyrus brought much cedar wood to Dauid.

5 And Dauid said, Salomon my sonne is yong and tender, and wee must build an house for the Lord, magnificall, excellent & of great fame and dignitie throughout all countreys I will therefore now prepare for him. So Dauid prepared very much before his death.

6 Then he called Salomon his sonne, and charged him to builde an house for the Lord God of Israel.

7 And Dauid said to Salomon, My sonne, I purposed with my selfe to builde an house to the Name of the Lord my God.

8 But the word of the Lord came to me, saying, Thou hast shed much blood, & hast made great battels: thou shalt not builde an house vnto my Name: for thou hast shed much blood vpon the earth in thy fight.

9 Behold, a sonne is borne to thee, which shall be a man of rest, for I will giue him rest from all his enemies round about: therefore his name is Salomon: and I will send peace and quietnesse vpon Israel in his dayes.

107, Propet.

107, Propet.

107, Propet.
24, 16.
¶ When God
drew back
his plagues
he searcht
to repent, Read Gen.
6, 6.
Dr. Aramb.

h Thus he both
showeth a true re-
pentance and a
fatherly care to-
ward his people,
which desireth
God to spare them
and to punish him
and his.
i If man hide
himselfe at the
fight of an Angel
which is a crea-
ture, how much
lesse is a sinner
able to appeare
before the face
of God?

k Thus he did by
the command-
ment of God as
saie 18, for els
it had bene abo-
minable, except
he had euer
Gods word, or
reuerence,

1 That is, as
saie 18, for els
it had bene abo-
minable, except
he had euer
Gods word, or
reuerence,

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¶ When God
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107, Propet.
24, 16.
¶ When God
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his plagues
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to repent, Read Gen.
6, 6.
Dr. Aramb.

107, Propet.
24, 16.
¶ When God
drew back
his plagues
he searcht
to repent, Read Gen.
6, 6.
Dr. Aramb.

107, Propet.
24, 16.
¶ When God
drew back
his plagues
he searcht
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6, 6.
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107, Propet.
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¶ When God
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his plagues
he searcht
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6, 6.
Dr. Aramb.

107, Propet.
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24, 16.
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107, Propet.
24, 16.
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107, Propet.
24, 16.
¶ When God
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6, 6.
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107, Propet.
24, 16.
¶ When God
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to repent, Read Gen.
6, 6.
Dr. Aramb.

107, Propet.
24, 16.
¶ When God
drew back
his plagues
he searcht
to repent, Read Gen.
6, 6.
Dr. Aramb.

10 * He shal build an house for my Name; and he shall be my sonne; and I will be his father, and I will establish the throne of his kingdom upon Israel for ever.

11 Now therefore my sonne, the Lord shall be with thee, and thou shalt prosper, and thou shalt build an house to the Lord thy God, as he hath spoken of thee.

12 Onely the Lord giue thee wisdom and understanding, and giue thee charge over Israel, euen to keepe the Law of the Lord thy God.

13 Then thou shalt prosper, if thou take heed to obserue the statutes and the iudgements, which the Lord commaunded Moses for Israel: bee strong and of good courage: feare not, neither be afraid.

14 For behold, according to my power I haue prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver, and of brasie and of yron passing weight: for there was abundance: I haue also prepared timber and stone, and thou mayest provide more thereto.

15 Moreover thou hast workmen with thee: yough hewers of stone, and workmen for timber, and all men expert in every worke.

16 Of gold of silver, and of brasie, & of yron there is no number: Vp therefore, and be doing, and the Lord will be with thee.

17 Dauid also commaunded all the princes of Israel to helpe Salomon his sonne, saying,

18 Is not the Lord your God with you, and hath giuen you rest on every side? for he hath giuen the inhabitants of the land into mine hand, and the land is subdued before the Lord, and before his people.

19 Nowe set your hearts, and your soules to seeke the Lord your God, and arise, and builde the Sanctuary of the Lord God to bring the Ark of the Couenant of the Lord, and the holy vessels of God into the house built for the Name of the Lord.

CHAP XLIIII.

1 David being old, ordeined Salomon King, & he caused the Levites to be numbered, & he commaunded them in their offices.

2 And he gathered together all the princes of Israel with the Priests and the Levites.

3 And the Levites were numbered from the age of thirte yeere and aboue, and their number according to their summe was eight and thirte thousand men.

4 Of these foure and twentie thousand were set to aduance the worke of the house of the Lord, and fixe thousand were ouer-seers and iudges.

5 And foure thousand were porters, and foure thousand praised the Lord with instruments which the Lord made to praise the Lord.

6 So Dauid diuided offices vnto them, to wit, to the sonnes of Levi, to Gerson, Kohath, and Merari.

7 Of the Gershonites were Laadan & Shimei, the sonnes of Laadan, the chiefe was Iehiel, and Ietham and Ioel, three.

8 The sonnes of Shimei, Shelomith, and Hazziel, and Harnam, three: these were the chiefe fathers of Laadan.

10 Also the sonnes of Shimei were Iahath, Zina, Ieuth, and Beriah: these foure were the sonnes of Shimei.

11 And Iahath was the chiefe and Zizah the second, but Ieuth & Beriah had not many sonnes: therefore they were in the families of their father, counted but as one.

12 The sonnes of Kohath were Amram, Izhar, Hebron, and Vzziel, foure.

13 The sonnes of Amram, Aaron and Moses: and Aaron was separated to sanctifie the most holy place, he and his sonnes for euer to burne incense before the Lord, to minister to him, and to blesse in his Name for euer.

14 Moses also the man of God and his children were named with the tribe of Levi.

15 The sonnes of Moses were Gershom, and Eliezer.

16 Of the sonnes of Gershom was Shebuel the chiefe.

17 And the sonne of Eliezer was Rehabiah the chiefe: for Eliezer had none other sonnes; but the sonnes of Rehabiah were very many.

18 The sonne of Izhar was Shelomith the chiefe.

19 The sonnes of Hebron were Ieriah the first, Amariah the second, Iahaziel the third, and Iekaniam the fourth.

20 The sonnes of Vzziel were Michah the first and Isiah the second.

21 The sonnes of Merari were Mahli and Mushi. The sonnes of Mahli, Eleazar and Kish.

22 And Eleazar died, and had no sonnes, but daughters, and their brethren the sonnes of Kish tooke them.

23 The sonnes of Mushi were Mahli, and Eder, and Ierimoth, three.

24 These were the sonnes of Levi according to the house of their fathers, euen the chiefe fathers according to their offices, according to the number of names, and their summe that did the worke for the seruice of the house of the Lord from the age of twentie yeeres and aboue.

25 For Dauid sayd, The Lord God of Israel hath giuen rest vnto his people, that they may dwell in Ierusalem for euer.

26 And also the Levites shall no more beare the Tabernacle and all the vessels for the seruice thereof.

27 Therefore according to the last words of Dauid, the Levites were numbered from twentie yeere and aboue.

28 And their office was vnder the hand of the sonnes of Aaron, for the seruice of the house of the Lord in the courts, and chambers, and in the purifying of all holy things, and in the worke of the seruice of the house of God.

29 Both for the shewbread, and for the fine flour, for the meate offering, and for the vneleavened cakes, and for the fried things, and for that which was roasted, and for all measures and cise.

30 And for to stand every morning, to giue thanks and to prayse the Lord, & likewise at euen.

31 And to offer all burnt offerings vnto the Lord in the Sabbaths, in the moneths, and at the appoynted times, according to the number and according to their custome, continually before the Lord.

32 And that they should keepe the charge of the Tabernacle of the Congregation, & the charge of the holy place, and the charge of the sonnes

Or, Zina.

* Exod. 2. 9. and 6. 20.

Hebr. 5. 4. 5.

a That is, to seruice in the most holy places, and to consecrate the holy things.

b They were but of the order of the Levites, and not of the Priests as Aarons sonnes.

c Exod. 2. 2. 2. and 18. 2.

c The Scripture writeth to call chiefe or the first borne, although he be alone, and there be none borne after.

Mat. 1. 2. 9.

d Meaning their confusion.

e Dauid did shew the Levites twice, first at the age of thirte, as verse 3. and againe afterwards at the age of 20, as the necessity of the office did require at the beginning they had no charge in the Temple before they were fixe and twenty yeere old, and had none after fixe, Num. 8. 2. 5. f In walking and cleaning all the holy vessels.

of Aaron their brethren in the service of the house of the Lord.

C H A P. XXIII.

David appoints officers to his journey of Aaron.

THeſe are alſo the * diſtincti-
ons of Aaron: The ſonnes of Aaron were Nadab,
and Abihun, Eleazar, and Ithamar.

2 But Nadab and Abihun died a before their
father, and had no children: therefore Eleazar
and Ithamar executed the Prieſts office.

3 And David diſtributed them, even Zadok
of the ſonnes of Eleazar, and Ahimelech of the
ſonnes of Ithamar according to their offices in
the miniſtration.

4 And there were found moe of the ſonnes of
Eleazar by the † number of men, then of the
ſonnes of Ithamar, and they diuided them, to wit,
among the ſonnes of Eleazar, ſixteen heads, ac-
cording to the houſhold of their fathers, and a-
mong the ſonnes of Ithamar, according to the
houſhold of their fathers, eight.

5 Thus they diſtributed them by lot the one
from the other, and ſo the rulers of the Sanctuary
and the rulers of the houſe of God were of the
ſonnes of Eleazar, and of the ſonnes of Ithamar.

6 And Shemaiah the ſonne of Netaneel the
Scribe of the Leuites, wrote them before the king
and the princes, & Zadok the Prieſt, and Ahime-
lech the ſonne of Abiathar, and before the chiefe
fathers of the Prieſtes and of the Leuites, one fa-
mily being reſerued for Eleazar, and another re-
ſerued for Ithamar.

7 And the firſt lot fell to Iehoiarib, and the
ſecond to Iedaiah,

8 The third to Harim, the fourth to Seorim,
9 The fifth to Malchijah, the fixt to Mitham,
10 The ſeuenth to Hakkoz, the eight to A-
biath,

11 The ninth to Ieſhua, the tenth to Sheca-
niah,

12 The eleuenth to Eliſhuh, the twelfth to
Iakin,

13 The thirteenth to Huppa, the fourteenth
to Ieſhebeab,

14 The fifteenth to Bilgah, the ſixteenth to
Immer,

15 The ſeuenteenth to Hezir, the eighteenth
to Happizzier,

16 The nineteenth to Pethahiah, the twentieth
to Iehezkel,

17 The one and twentieth to Iachin, the two
and twentieth to Gamul,

18 The three and twentieth to Deliah, the four
and twentieth to Maaziah.

19 Theſe were the orders according to their
offices, when they entred into the houſe of the
Lord according to their cuſtome vnder the hand
of Aaron their father, as the Lord God of Iſrael
had commanded him.

20 ¶ And of the ſonnes of Leui that remained
of the ſonnes of Amram, was Shubael, of the
ſonnes of Shubael, Iedaiah,

21 Of Rehabiah, euen of the ſonnes of Reha-
biah, the firſt Iſthiah,

22 Of Iehari, Shelomoth, of the ſonnes of She-
lomoth, Iahach,

23 And his ſonnes, Ieriah the firſt, Amariah the
ſecond, Iahaziel the thirde, and Iekameam the
fourth,

24 The ſonne of Vzaiah was Michah, the ſonne

of Michah was Shamin,

25 The brother of Michah was Iſthiah, the
ſonne of Iſthiah, Zechariah,

26 The ſonnes of Merari, were Mahli and Mu-
ſhi, the ſonne of Iaziah, was Beno,

27 The ſonnes of Merari, of Iahaziah were
Beno, and Shoham, and Zaccur and Ibbi.

28 Of Mahli came Eleazar, which had no
ſonnes.

29 Of Kiſh the ſonne of Kiſh was Ierahmeel,
30 And the ſonnes of * Muſhi were Mahli, &
Eder, and Ierimoth: theſe were ſonnes of the Le-
uites after the houſhold of their fathers.

31 And theſe alſo caſt lots with their brethren
the ſonnes of Aaron before King David, and Za-
dok and Ahimelech and the chiefe fathers of the
Prieſts, and of the Leuites, euen the chiefe of the
families againſt their younger brethren.

C H A P. XXV.

The fingers are appointed, with their places and lots.

SO David and the captaines of the armies ſe-
parated for the miniſterie the ſonnes of Aſaph,
and Heman, and Ieduthun, who ſhould ſing
prophecies with harpes, with viols, and with cy-
mbales, and their number was euen of the men for
the office of their miniſterie, to wit,

2 Of the ſonnes of Aſaph, Zaccur, and Ioleph,
and Nethaniah, and Aſareliah the ſonnes of A-
ſaph were vnder the hand of Aſaph, which ſang
prophecies by the † conſultion of the King.

3 Of Ieduthun, the ſonnes of Ieduthun, Ge-
daliah, and Zerai, and Ieſhiah, Aſhabiah and Mar-
tithiah, ſixte, vnder the hands of their father: Ie-
duthun ſang c prophecies with an harpe, for to
give thanks and to praife the Lord.

4 Of Heman, the ſonnes of Heman, Bukkiah,
Mattaniah, Vzziel, Shebuel, and Ierimoth, Hana-
niah, Hamani, Eliathah, Giddalti, and Romami-
ezer, Iofbekaniah, Mallothi, Hothir, and Ma-
haziot.

5 All theſe were the ſonnes of Heman, the
Kings ¶ Seer in the wordes of God to liſt vp the
horn: and God gaue to Heman fourteen ſonnes
and three daughters.

6 All theſe were vnder the † hand of their fa-
ther, ſinging in the houſe of the Lord with cy-
mbals, viols and harps, for the ſerue of the houſe
of God, and Aſaph, and Ieduthun, and Heman
were at the Kings † commandement.

7 So were their number with their brethren
that were inſtructed in the ſongs of the Lord, e-
uen of al that were cunning, two hundred foure-
ſcore and eight.

8 And they caſt lots, to charge againſt charges
as well c ſmall as great, the cunning man as the
ſcholer.

9 And the firſt lot fell to Ioleph, which was
of Aſaph, the ſecond, to Gedaliah, who with his
brethren and his ſonnes were twelue.

10 The third, to Zaccur, he, his ſonnes and his
brethren were twelue.

11 The fourth, to ¶ Izri, he, his ſonnes and his
brethren twelue.

12 The fixt, to Nethaniah, he, his ſonnes and
his brethren twelue.

13 The ſixt, to Bukkiah, he, his ſonnes and his
brethren twelue.

14 The ſeuenth, to Ieſhareliah, he, his ſonnes
and his brethren twelue.

15 The eight, to Ieſhiah, he, his ſonnes and
his brethren twelue.

16 The

* Leuit. 10. 4, 6.
num 3. 4.
and 16. 6.

a Whillet their
father yet liued.

† For, conſult.

† Ebr. heads.

b This lot was
ordained to take
away all occaſion
of enuie or grud-
ging of one againſt
another.

c Zacharie the fa-
ther of Iohn Bap-
tiſt was of this
couſe or lot of
Aſaph, Luke 1. 5.

d By the diſpenſe
that God gaue to
Aaron.

e Which waſt
ſecond ſonnet
Merari.

f That is, many
one had that day
arise, which had
vnto him by lot.

a The fingers
were diſtributed
to each, ſo that
every candle or
order couered
twelue, and in all
there were all
arise.

† Ebr. hands.

b Whereof we
is not here men-
tioned.

c Meaning,
Pſalmes and
ſongs to praife
God.

† For, Prophe-
cie, for power
of the King.
† For, conſultation.

† Ebr. hands.

d Who ſhould
be in every com-
pany and ſervice.

e Without re-
ſpect to agree-
ment.

f So that he
used in the firſt
turne and ſo on
every one as his
turne: ſo that
every one had
his ſhare.

† Ebr. the King.

16 The ninth, to Mattaniah, *he*, his sonnes and his brethren twelve.

17 The tenth to Shimei, *he*, his sonnes and his brethren twelve.

18 The eleventh, to Azareel, *he*, his sonnes and his brethren twelve.

19 The twelfth, to Ashabiah, *he*, his sonnes and his brethren twelve.

20 The thirteenth, to Shubael, *he*, his sonnes and his brethren twelve.

21 The fourteenth, to Mattithiah, *he*, his sonnes and his brethren twelve.

22 The fifteenth to Ierimoth, *he*, his sonnes and his brethren twelve.

23 The sixteenth, to Hananiah, *he*, his sonnes and his brethren twelve.

24 The seventeenth, to Ioshebkafnah, *he*, his sonnes and his brethren twelve.

25 The eighteenth to Hanani, *he*, his sonnes and his brethren twelve.

26 The nineteenth to Mallothi, *he*, his sonnes and his brethren twelve.

27 The twentieth, to Eliathah, *he*, his sonnes and his brethren twelve.

28 The one and twentieth, to Hothir, *he*, his sonnes and his brethren twelve.

29 The two and twentieth, to Giddalti, *he*, his sonnes and his brethren twelve.

30 The three and twentieth, to Mahazioth, *he*, his sonnes and his brethren twelve.

31 The foure and twentieth, to Romamti-ezer, *he*, his sonnes and his brethren twelve.

CHAP. XXVI.

1 The porters of the Temple are ordained, every man to the gate, which he should keepe, so And ouer the treasure.

Concerning the || diuisions of the porters, of the Korhites, Meshelemiah the sonne of Kore of the sonnes of ^a Asaph.

2 And the sonnes of Meshelemiah, Zechariah the eldest, Iedai the second, Zebadiah the third, Iathiel the fourth,

3 Elam the fift, Iehohanan the sixt, and Eliehoenai the seventh.

4 And of the sonnes of Obed Edom, Shemaiah the eldest, Iehozabad the second, Ioah the third, and Sacar the fourth, and Nethaneel the fift,

5 Ammiel the sixt, Isachar the seventh, Peulthai the eight: for God had ^b blessed him.

6 And to Shemaiah his sonne, were sonnes borne, that ruled in the house of their father, for they were men of might.

7 The sonnes of Shemaiah were Othni, and Rephael, and Obed, Elzabad, and his brethren, strong men: Elihu also, and Shemachiah.

8 All these were the || sonnes of Obed Edom, they and their sonnes and their brethren mightie and strong to serue, *even* threecore and two of Obed Edom.

9 And of Meshelemiah sonnes and brethren, eighteen mightie men.

10 And of Hofah of the sonnes of Merari, the sonnes were Shuri the chiefe, and (though he was not the eldest, yet his father made him the chiefe)

11 Helkiah the second, Tebaliah the third, and Zechariah the fourth: all the || sonnes and the brethren of Hofah were thirteene.

12 Of these were the || diuisions of the porters, of the chiefe men, *hauing* the charge ^c against their brethren, to serue in the house of the Lord.

13 And they cast lottes both small and great,

for the house of their fathers, for every gate.

14 And the lot on the Eastside fell to || Shelomiah: then they cast lots for Zechariah his sonne ^f a wife counseller, and his lot came out Northward:

15 To Obed Edom Southwarde, and to his sonnes the house of ^g Asuppim:

16 To Shuppim and to Iosiah Westward with the gate ^h of Shallecheth by the paved street that goeth vpward, ward ouer against ward.

17 Eastward were sixe Leuites, and Northward foure a day, and Southward foure a day, and toward Asuppim ⁱ two and two.

18 In ^j Parbar toward the West were foue by the paved street, and two in Parbar.

19 These are the diuisions of the porters of the sonnes of Kore, and of the sonnes of Merari.

20 ^k And of the Leuites, Ahijah was ouer the treasures of the house of God, and ouer the treasures of the dedicate things.

21 Of the sonnes of Laadan the sonnes of the Gershunites *descending* of Laadan, the chiefe fathers of Laadan were Gersham and Isheli.

22 The sonnes of Isheli were Zethan and Iool his brother, appointed ouer the treasures of the house of the Lord.

23 Of the ^l Amramites, of the Izharites, of the Hebronites and of the Ozizites.

24 And Shebuel the sonne of Gershom, the sonne of Moses, a ruler ouer the treasures.

25 And of his || brethren *which came* of Eliezer, was Rehabiah his sonne, and Ieshaiah his sonne, and Ioram his sonne, and Zichri his sonne, and Shelomith his sonne.

26 Which Shelomith and his brethren were ouer all the treasures of the dedicate things, which Dauid the king, and the chiefe fathers, the captaiues ouer thousands, and hundreths, and the captaiues of the armie had ^m dedicated.

27 (For of the battels and of the spoiles they did dedicate to maintaine the house of the Lord)

28 And all that Samuel the Seer had dedicate, and Saul the sonne of Kish, and Abner the sonne of Ner, and Ioab the sonne of Zeruiah, and whoeuer had dedicate *any thing*, it was vnder the hand of Shelomith, and his brethren.

29 Of the Izharites was Chenaniah and his sonnes, for the businesse ⁿ without ouer Israel, for officers and for Iudges.

30 Of the Hebronites, Ashabiah and his brethren, men of acitutie, a thousand and seuen hundred were officers for Israel beyond Iorden Westward in all the businesse of the Lord, and for the seruice ^o of the king.

31 Among the Hebronites was Iedijah the chiefe, *even* the Hebronites by his generations according to the families. And in the fourtieth yeere of the reigne of Dauid they were sought for: and there were found among them men of acitutie at Iazer in Gilead.

32 And his ^p brethren men of acitutie, two thousand and seuen hundred chiefe fathers, whom king Dauid made rulers ouer the Reubenites, and the Gadites, and the halfe tribe of Manasseh, for every matter *pertaining* to ^q God, and for the kings businesse.

CHAP. XXVII.

Of the princes and rulers that ministered vnto the King.

The children of Israel also after their number, *Teuen* the chiefe fathers and captaiues of thousands and of hundreths, and their officers that

[Or, Meshelemiah]

f One expert and meere to keepe the gate.

g This was an house, where they vied to resort to consult of things concerning the Temple, as a Conuocation house.

h Where they vied to call out the fifth of the city.

i Meaning, two one day, and two another.

k Which was as leuitic where in they kept their instruments of the Temple.

l These also had charge ouer the treasure.

m Or, confins.

n Meaning, of things that were out of the city.

o That is, for the kings house.

p To wit, the confins of Iedijah.

q Both in spiri- tual and temporell things.

^f For diuision of hands.
^a Which executed their charge and office, which is meant by coming in, and going out.

serued the King by diuers ^f courses, ^a which came in and went out, month by month throughout all the moneths of the yeere: in euery course were foure and twentie thousand.

2 Ouer the first course for the first moneth was Iathobeam the sonne of Zabdiel: and in his course were foure and twentie thousand.

3 Of the sonnes of Peres was the chiefe ouer all the princes of the armies for the first moneth.

4 And ouer the course of the second moneth was Dodai, an Ahohite, and *this was his course*, & Mikloth *was* ^b a captainne, and in his course were foure and twentie thousand.

5 The captainne of the third host for the third moneth was Benaiah the sonne of Iehoiada the chiefe Priest: and in his course were foure and twentie thousand.

6 This Benaiah was mightie among ^c thirty and aboute the thirthe, and in his course was Amizabad his sonne.

7 The fourth for the fourth moneth was Asahel the brother of Ioab, and Zebadiah his sonne after him: and in his course were foure and twentie thousand.

8 The fift for the fift moneth was prince Shammuth the Izrahite: & in his course foure & twentie thousand.

9 The sixt for the sixt moneth was Ira the sonne of Ikkeh the Tekoite: and in his course foure and twentie thousand.

10 The seventh for the seventh moneth was Helez the Pelonite, of the sonnes of Ephraim: and in his course foure and twentie thousand.

11 The eight for the eight moneth was Sibbecai the Hushathite of the Zarhites: and in his course foure and twentie thousand.

12 The ninth for the ninth moneth was Abiezer the Anethothite of the sonnes of I Iemini: and in his course foure and twentie thousand.

13 The tenth for the tenth moneth was Maharai the Netophathite of the Zarhites: and in his course foure and twentie thousand.

14 The eleuenth for the eleventh moneth was Benaiah the Pirathonite of the sonnes of Ephraim: and in his course foure and twentie thousand.

15 The twelfth for the twelfth moneth was Heldai the Netophathite, of Oniath: and in his course foure and twentie thousand.

16 ^e Moreover the rulers ouer the tribes of Israel were these: ouer the Reubenites was ruler, Eliezer the sonne of Zichri: ouer the Shimeonites, Shephatiah the sonne of Maachah:

17 Ouer the Leuites, Hushabiah the sonne of Remuel: ouer them of Aharon, and Zadok:

18 Ouer Iudah, Elihu of the brethren of Dauid: ouer Issachar, Omri the sonne Michael:

19 Ouer Zebulun, Ishmaiah the sonne of Obadiah: ouer Naphtali, Jerimoth the sonne of Azriel:

20 Ouer the sonnes of Ephraim, Hofsea the sonne of Azaziah: ouer the halfe tribe of Manasseh, Ioei the sonne of Pedaias:

21 Ouer the ^d other halfe of Manasseh in Gilead, Iddo the son of Zechariah: ouer Benjamin, Issachar the sonne of Abner:

22 Ouer Dan, Azariel the sonne of Ieroham. These are the princes of the tribes of Israel.

23 ^e But Dauid tooke not the number of them from twentie yeere olde and vnder, because the

Lord had said that he would increafe Israel like vnto the starres of the heauens.

24 And ^a Ioab the sonne of Zeruiah began to number: but hee finished it not, because there came wrath for it against Israel, neither was the number put into the Chronicles of King Dauid.

25 And ouer the Kings treasures was Azmaveth the sonne of Adiel: and ouer the treasures in the fields, in the cities and in the villages, and in the towres was Iehonathan the sonne of Vziah:

26 And ouer the workemen in the field that tilled the ground, was Ezi the sonne of Chelub:

27 And ouer them that dressed the vines, was Shimei the Ramathite: and ouer that which appertained to the vines, and ouer the store of the wine was Sabdi the Shiphmite:

28 And ouer the olive trees and mulberry trees that were in the valleys, was Baal Hanan the Gederite: and ouer the store of the oyle was Ioath:

29 And ouer the oxen that fed in Sharon, was Shetrar the Sharonite: and ouer the oxen in the valleys was Shaphat the sonne of Adlai:

30 And ouer the camels was Obil the Ishmaelite: and ouer the asses was Iehdeiah the Meronothite:

31 And ouer the sheepe was Iatiz, the Hagerite: all these were the rulers of the substance that was kings Dauids.

32 And Iehonathan Dauids vncle a man of counsell and vnderstanding (for he was ^g a scribe) and Iehiel the sonne of Hachmoni were with the Kings ^h sonnes.

33 And Ahithophel was the Kings counsellor, and Hushai the Archite the Kings friend.

34 And ⁱ after Ahithophel was Iehoiada the sonne of Benaiah and Abiathar: and captainne of the Kings armie was Ioab.

CHAP. XXVII.

³ Because Dauid was forbidden to build the Temple, he witherth Salomon and the people to performe it; ⁹ Exhorting him to feare the Lord.

NOW Dauid assembled all the princes of Israel: the princes of the tribes, and the captaines of the bands that serued the King, and the captaines of thousands, & the captaines of hundredes, and the rulers of all the substance and possession of the king, and of his sonnes, with the eunuches, and the mightie, and all the men of power, vnto Ierusalem.

2 And King Dauid stood vp vpon his feete, and sayd, Heare ye me, my brethren and my people: I purposed to haue built an house of rest for the Arke of the couenant of the Lord, and for a ^a footestoolle of our God, and haue made ready for the building.

3 But God said vnto me, ^a Thou shalt not build an house for my Name, because thou hast bene a man of warre, and hast shed blood.

4 Yet ^a the Lord God of Israel chose me before all the house of my father, to be King ouer Israel for euer (for in Iudah would hee chuse a prince, and of the house of Iudah is the house of my father, and among the sonnes of my father he delicted in me to make me King ouer all Israel)

5 ^a So of all my sonnes (for the Lord hath giuen me many sonnes) he hath euen chosen Salomon my sonne to sit vpon the throne of the kingdom of the Lord our Israel.

6 And he sayd vnto me, Salomon thy sonne, he

^b That is, Doda's lieutenant.

^c 1 Sam. 23: 30, 32, 33.

^d 10 Benjamin.

^e Meaning, besides the five and twentie captains.

^d Which be beyond Iorden in respect of Iudah: also one captaine was ouer the Reubenites and the Gadites.

^a Chapter 2.

^e And the commander one of the Kings army was Iathobeam the sonne of Zabdiel. Chap. 2. 4.

^f The Elzevir make him to be the sonne of Chelub.

^g That is, a scribe.

^h To be the schoolmaster and teacher.

ⁱ After that all the people had taught him the law of the Lord.

^j 17, 13, Iehoiada was made captain.

^k That is, a scribe.

^l That is, a scribe.

^m That is, a scribe.

ⁿ That is, a scribe.

^o That is, a scribe.

^p That is, a scribe.

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hee shall build mine house and my courts : for I haue chosen him to be my sonne, and I will be his father.

7 I will stablish therefore his kingdome for euer, if he endeavour himselfe to doe my commandements, and my iudgements, as this day.

8 Now therefore in the fight of all Israel the congregation of the Lord, and in the audience of our God, keepe and seeke for all the commandements of the Lord your God, that ye may possesse this good land, and leaue it for an inheritance for your children after you for euer.

9 And thou Salomon my sonne, know thou the God of thy father, and serue him with a perfitt heart, and with a willing mind: *For the Lord searcheth all hearts, & vnderstandeth all the imaginations of thoughts: if thou seeke him, he will be found of thee, but if thou forsake him, he will cast thee off for euer.

10 Take heed now, for the Lord hath chosen thee to build the house of the Sanctuary: bee there therefore and go it.

11 ¶ Then Dauid gaue to Salomon his sonne the paterne of the porch and of the houses thereof, and of the closets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the house of the mercy seate.

12 And the paterne of all that he had in his minde for the courts of the house of the Lord, and for all the chambers round about, for the treasures of the house of God, and for the treasures of the dedicate things,

13 And for the courses of the Priestes, and of the Leuites, and for all the worke for the seruice of the house of the Lord, and for all the vessels of the ministry of the house of the Lord.

14 He gaue of gold by waight, for the vessels of gold, for all the vessels of all manner of seruice, and all the vessels of siluer by waight, for all manner vessels of all manner of seruice.

15 The waight also of golde for the candlesticks, and gold for their lamps, with the waight for euery candlestick, and for the lamps thereof, and for the candlesticks of siluer by the waight of the candlestick, and the lamps thereof according to the vse of euery candlestick.

16 And the waight of the gold for the tables of shewbread, for euery table, and siluer for the tables of siluer,

17 And pure gold for the feshhooks, and the bowles, and plates, & for basens gold in waight for euery basen, and for siluer basens, by waight for euery basen.

18 And for the altar of incense, pure gold by waight, and gold for the paterne of the chariot of the Cherubs that spred themselves, and covered the Arke of the couenant of the Lord :

19 All, and he, by writing sent to me by the hand of the Lord, which made me vnderstand all the workmanship of the p'terne.

20 And Dauid sayde to Salomon his sonne, Bee strong and of a valiant courage, and doe it : feare not, nor be afrayde : for the Lorde God, euen my God is with thee: hee will not leaue thee, nor forsake thee, till thou hast finished all the worke for the seruice of the house of the Lord.

21 Behold also, the companies of the Priestes and the Leuites for all the seruice of the house of God, euen they shall be with thee for the whole work, with euery free heart that is skilful in any

maner of seruice. The princes also and all the people will bee wholly at thy commandement.

CHAP. XXIX.

1 The offering of Dauid and of the princes for the building of the Temple. 10 Dauid giueth thanks in the Lord. 20 He exhorts the people to doe the iurys. 23 Salomon is created king. 28 Dauid dieth, and Salomon his sonne reigneth in his stead.

Moreouer, Dauid the king saide vnto all the Congregation, God hath chosen Salomon mine onely sonne, yong and tender, and the worke is great : for this house is not for man, but for the Lord God.

2 Nowe I haue prepared with all my power for the house of my God, golde for vessels of golde, and siluer for them of siluer, and brasse for things of brasse, yron for things of yron, and wood for things of wood, and onyx stones, and stones to be set, and carbuncle stones, and of diuers colours, and all precious stones, and maible stones in abundance.

3 Moreover, because I haue delight in the house of my God, I haue of mine owne gold and siluer, which I haue giuen to the house of my God, beside all that I haue prepared for the house of the Sanctuary,

4 Euen three thousand talents of gold of the gold of Ophir, and seuenthousand talents of fined siluer to ouerlay the walltes of the houses,

5 The gold for the things of golde, and the siluer for things of siluer, and for all the worke by the hands of artificers : and who is willing to fill his hand to day vnto the Lord?

6 So the princes of the families, and the princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the kings worke, offered willingly,

7 And they gaue for the seruice of the house of God, fise thousand talents of gold, and tenne thousand pieces, and ten thousand talents of siluer, and eighteen thousand talents of brasse, and one hundred thousand talents of yron.

8 And they with whom precious stones were found, gaue them to the treasure of the house of the Lord by the hand of Jehiel the Gerhaznite.

9 And the people reioyced when they offered willingly : for they offered willingly vnto the Lord, with a perfitt heart. And Dauid the king also reioyced with great ioy.

10 Therefore Dauid blessed the Lord before all the congregation, and Dauid said, Blessed bee thou, O Lord God of Israel our father, for euer and euer.

11 Thine O Lord, is greatnesse and power, and glorie and victorie, and praise: for all that is in heauen & in earth is thine: thine is the kingdome, O Lord, and thou excellest as head ouer all.

12 Both riches and honour come of thee, and thou reignest ouer all, and in thine hand is power and streneth, & in thine hand it is to make great, and to giue strength vnto all.

13 Now therefore, our God, we thanke thee, and praife thy glorious Name.

14 But who am I, and what is my people, that wee should bee able to offer willingly after this sort? for all things come of thee: and of thine owne hand we haue giuen thee.

15 For wee are strangers before thee, and sojourners. like all our fathers: our dayes are like the shadowe vpon the earth, and there is none abiding.

16 O Lord our God, all this abundance that

† 28. at all thy words.

a And therefore it ought to bee excellent in all paynes.

b His great zeal toward the furtherance of the Temple made him to spare no expences, but to bestow his owne peculiar treasure. c Hee sheweth what he had of his owne store for the Lordes house. d Hee was not onely liberal him selfe, but procured others to set forth the worke of God. [for so offer.

e Meaning them that had any.

f That is with a good courage and without hypocrisy.

g f. sal. 122. 1. g. Which diddest reuel to our father Iacob.

h We gaue thee nothing of our owne, but that which wee haue receiued of thee for whether the gifts be corporall or spiritual, wee receiue them all of God, and therefore must giue him the glory. i And therefore haue this land barren tovs for a time. † 28. meaning for them to returne.

shall give thee.

8 And Salomon sayd vnto God, Thou hast shewed great mercy vnto Dauid my father, and hast made mee to reigne in his stead.

9 Now therefore, O Lord God, let thy promise vnto Dauid my father be true: for thou hast made mee King ouer a great people, like to the dust of the earth.

10 Giue me now wisdom and knowledge, that I may go out and goe in before this people: for who can iudge this thy great people?

11 And God laide to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures nor honour, nor the liues of thine enemies, neither yet hast asked long life, but hast asked for thee wisdom and knowledge that thou mightest iudge my people, ouer whom I haue made thee King,

12 Wisdom and knowledge is granted vnto thee, and I will giue thee riches and treasures and honour, so that there hath not bene the like among the Kings which were before thee, neither after thee shall there be the like.

13 Then Salomon came from the hie place, that was at Gibeon, to Ierusalem from before the Tabernacle of the Congregation, and reigned ouer Israel.

14 * And Salomon gathered the charrets and horsemen: and he had a thousand and foure hundred charrets, and twelue thousand horsemen, whom he placed in the ^h charret cities, and with the King at Ierusalem.

15 And the King gaue siluer and gold at Ierusalem as stones, and gaue cedar trees as the wild figtrees, that are abundantly in the plaine.

16 Also Salomon had horses brought out of Egypt and fine linen: * the Kings merchants receiued the fine linen for a price.

17 They came vp also and brought out of Egypt some charret, worth fixe hundredth shekels of siluer, that is an horse for an hundredth and fiftie: and thus they brought horses to all the Kings of the Hittites, and to the Kings of Aram by their means.

CHAP. II.

1 The number of Salomons workmen to build the Temple.
2 Salomon sendeth to Hiram the King of Tyrus for wood and workmen.

Then Salomon determined to build an house for the Name of the Lord, and an house for his kingdom.

2 And Salomon tolde out seuentie thousand that bare burdens, and fourescore thousand men to hewe stones in the mountaine, and three thousand and fixe hundredth to ouersee them.

3 And Salomon sent to Hiram the King of Tyrus, saying, As thou hast done to Dauid my father, and didst send him cedar trees to build him an house to dwell in, so doe to me.

4 Beholde, I build an house vnto the Name of the Lord my God, to sanctifie it vnto him, and to burne sweete incense before him, and for the continual shewbread, and for the burnt offerings of the morning and euening, on the Sabbath daies, and in the new moeths, and in the solenne feasts of the Lord our God: this is a perpetual thing for Israel.

5 And the house which I build, is great: for great is our God aboue all gods.

6 Who is he then that can be able to build

him an house, when the heauen and the heauen of heauens cannot containe him? who am I then that I should build him an house? but I doe it to burne incense before him.

7 Send me now therefore a cunning man that can worke in gold, in silver, and in brasse, and in yron, and in purple, and in crimosin and blue silke, and that can graue in grauen worke with the cunning men that are with me in Iudah and in Ierusalem, whom Dauid my father hath prepared.

8 Send mee also cedar trees, firre trees, and Algummim trees from Lebanon: for I know that thy seruants can skill to hewe timber in Lebanon: and behold, my seruants shall bee with thine.

9 That they may prepare me timber in abundance: for the house which I doe build, is great and wonderful.

10 And behold, I will giue to thy seruants the cutters and the hewers of timber twentie thousand measures of beaten wheate, and twentie thousand measures of barley, and twentie thousand baths of wine, and twentie thousand baths of oyle.

11 Then Hiram King of Tyrus answered in writing which he sent to Salomon, Because the Lord hath loued his people, hee hath made thee King ouer them.

12 Hiram sayd moreover, Blessed be the Lord God of Israel, which made the heauen and the earth: and that hath giuen vnto Dauid the King a wife sonne, that hath discretion, prudence and vnderstanding to build an house for the Lord, and a palace for his kingdom.

13 Now therefore I haue sent a wife man, and of vnderstanding of my father Hurams,

14 The sonne of a woman of the daughters of Dan: and his father was a man of Tyrus, and he can skill to worke in golde, in silver, in brasse, in yron, in stone, and in timber, in purple, in blue silke, and in fine linen and crimosin, and can graue in all grauen workes, and broyder in all broydered worke that shalbe giuen him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

15 Now therefore the wheate and the barley, the oyle and the wine, which my Lord hath spoken of, let him send vnto his seruants.

16 And we will cut wood in Lebanon as much as thou shalt need, and will bring it to thee in lasses by the sea to Iapho, so thou mayest carie them to Ierusalem.

17 And Salomon numbred all the strangers that were in the land of Israel after the numbring that his father Dauid had numbred them: and they were found an hundredth and three and fiftie thousand, and fixe hundredth.

18 And hee seuentie thousand of them to the burden, & fourescore thousand to hewe stones in the mountaine, & three thousand and fixe hundredth ouersees to cause the people to worke.

CHAP. III.

1 The Temple of the Lord, and the porcs are builded with other things thereto belonging.

So Salomon began to builde the house of the Lord in Ierusalem, in mount Moriah which had bene declared vnto Dauid his father, in the place that Dauid prepared in the threshing floore of Ornan the Iebusite.

2 And hee began to builde in the second

V 3

moneth

b That is to doe that seruice which he hath commanded, signifying that none is able to honour & serue God in this perfection as his minister de- serts.

c Or, caruit. c Some take it for brass, or the wood called Lebanon, others for corall. for, duncan.

f Bar. Corus.

d Off bath reads i. King 7. 14. it is called also Ephraim, but it is a measure of wine, as it is in a note for liquors.

e The very heu- then confesse that it was a singular gift of God, when he gaue to any nation a King that was wise and of vnderstanding, as it is in 1. Kings 3. 12. it is also written, that he was of the tribe of Naphtali, 1. King 7. 14. which may be vnderstood that by reason of the confusion of tribes, which then began to be, they were mixed to diuers tribes, so that by her father she might be of Dan, and by her motion of Naphtali.

f Or, Iapho.

* 1. King 6. 1. a Which is the mountaine where Abraham thought to haue sacrificed his sonne, Ge. 22. 2. a. Sam. 24. 16, 17.

brought in the things that David his father had dedicated, with the filuer and the gold, and all the vessels, and put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heads of the tribes, the chiefe fathers of the children of Israel vnto Ierusalem, to bring vp the Arke of the covenant of the Lorde from the ^a cite of Dauid which is Zion.

3 And all the men of Israel assembled vnto the king at the feast: it was in the seuenth^e moneth.

4 And all the Elders of Israel came, and the Leuites tooke vp the Arke.

5 And they caried vp the Arke, and the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, those did the Priests and Leuites bring vp.

6 And king Salomon and all the Congregation of Israel that were assembled vnto him, were before the Arke, offering sheepe and bullocks, which could not be told nor numbred for multitude.

7 So the Priests brought the Arke of the covenant of the Lord vnto his place, into the Oracle of the house, into the most Holy place, *emen* vnder the wings of the Cherubims.

8 For the Cherubims stretched out *their wings* ouer the place of the Arke, and the Cherubims couered the Arke and the barres thereof aboue.

9 And they drew out the barres, that the ends of the barres might bee seene out of the Arke before the Oracle, but they were not seene *with*: and there they are vnto this day.

10 Nothing was in the Arke, save ^d the two Tables, which Moses gaue at Horeb, where the Lord made a covenant with the children of Israel when they came out of Egypt.

11 And when the Priests were come out of the Sanctuary (for all the Priests that were present, were sanctified, and did not wait by couise.

12 And the Leuites the fingers of all sortes, as of Asaph, of Heman, of Ieduthan, and of their sonnes and of their brethren, being clad in fine linnen, stood with cymbals, and with viols, and harps at the East end of the altar, and with them an hundred and twentie Priests blowing with trumpets.

13 And they were *f* as one, blowing trumpets, and singing, and made one sound to bee heard in praying and thanking the Lord, and when they lift vp *their* voyce with trumpets, and with cymbals, and with instruments of musick, and when they prayed the Lord, *singing*, *g* For he is good, because his mercy *lasteth* for euer) then the house, *emen* the house of the Lorde was filled with a cloud,

14 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of God.

CHAP. VI.

3 Salomon blesteth the people. 4 He prayeth the Lord. 14 Hee prayeth vnto God for those that shall pray in the Temple.

Then Salomon ^a sayd, The Lord hath sayd that he would dwell in the daike cloud:

2 And I haue built thee an house to dwell in, an habitation for thee to dwell in for euer,

3 And the king turned his face, and blessed all the Congregation of Israel: (for all the Congregation of Israel stood *there*)

4 And he said, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, & hath with his *hand* fulfilled it, saying,

5 Since the day that I brought my people out of the land of Egypt, I chose no cite of all the tribes of Israel to build an *house*, that my Name might be there, neither chose I any man to be a ruler ouer my people Israel:

6 But I haue chosen Ierusalem, that my Name might be there, and haue chosen Dauid to be ouer my people Israel.

7 ^a And it was in the heart of Dauid my father to build an house vnto the Name of the Lord God of Israel,

8 But the Lorde sayde to Dauid my father, Whereas it was in thine heart to build an house vnto my Name, thou diddest well, that *thou* wast for minded.

9 Norwithstanding, thou shalt not build the house, but thy sonne, which shall come out of thy loynes, he shall build an house vnto my Name.

10 And the Lord hath performed his word that hee spake: and I am risen vp in the route of Dauid my father, and am set on the throne of Israel as the Lord promised, & haue built an house to the Name of the Lord God of Israel.

11 And I haue let the Arke there, wherein is the ^b covenant of the Lord, that he made with the children of Israel.

12 ^c And the king stood before the altar of the Lord, in the presence of all the Congregation of Israel, and stretched out his hands,

13 (For Salomon had made a brazen scaffold, and set it in the middes of the court, of five cubits long, and five cubites broad, and three cubites of height, and vpon it he stood, and kneeled downe vpon his knees before all the Congregation of Israel, and *stretched out* his hands toward heauen)

14 And said, O Lord God of Israel, ^d there is no God like thee in heauen nor in earth, which keepeth covenant and mercie vnto thy seruants; that walke before thee with all their heart.

15 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine *hand*, as *appareth* this day.

16 Therefore now, Lord God of Israel, keepe with thy seruant Dauid my father, that thou hast promised him, saying, Thou *shalt* not want a man in my fight, that shall sit vpon the throne of Israel, so that thy sonnes take heed to their waies, to walke in my Law, as thou hast walked before mee.

17 And now, O Lord God of Israel; let thy word bee verified, which thou spakest vnto thy seruant Dauid.

18 (It is true in deede, that God will dwell with man on earth: behold, the ^e heauens, and the heauens of heauens are not able to containe thee: how much more *unable* is this house which I haue build?)

19 But haue thou respect to the prayer of thy seruant, and to his supplication, O Lord my God, to heare the crie and prayer which thy seruant prayeth before thee,

20 That thine ^f eyes may be open toward this house day and night, *emen* towards the place, wherof thou hast said, that thou wouldest put thy Name there, that thou mayest hearken vnto the prayer, which thy seruant prayeth in this place.

1 Or power.

1 Or Temple.

2 2 Sam. 7. 3.

3 Else that it was in thine heart.

b Meaning, 3 two Tabl. wherein is contained the dict of the covenant that God made with our fathers

c On a scaffold that was made for that purpose, that hee praying for the whole people might be heard of all, as 1. King. 8. 22.

d Both to giue thanks for the great benefits of God bestowed vpon him, and also to pray for the performance and prosperitie of his people.

e 2. 2. 8. 10. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

f 1. King. 8. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. King. 8. 29.

g That thou mayest declare in silence that thou hast a continual care ouer this place.

21 Hear thou therefore the supplication of thy servant, and of thy people Israel, which they pray in this place: and heare thou in the place of thine habitation, *even* in heauen, and when thou hearest, be mercifull.

22 ¶ When a man shall sinne against his neighbour, and he lay vpon him an oath to cause him to sweare, and the sweearer shall come before thine altar in this house,

23 Then heare thou in heauen, and doe, and iudge thy seruants, in recompensing the wicked to bring his ways vpon his head, and in iustifying the righteous, to giue him according to his righteousness.

24 ¶ And when thy people Israel shall be overthrown before the enemy, because they haue sinned against thee, and turne againe, and I confesse thy Name, and pray, and make supplication before thee in this house,

25 Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gauest to them and to their fathers.

26 When heauen shall be shut vp, and there shall be no raine, because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and I turne from their sinne, when thou doest assit them,

27 Then heare thou in heauen, and pardon the sinne of thy seruants, and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon thy land, which thou hast giuen vnto thy people for an inheritance.

28 ¶ When there shall bee famine in the land, when there shall bee pestilence, blasting, or mildew, when there shall bee grasshopper, or caterpillar, when their enemy shall besiege them in the cities of their land, or any plague or any sickness,

29 Then what prayer and supplication soeuer shall be made of any man, or of all thy people Israel, when euery one shall know his owne plague, and his owne disease, and shall stretch forth his hands toward this house,

30 Heare thou then in heauen, thy dwelling place, and be mercifull, and giue euery man according vnto all his ways, as thou doest know his heart (for thou onely knowest the hearts of the children of men)

31 That they may feare thee, and walke in thy ways, as long as they liue in the land which thou gauest vnto our fathers.

32 ¶ Moreover, as touching the stranger which is not of thy people Israel, who shall come out of a farre country for thy great Names sake, and thy mighty hand, and thy stretched out arme: when they shall come and pray in this house,

33 Heare thou in heauen, thy dwelling place, and doe according to all that the stranger calleth for vnto thee, that all the people of the earth may know thy Name, and feare thee like thy people Israel, and that they may know that thy Name is called vpon in this house which I haue built.

34 ¶ When thy people shall goe out to battell against their enemies, by the way that thou shalt send them, and they pray to thee, I in the way toward this citie, which thou hast chosen, euen toward the house which I haue built to thy Name,

35 Then heare thou in heauen thy prayer and their supplication, and iudge their cause.

36 If they siane against thee (*for there is no man that sinneth not) and thou bee angry with them, and deliuer them vnto the enemies, and they take them and cary them away captiue vnto a land farre or neere,

37 If they I turne againe to their heart in the land whither they be caried in captiues, and turne and pray vnto thee in the land of their captiuitie, saying, We haue sinned, we haue transgressed and haue done wickedly,

38 If they turne againe to thee with all their heart, and with all their soule in the land of their captiuitie, whether they haue caried them captiues, and pray toward their land, which thou gauest vnto their fathers, and toward the city which thou hast chosen, and toward the house which I haue built for thy Name,

39 Then heare thou in heauen, in the place of thine habitation, their prayer and their supplication, and I iudge their cause, and be mercifull vnto thy people which haue sinned against thee.

40 Now my God, I beseech thee, let thine eyes be open, and thine eares attent vnto the prayer that is made in this place.

41 ¶ Nowe therefore arise, O Lord God, to come into thy rest, thou, and the Arke of thy strength: O Lord God, let thy Priests be clothed with salvation, and let thy Saints reioyce in goodness.

42 O Lord God, refuse not the face of a thine anointed: remember the mercies promised to Dauid thy seruant.

CHAP. VII.

1 The fire consumed the sacrifice. 2 The glory of the Lord filled the Temple. 3 He heareth his prayer, 17 and promises to exalt him and his throne.

And *when Salomon had made an ende of praying, a fire came downe from heauen, and consumed the burnt offering and the sacrifices: and the glory of the Lord filled the house,

2 So that the Priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lords house.

3 And when all the children of Israel saw the fire, and the glory of the Lord come downe vpon the house, they bowed themselves with their faces to the earth vpon the pavement, and worshipped and prayed the Lord, saying, For he is good, because his mercy lasteth for euer.

4 * Then the King and all the people offered sacrifices before the Lord.

5 And king Salomon offered a sacrifice of two and twentie thousand bullocks, and an hundred and twentie thousand sheepe. So the king and all the people dedicated the house of God.

6 And the Priests waited on their offices, and the Leuites with the instruments of musike of the Lord, which king Dauid had made to prayse the Lord, because his mercy lasteth for euer: when Dauid prayed God by them, the Priests also blew trumpets ouer against them: and all they of Israel stood by.

7 Moreover, Salomon hallowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offerings, and the fatte of the peace offerings, because the brasen altar which Salomon had made, was not able to receiue the burnt offering, and the meat

1. King 8.31.
f By referring any thing from him, or else by denying that which he hath left him to keep, or do him any wrong.
g Meaning, to giue him that which he hath desired.

10. Gen. 28.16

10. Gen. 28.16

10. Gen. 28.16

g. In the land of their gates.

b. The declaration that the prayers of hypocrites can not be heard, nor of any but of them which pray vnto God with an vnfeined faith and in true repentance.
1. Hee sheweth that before God there is no acceptance of person, but all people that feare him, and doe keepe righteousnesse, are accepted, Acts 10.34.
k. Meaning, that some ought to enterprize any warfare, but at the Lords commandment, that is, which is lawful by his word.
l. Or, according to the manner of his offer.

1. King 8.31.

10. Gen. 28.16

10. Gen. 28.16

10. Gen. 28.16

2. Mar. 1.10.

2. King 8.31.

† In the house.

meate offering, and the fat.

8 And Salomon made a feast at that time of seven dayes, and all Israel with him, a very great Congregation, from the entering in of Hamathi, vnto the river of Egypt.

9 And in the eight day they made a solemne assembly: for they had made the dedication of the altar seuen dayes, and the feast seuen dayes.

10 And the three and twentieth day of the seuenth moneth, he sent the people away into their tents, ioyous and with glad heart, because of the goodnes that the Lord had done for Dauid and for Salomon, and for Israel his people.

11 So Salomon finished the house of the Lord, and the kings house, and all that came into Salomons heart to make in the house of the Lord: and he prospered in his house.

12 And the Lord appeared to Salomon by night, and said to him, I haue heard thy prayer, and haue chosen this place for my selfe to be an house of sacrifice.

13 If I shut the heauen that there be no raine, or if I commaund the grasshopper to deuoure the land, or if I send pestilence among my people,

14 If my people, among whom my Name is called vpon, doe humble themselves, and pray and seeke my preference, and turne from their wicked wayes, then will I heare in heauen and be mercifull to their sinne, and will I heale their land.

15 Then mine eyes shall be open and mine eares attent vnto the prayer made in this place.

16 For I haue now chosen and sanctified this house, that my Name may be there for euer: and mine eyes and mine heart shall be there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to doe according vnto all that I haue commanded thee, and shalt obserue my statutes and my iudgements,

18 Then will I stablish the throne of thy kingdom, according as I made the couenant with Dauid thy father, saying, * Thou shalt not want a man to be ruler in Israel.

19 But if ye turne away, and forsake my statutes and my commandements which I haue set before you, and shall go and serue other gods, and worship them,

20 Then will I plucke them out of my land, which I haue giuen them, and this house which I haue sanctified for my Name, will I cast out of my sight, and will make it to be a prouerbe and a common talke among all people.

21 And this house which is most hie, shall be an astonishment to euery one that passeth by it, so that he shall say, Why hath the Lord done thus to this land and to this house?

22 And they shall answer, Because they forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and haue taken hold on other gods, and haue worshipped them, and serued them, therefore hath he brought all this euil vpon them.

CHAP. VIII.

9 The cities that Salomon built. 7 People that were made tributaries vnto him. 13 His sacrifices. 17 He studieth to Obey.

AND * after a twentie yeere when Salomon had built the house of the Lord, and his own house,

2 Then Salomon built the cities that Hiram gaue to Salomon, and caused the children of Israel to dwell there.

3 And Salomon went to Hamath Zobah, and ouercame it.

4 And he built Tadmor in the wilderness, and repaired all the cities of store which he built in Hamath.

5 And he built Beth-horon the vpper, and Beth-horon the nether, cities defended with wals, gates and barres:

6 Also Baalath, and all the cities of store that Salomon had, and all the charer cities, and the cities of the horsemen, and every pleasant place that Salomon had a minde to build in Ierusalem, and in Lebanon, and throughout all the land of his dominion.

7 And all the people that were left of the Hittites, and the Amorites, and Perizzites, and the Hiuites, and the Iebusites, which were not of Israel.

8 But of their children which were left after them in the land, whom the children of Israel had not consumed, euen them did Salomon make tributaries vntill this day.

9 But of the children of Israel did Salomon make no seruants for his worke: for they were men of warre, and his chiefe princes, and the captaines of his charers and of his horsemen.

10 So these were the chiefe of the officers which Salomon had, euen two hundred and fifty that bare rule ouer the people.

11 Then Salomon brought vp the daughter of Pharaoh out of the cite of Dauid, into the house that he had built for her: and he said, My wife shall not dwell in the house of Dauid king of Israel: for it is holy, because that the Arke of the Lord came vnto it.

12 Then Salomon offered burnt offerings vnto the Lord, on the altar of the Lord, which he had built before the porch.

13 To offer according to the commandement of Moses every day, in the Sabbaths, and in the new moones, and in the solemne feasts, three times in the yeere, that is, in the feast of the Vnleavened bread, and in the feast of the Weekes, and in the feast of the Tabernacles.

14 And he set the courses of the Priests to their offices, according to the order of Dauid his father, and the Leuites in their watches, for to praise and minister before the Priests euery day, and the porters by their courses, at euery gate: for so was the commandement of Dauid the man of God.

15 And they declined not from the commandement of the king, concerning the Priests and the Leuites, touching all things, and touching the treasures.

16 Now Salomon had made prouision for all the worke, from the day of the foundation of the house of the Lord, vntill it was finished: so the house of the Lord was perfited.

17 Then went Salomon to Ezion-geber, and to Eloth by the sea side in the land of Edom.

18 And Hiram sent him by the handes of his seruants, ships and seruants that had knowledge of the sea: and they went with the seruants of Salomon to Ophir, and brought thence foure hundredth and fiftie talents of gold, and brought them to king Salomon.

CHAP.

b That is which Hiram gaue againe to Salomon because they pleased him not: & there fore called them Cabul, but is diuised into 3 filles, 1 King 9. 11

c Meaning of manious and treasures for the war, d To be repaired and fortified: for they were built long before by Shishah a noble woman of the tribe of Ephraim, Chron. 6. 38 and 7. 14. c Reade 1. King. 7. 4.

f Ebr. to come up to tribute

f For in all these were 3000 but here be meane of them that had the principall charge, Reade 1. King. 9. 13.

* Chap. 15. * Exod. 29. 30. 10 or after the manner of euery day. g Reade Leuit. 9. 3.

* 1. Cor. 14. 23

b Both for the matter and also for the workman ship.

i Meaning the red Sea. k Which summe is thought to amount to three millions and six hundredth thousand crownes, for hee is mentioned made of thirteene men then are spoken of, 2. King. 9. 23.

King. 9. 23. 1. R.

1. R.

1. R.

1. R.

1. R.

1. R.

1. R.

1. R.

1. R.

the olde men that had stood before Salomon his father, while he yet liued, saying, What counsell giue ye that I may answer these people?

7 And they spake vnto him, saying, If thou be kinde to this people, and pleale them, and speake louing wordes to them, they will be thy seruants for euer.

8 But he left the counsell of the ancient men that they had giuen him, and tooke counsell of the young men that were brought vp with him, and waited on him.

9 And he said vnto them, What counsell giue ye, that we may answer these people, which haue spoken to me, saying, Make the yoke which thy father did put vpon vs, lighter?

10 And the young men that were brought vp with him, spake vnto him, saying, Thus shalt thou answer the people that spake to thee, saying, Thy father made our yoke heauie, but make thou it lighter for vs: thus shalt thou say vnto them, My d least part shal be bigger then my fathers loines.

11 Now whereas my father did burden you with a grieuous yoke, I will yet increase your yoke: my father hath chastised you with rods, but I will correct you with scourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the King had appointed saying, Come againe to me the third day.

13 And the King answered them sharply: and King Rehoboam left the counsell of the ancient men,

14 And spake to them after the counsell of the young men, saying, My father made your yoke grieuous, but I will encrease it: my father chastised you with rods, but I will correct you with scourges.

15 So the King hearkned not vnto the people: for it was the ordinance of God that the Lord might performe his saying, which he had spoken by Ahijah the Shilonite to Ieroboam the sonne of Nebat.

16 So when all Israel saw that the King would not heare them, the people answered the King, saying, ¶ What portion haue we in Dauid? for we haue none inheritance in the sonne of Ishai. O Israel, every man to your tents: now see to thine owne house, Dauid. So all Israel departed to their tents.

17 Howbeit Rehoboam reigned ouer the children of Israel, that dwelt in the cities of Iudah.

18 Then King Rehoboam sent Hadoram that was lord ouer the tribute, and the children of Israel stoned him with stones, that he died: then King Rehoboam came speede to get him vp to his charret, to flee to Ierusalem.

19 And Israel rebelled against the house of Dauid vnto this day.

CHAP. XI.

4 Rehoboam is forbidden to fight against Ieroboam. 5 Cities which he build. 21 Hee hath eighteen wiues, and threescore concubines, and by them eight, and twentie sonnes, and threescore daughters.

AND when Rehoboam was come to Ierusalem, hee gathered of the house of Iudah and Benjamin nine score thousand chofen men of warre to fight against Israel, and to bring the kingdom againe to Rehoboam.

2 But the word of the Lord came to Shemaiah the man of God, saying,

3 Speake vnto Rehoboam the sonne of Salomon King of Iudah, and to all Israel that are in

Iudah, and Benjamin, saying,

4 Thus saith the Lord, Yee shall not goe vp, nor fight against your brethren: returne euery man to his house: for this thing is done of me. They obeyed therefore the word of the Lord, and returned from going against Ieroboam.

5 And Rehoboam dwelt in Ierusalem, and built strong cities in Iudah.

6 Hee built also Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareth, and Ziph,

9 And Adoraim, and Lachish, and Azeke,

10 And Zorah, and Aialon, & Hebron, which were in Iudah and Benjamin, strong cities.

11 And he repaired the strong holds and put captaines in them, and store of vitaille, and oyle and wine.

12 And in all cities he put shields and speares, and made them exceeding strong: so Iudah and Benjamin were his.

13 ¶ And the Priestes and the Leuites that were in all Israel, returned vnto him out of all their coasts.

14 For the Leuites left their suburbs and their possession, and came to Iudah and to Ierusalem: for Ieroboam and his sonnes had cast them out from ministering in the Priestes office vnto the Lord.

15 * And he ordeined him Priestes for the hie places, and for the deuils & for the calves which he had made.

16 And after the Leuites there came to Ierusalem of all the tribes of Israel, such as set their hearts to seeke the Lord God of Israel, to offer vnto the Lord God of their fathers.

17 So they strengthened the kingdom of Iudah, and made Rehoboam the sonne of Salomon mighty, three yeere long: for three yeere they walked in the way of Dauid and Salomon.

18 ¶ And Rehoboam tooke him Mahalath the daughter of Ierimoth the sonne of Dauid to wife, and Abihail the daughter of Eliab the sonne of Ishai,

19 Which bare him sonnes, Ieush, and Shemariah, and Zaphan.

20 And after hee tooke Maakah the daughter of Abisalom which bare him Abijah, and Arthai, and Ziza, and Shelomith.

21 And Rehoboam loued Maakah the daughter of Abisalom above all his wiues and his concubines: for hee tooke eighteen wiues and threescore concubines, and begate eight and twentie sonnes, and threescore daughters.

22 And Rehoboam made 8 Abijah the sonne of Maakah the chiefe ruler among his brethren: for he thought to make him King.

23 And he taught him: and dispersed all his sonnes throughout all the countreys of Iudah and Benjamin vnto euery strong cite: and he gave them abundance of vitaille, and he desired many wiues.

CHAP. XII.

1 Rehoboam forsaketh the Lord, and is punished by Shishak. 5 Shemaiah reprooueth him. 6 He humbleth himselfe. 7 God sendeth him succour. 9 Shishak taketh his treasures. 13 His raigne and death. 16 Aijah his sonne succeedeth him.

AND when Rehoboam had established the kingdom and made it strong, hee sought to keepe the Law of the Lord, and all Israel with him.

the people, that for the most part they follow the vices of their
2 Therefore

e Or, repaired them and made them strong to be more able to resist Ieroboam.

10 Strong hold.

11 Ely, flood.

21 Chap. 1. 9.

21. King. 12. 12. d Meaning idoly, made in 12. 13.

e Which were zealous of true religion and feared God.

f So long as they feared God, and set forth his word, they prospered.

g Called also Abijah, who reigned three yeere, 1. King. 1. 5. 2.

h Hee gave himselfe to haue many wiues.

12. when the Lord had established Rehoboams kingdom, a For such is the inconsistency of gouernours.

2 Therefore in the fifth yeere of King Rehoboam, Shishak the King of Egypt came vp against Ierusalem (because they had transgressed against the Lord)

3 With twelue hundred charets, and threescore thousand horsemen, and the people were without number, that came with him fro Egypt, *euen* the Lubins, *b* Sukkijins, & the *||* Ethiopians.

4 And he tooke the strong cities which were of Iudah, and came vnto Ierusalem.

5 ¶ Then came Shemaiah the Prophet to Rehoboam, and to the princes of Iudah, that were gathered together in Ierusalem, because of Shishak, and said vnto them, Thus saith the Lord, Ye haue forsaken me, *c* therefore haue I also left you in the hands of Shishak.

6 Then the princes of Israel, and the King humbled themselves, and sayde, The Lord *d* is iust.

7 And when the Lord saw that they humbled themselves, the worde of the Lord came to Shemaiah, saying, They haue humbled themselves, therefore I wil not destroy them, but I will send them deliuerance shortly, and my wrath shal not *f* be powred out vpon Ierusalem by the hand of Shishak.

8 Neuertheless they shall be his seruants: for shall they know my *e* seruice, and the seruice of the kingdomes of the earth.

9 ¶ Then Shishak King of Egypt came vp against Ierusalem, and tooke the treasures of the house of the Lord, and the treasures of the Kings house: he tooke *euen* all, and he caried away the shields of gold, *g* which Salomon had made.

10 In stead whereof King Rehoboam made shields of brasse, & committed them to the hands of the chiefe of the guard, that waited at *f* doore of the Kings house.

11 And when the King entred into the house of the Lord, the guard came and bare them and brought them againe vnto the guard chamber.

12 And because he *f* humbled himselfe, the wrath of the Lord turned fro him, that he would not destroy all together. And also in Iudah the things prospered.

13 ¶ So King Rehoboam was strong in Ierusalem and reigned: for Rehoboam was one and fourtie yeere olde, when he began to reigne, and reigned *h* seuentene yeere in Ierusalem, the citie which the Lord had chosen out of all the tribes of Israel to put his Name there. And his mothers name was Naamah an Ammonitess.

14 And he did euill: for hee prepared not his heart to seeke the Lord.

15 The actes also of Rehoboam, first and last, are they not written in the *i* booke of Shemaiah the Prophet, and Iddo the Seer, in rehearsing the genealogie? and there was warre alway betwene Rehoboam and Ieroboam.

16 And Rehoboam slept with his fathers, and was buried in the city of Dauid, and *||* Abijah his sonne reigned in his stead.

CHAP. XIII.

1 Abijah maketh warre against Ieroboam. 2 Hee sheweth the occasion. 3 Hee traffeth in the Lord and our common Ieroboam. 4 Of his wives and children.

IN the eighteenth yeere of King Ieroboam began Abijah to reigne ouer *||* Iudah.

2 He reigned three yeere in Ierusalem: (his mothers name also was *b* Michaiah the daughter of *c* Vriël of Gibeaz) and there was warre betwene

Abijah and Ieroboam.

3 And Abijah let the battell in aray with the armie of valiant men of warre, *euen* foure hundred thousand chosen men. Ieroboam also let the battell in aray against him with eight hundred thousand chosen men which were strong and valiant.

4 And Abijah stood vp vpon mount *d* Zemaraim, which is in mount Ephraim, and said, O Ieroboam, and all Israel, heare you me,

5 Ought you not to know that the Lord God of Israel hath giuen the kingdome ouer Israel to *e* Dauid for euer, *euen* to him and to his sonnes by a couenant *f* of salt?

6 And Ieroboam the sonne of Nebat the seruant of Salomon the sonne of Dauid is risen vp, and hath *g* rebelled against his lord:

7 And there are gathered to him *h* vaine men and twicked, and made themselves strong against Rehoboam the sonne of Salomon: for Rehoboam was *i* but a childe and *j* tender hearted, and could not resist them.

8 Now therefore ye thinke that ye be able to resist against the kingdome of the Lord, *which* is in the hands of the sonnes of Dauid, and yee be a great multitude, and the golden calues are with you which Ieroboam made you for gods.

9 ¶ Haue ye not driuen away the Priests of the Lord the sonnes of Aaron and the Leuites, and haue made you Priests like the people of *other* countreys? whosoever commeth to *k* consecrate with a *l* yong bullocke and seven rams, the same may be a Priest of them that are no gods.

10 But we belong vnto the Lord our God, and haue not forsaken him, and the Priests the sonnes of Aaron minister vnto the Lord, and the Leuites in their office.

11 And they burne vnto the Lord *euer* k morning and euerie euening burnt offerings and sweete incense, & the bread is set in order vpon the table, and the candlesticke of gold with the lamps thereof, to burne euery euening: for wee keepe the watch of the Lord our God: but ye haue forsaken him.

12 And behold, this God *l* is with vs as a capitaine, and his Priests with the sounding trumpets, to cry an alarme against you O ye children of Israel, fight not against the Lord God of your fathers: for ye shall not prosper.

13 ¶ But Ieroboam caused an ambushment *m* to compasse, and came behind them, when they were before Iudah, and the ambushment behinde them.

14 Then Iudah looked, and behold, the battell was before and behind them, when they cried vnto the Lord, and the Priests blew with the trumpets,

15 And the men of Iudah gaue a shout: and *euen* as the men of Iudah shouted, God *n* (note Ieroboam and also Israel before Abijah and Iudah,

16 And the children of Israel fled before Iudab, and God deliuered them into their hand.

17 And Abijah and his people slew a great slaughter of them, so that there fell downe wounded of Israel fise hundred thousand chosen men.

18 So the children of Israel were brought vnder at that time: and the children of Iudah preuailed, *o* because they stayed vpon the Lord God of their fathers.

19 And Abijah pursued after Ieroboam, and rooke

b Which were a people of Africa called the Troglodytes, because they dwelled in holes.
10. *blacke Morres.*

c Signifying that no calamitie can come vnto vs except we forsake God, and that he neuer leaues vs till we haue call him off.
d And therefore dooth iustly punish you for your finnes.
11. *break downe.*

e He fith with that God possibly moues are not to destroy his vessel; but to chastise the n, to bring them to the knowledge of themselves, and to know how much better it is to serue God then anye sars.
12. *chap. 9. 15. 16.*

f Which declarereth that God seeketh not the death of a sinner, but his conser-
tion, Exa. 33. 3. 11.
13. *King. 14. 21.*

g That is, twelve yeeres after that he had come out: come by Sh that, verse 2.

12. *for Ierusalem.*

10. *Abijah.*

a He meaneth Iudab and Benjamin.
b Or Macha, 1. King 15. 1.
c Called also Abithon, for Abithon was her grandfather, 1. King. 15. 2.

d Which name of the temple mount Ierusalem.
e And men who were sent thither to certifye from that heere, transcribing the ordinaunce of the Lord. Thus the same people be-
f longed to the word of God for his advantage.

g That is, because that thing which is done by the power of God, is not formed by offic of men, but by the power of God, as they vici-
h tude, which was made by God, and was not formed by offic of men, but by the power of God, as they vici-
i tude, which was made by God, and was not formed by offic of men, but by the power of God, as they vici-
j tude, which was made by God, and was not formed by offic of men, but by the power of God, as they vici-
k tude, which was made by God, and was not formed by offic of men, but by the power of God, as they vici-
l tude, which was made by God, and was not formed by offic of men, but by the power of God, as they vici-
m tude, which was made by God, and was not formed by offic of men, but by the power of God, as they vici-
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1. King 15. 8.

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tooke cities from him, *then* Beth-el and the *†* villages thereof, and Ieffahanh with her villages, and Ephron with her villages.

20 And Ieroboam recovered no strength againe in the dayes of Abiiah, but the Lord plagued him, and he died.

21 So Abiiah waxed mighty, and married fourteene wines, and begate two and twenty sonnes, and fixteene daughters.

22 The rest of the actes of Abiiah, and his manners and his sayings are written in the storie of the Prophet Iddo.

CHAP. XIII.

3 *Afa* *defpoyeth* idolatry, and *commandeth* his people to *serue* the true God. 11 *He prayeth* vnto God *when he should go to fight*, 12 *He obseuereth* the victory.

SO *†* Abiiah slept with his fathers, and they buried him in the city of Dauid, and Afa his son reigned in his stead: in whose dayes the land was quiet ten yeeres.

2 And Afa did that was good and right in the eyes of the Lord his God.

3 For he tooke away the altars of the strange gods, and the high places, and brake down the images, and cut downe the *†* groves,

4 And commanded Iudah to seeke the Lorde God of their fathers, and to doe according to the Law and the commandement.

5 And hee tooke away out of all the cities of Iudah the high places, and the images: therefore the kingdome was *†* quiet before him.

6 He built also strong cities in Iudah because the land was in rest, and he had no warre in those yeeres: for the Lord had giuen him rest.

7 Therefore hee sayd to Iudah, Let vs build these cities, and make walles about, and towres, gates, and barres, whiles the lande is *†* before vs: because wee haue fought the Lord our God, wee haue fought him, and he hath giuen vs rest on euery side: so they build and prospered.

8 And Afa had an armie of Iudah that bare shields and speares, three hundred thousand, and of Benjamin that bare shields and drew bowes, two hundred and fourescore thousand: all these were valiant men.

9 ¶ And there came out against him Zerah d of Ethiopia, with an host often hundred thousand, and three hundred charres, and came vnto *†* Marefah.

10 Then Afa went out before him, and they set the battell in aray in the valley of Zephahath, beside Marefah.

11 And Afa cried vnto the Lord his God, and said, Lord, *†* it is nothing with thee to helpe I with many, or with no power: helpe vs, O Lord our God: for we rest on thee, and in thy Name are wee come against this multitude: O Lord, thou art our God, let not man preuaile against thee.

12 ¶ So the Lord smote the Ethiopians before Afa and before Iudah, and the Ethiopians fled.

13 And Afa and the people that was with him, pursued them vnto Gerar. And the Ethiopians host was overthrowen, *so* that there was no life in them: for they were destroyed before the Lorde and before his host: & they caried away a mightie great spoyle.

14 And they smote all the cities round about Gerar: for thez feare of the Lord came vpon

them, and they spoyled all the cities, for there was exceeding much spoyle in them.

15 Yea, and they smote the tents of cattel, and caried away plenty of sheepe and camels, and returned to Ierusalem.

CHAP. XV.

2 *The exhortation of Azaiah*. 8 *Afa* *purgeth* his country of idolatry. 11 *He* *conferreth* with the people. 12 *They* *praise* together *†* the Lord. 16 *He* *reprocheth* his mother for her idolatry.

THEN the spirit of God came vpon *†* Azaiah the sonne of Obed.

2 And he went out to meet Afa, and said vnto him, O Afa, and all Iudah, and Benjamin, heare ye me. The Lord *†* is with you, while ye be with him: and if ye seeke him, he will be found of you, but if ye forsake him, he will forsake ye.

3 Nowe for a long season Irael hath bene without the *†* true God, and without Priest to teach, and without Law.

4 But *†* who soeuer returned in his affliction to the Lord God of Irael, and sought him, he *†* was found of them.

5 And in that time there was no peace to him, that did goe out and goe in: but great troubles were to all the inhabitants of the earth.

6 For nation was destroyed of nation, and cite of cite: for God troubled them with all aduersitie.

7 Bee ye strong therefore, and let not your handes bee weak: for your *†* worke shall haue a reward.

8 ¶ And when Afa heard these words, and the prophesie of Obed the Prophet, hee was encouraged, and tooke away the abominations out of all the land of Iudah, and Benjamin, and out of the cities which he had taken of mount Ephraim, and he renewed the altar of the Lord, that was before the porch of the Lord.

9 And hee gathered all Iudah and Benjamin, and the strangers with them out of Ephraim, and Manasseh, and out of Simeon: for there fell many to him out of Irael, when they saw that the Lord his God was with him.

10 So they assembled to Ierusalem in the *†* third moneth, in the fifteenth yeere of the reigne of Afa.

11 And they offered vnto the Lord the same time of the *†* spoyle, which they had brought, *even* seven hundred bullockes, and seven thousand sheepe.

12 And they made a couenant to seeke the Lord God of their fathers, with all their hearts, and with all their soule.

13 And *†* who soeuer will not seeke the Lord God of Irael, shall be flame, whether he were final or great, man or woman.

14 And they sweare vnto the Lord with a loud voyce, and with shouting, and with trumpets, and with cornets.

15 And all Iudah reioiced at the other: for they had sworn vnto the Lorde with all their heart, and found him with a whole desire, and he was *†* found of them. And the Lord gaue them rest round about.

16 ¶ And King Afa deposed *†* Maachah his mother from her regencie, because she had made an idole in a groue: and Afa brake downe her idole, and stamped it, and burnt it at the Brooke Kidron.

a Who was called Obedias his father was, *verse* 2.

b For the space of twelve yeeres, vnder Ieroboam, & those yeeres vnder Abiiah, religion was neglected, and idolatry plased.

c He sheweth, that now with standing he is *†* the cite of tyrants, their rage, yet God has his whom he heareth in their tribulation, as he deliuered him from Zerah king of the Ethiopians Chap. 13, 2, 3, and out of all other dangers, when they called vnto the Lord.

d Your confidence and trust in God shall not be frustrate.

e Called *†* Shizra containing part of May and part of Iune.

f Which they had taken of the Ethiopians.

g These were the words of their couenant, which commanded all idolatry to be put to death according to the Lawe of God, *Deut.* 17, 2, 3, 4.

h So long as they seeued him aright, so long hee will perseuer and prosper them.

i King 15, 13, 14. Or grandmothers & herein he sheweth that he lacked zeale for them.

k He ought to have disordered by the couenant, as *verse* 12, and by the Lawe of God: but he gave place to foolish piety, and would also seeme after also to sacrifice the Law.

k Which partly came through Lack of zeale in him, partly through the negligence of his officers, and partly by the superstition of the people, that all were not taken away. I Because to Jakob: therefore people, in Inre

17 But the high places were not ^k taken away out of ⁱ Israel: yet the heart of Asa was ⁿ perfect all his days.

18 Also he brought into the house of God the things that his father had dedicate, and that hee had dedicate, silver, and gold, and vessels.

19 And there was no warre vnto the fure and thirtieth yeere of the reigne of Afa.

away. I Because that God was called the God of Israel, by reason of his promise to Jakob: therefore Israel is sometime taken for Iudah, because Iudah was his chief people. m In respect of his predecessors.

CHAP. XVI.

2 Ahasuerus of Babel king of Israel, maketh a covenant with
Ben-hadad king of Aram. 7 Hee is reproved in the Prophet,
10 Whom he putteth in prison. 12 He putteth his trust in the
Physicians. 13 His death.

IN the sixe and thirtieth yeere of the reigne of Afa, came ^a Baasha king of Israel vp against Iudah, and built ^b Ramah, to let none passe out or go in to Afa king of Iudah.

2 Then Aſa brought out filuer and gold out of the treaſures of the houſe of the Lord, & of the kings treaſure, and ſent to Benhadad king of Arama that dwelt at || Damafcus, ſaying,

3 There is a covenant betwene me and thee, and betwene my father and thy father: behold, I haue sent thee siluer and golde: come, & breake thy league with Baasha king of Israel, that he may depart from me.

4 And Benhadad hearkened vnto king Asa, and sent the captains of the armies which he had, against the cities of Israel. And they smote Iion, and Dan, and Abel-maim, and all the store cities of Naphtali.

5 And when Baasha heard it, he left building
of Ramah, and let his worke cease.

6 Then Aſa the king tooke al Iudah, and carried away the ſtones of Ramah and the timber thereof, wherewith Baaſha did build, and he built therewith Geba and Mizepah.

7 ¶ And at that same time Hanani the Seer came to Aza king of Iudah, and sayd vnto him, Because thou hast rested vpon the king of Aram, and not rested in the Lord thy God, therefore is the host of the king of Aram escaped out of thine hand.

8 *The Ethiopians and the Lubims, were they not a great hoste with charets and horfemen, exceeding many, yet becaufe thou diddest rest vpon the Lord, he deliuered them into thine hand.

9 *For the eyes of the Lord beholde all the earth, to shew himselfe strong with them that are of perfect heart toward him; thou hast then done foolishly in this: therefore from henceforth thou shalt haue warres.

10 Then Afa was wroth with the Seer, and put him into a prison: for he was displeased with him, because of this thing And Afa oppressed certain of the people at the same time.

11 And behold the actes of Aſa firſt and laſt,
loe, they are written in the booke of the Kings of
Judah and Iſrael.

12 ¶ And Asa in the nine and thirtieth yeere of his reigne was ¶ diseased in his feete, and his diseafe was ¶ extreme: yet hee sought not the Lord in his diseafe, but to the ¶ physicians.

13 So Afa slept with his fathers, and died in the one and fourtieth yeere of his reigne.

are the chiefe cause of all our diseases, and after vs the helpe of a physician, as a
meane by whom God worketh,

14 And they buried him in *one* of his sepulchres, which he had made for himselfe in the city of David, and layed him in the bed, which they had filled with sweete odours and diuers kindes of *spices* made by the art of the Apothecary : and they burnt odours for him with an exceeding great fire.

CHAP. XVII.

5 *Jehosaphat* trusting in the Lord, prospereth in riches and ha-
nour. 6 He abolisheth idolatry, 7 And causeth the people
to be taught. 11 He receiveth tribute of strangers. 13 His
missions, and men of warre.

A Nd Jehoshaphat his son reigned in his stead,
and preuailed against Israel.

2 And he put garisons in all the strong cities of Judah, and set bands in the land of Judah and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Jehoshaphat, because he walked in the ^a first wayes of his father David, and fought not ^b Baalim,

4 But sought the Lord God of his father, and walked in his commandments, and not after the trade of Israel.

5 Therefore the Lord stablished the kingdom in his hand, and all Judah brought presents to Iehoshaphat, so that hee had of riches and honour in abundance.

¶ And he lift vp his heart vnto the wayes of the Lord, and hee tooke away moreouer the high places and the groves out of Iudah.

7 ¶ And in the third yeere of his reigne he sent his princes, Ben-hail, and Obadiah, and Zechariah, and Nethaneel, and Michaiah, that they should ^d teach in the cities of Iudah,

8 And with the Levites, Shemaiah, and Nathaniah, and Zebadiah, and Afahel, and Shemiramoth, and Iehonathan, and Adonijah, and Tobiah, and Tob-adonijah, Levites, and with them Elishama and Iehoram Priests.

9 And they taught in Iudah, & had the book of the Law of the Lord with them, and went about throughout all the cities of Iudah, & taught the people.

10 And the feare of the Lord fell vpon all the kingdoms of the lands that were round about Iudah, and they sought not against Iehoshaphat.

11 And *some* of the Philistims brought Iehoshaphat gifts and tribute siluer, and the Arabians brought him flockes, seuen thousand and seuen hundreth rammes, and seuep thousand and seuen hundreth he goates,

12 So Jehoshaphat prospered and grew up on high: and he built in Judah palaces and cities of store.

13 And he had great workes in the cities of Iudah, and men of warre, *and* valiant men in Ierusalem.

14 And these are the numbers of them after the house of their fathers, In Iudah, were captains of thousands, Adnah the captaine, and with him of valiant men three bundieth thousand.

15 And at his hand Iehohanan a captaine,
and with him two hundreth and fourescore thou-
sand.

16 And at his hand Amasiah the sonne of Zichri, f which willingly offered himselfe vnto the Lord, and with him two hundreth thousand valiant men.

17 And of Benjamin, Eliada a valiant man, and

and with him armed men with bowe and shielde two hundred thousand.

18 And at his hand Iehozabad, and with him an hundred and fourescore thousand armed to the warre.

19 These 8 waited on the king, besides those which the king put in the strong cities throughout all Iudah.

CHAP. XVIII.

1 Iehoshaphat meteth affinitie with Ahab. 10 Four hundred Prophets counsel Ahab to goe to warre. 16 Michajah is against them. 23 Zidkiah murther him. 25 The king put in him in prison. 29 The effect of his prophesie.

ANd * Iehoshaphat had riches and honour in abundance, but he was ioynd in a affinitie with Ahab.

2 And after certaine yeeres he went downe to Ahab to Samaria: and Ahab slewe sheepe and oxen for him in great number, and for the people that he had with him, and enticed him to goe vp vnto Ramoth Gilead.

3 And Ahab king of Israel saide vnto Iehoshaphat king of Iudah, Wilt thou go with me to Ramoth Gilead? And he answered him, I am as thou art, and my people as thy people, and we will seyne with thee in the warre.

4 And Iehoshaphat said vnto the king of Israel. Alke counsell, I pray thee, at the wordes of the Lord this day.

5 Therefore the King of Israel gathered of Prophets foure hundred men, and sayde vnto them, Shall we goe to Ramoth Gilead to battell, or shall I cease? And they saide, Go vp: for God shall deliver it into the kings hand.

6 But Iehoshaphat said, Is there here neuer a Prophet more of the Lord that we might inquire of him?

7 And the king of Israel saide vnto Iehoshaphat, There is yet one man, by whom we may ask counsell of the Lord, but I hate him: for hee doeth not prophesie good vnto mee, but alway euill: it is Michaiah the sonne of Imla. Then Iehoshaphat said, Let not the king say so.

8 And the king of Israel called an eunuch, & said, Call quickly Michaiah the sonne of Imla.

9 ¶ And the king of Israel and Iehoshaphat King of Iudah sat either of them on his throne clothed in their apparell: they fate euen in the threshing floore at the entreing in of the gate of Samaria: and all the Prophets prophesied before them.

10 And Zidkiah the son of Chenaanah made him i hornes of yron, and saide, Thus saith the Lord, With these shalt thou push the Aramites vntill thou hast consumed them.

11 And al the Prophets prophesied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliver it into the hand of the king.

12 ¶ And the messenger that went to call Michaiah, spake to him, saying, Behold, the words of the Prophets declare good to the king with one accord: let thy word therefore, I pray thee, be like one of theirs, and speake thou good.

13 And Michaiah said, As the Lord lieth, whatsoever my God saith, that will I speake.

14 ¶ So hee came to the king, and the King said vnto him, Michaiah, shall we go to Ramoth Gilead to battell, or shal I leaue off? And he said, Goe ye vp, and prosper, and they shall be deliue-

red into your hand.

15 And the King said vnto him, How oft shall I charge thee, that thou tell me nothing but the truth in the Name of the Lord?

16 Then he said, I saw all Israel scattered in the mountaines, as sheepe that haue no shepherd: and the Lord said, * These haue no master: let them returne euery man to his house in peace.

17 And the King of Israel said to Iehoshaphat, Did I not tell thee, that hee would not prophesie good vnto me, but euill?

18 Again he said, Therefore heare yee the word of the Lord: I saw the Lord sit vpon his throne, and all the hostes of heauen standing at his right hand, and at his left.

19 And the Lord said, Who shall || perfwade Ahab King of Israel, that he may goe vp, and fall at Ramoth Gilead? And one spake and said thus, and another said that.

20 Then there came fouth a spirit and stood before the Lord, and said, I will perfwade him. And the Lord said vnto him, Wherein?

21 And he said, I will goe out, and be a false spirit in the mouth of all his Prophets. And o hee said, Thou shalt perfwade, and shalt also preuaile: goe forth, and doe so.

22 Now therefore behold, the Lord hath put a false spirit in the mouth of these thy Prophets, and the Lord hath determined euill against thee.

23 Then Zidkiah the sonne of Chenaanah came neere and smote Michaiah vpon the cheeke, and said, By what way went the Spirit of the Lord from me, to speake with thee?

24 And Michaiah said, Behold, thou shalt see that day when thou shalt goe from chamber to chamber to hide thee.

25 And the King of Israel said, Take yee Michaiah, and carie him to Amon the gouernour of the citie, and to Iozab the Kings sonne.

26 And say, Thus saith the King, Put this man in the prison house, and feede him with bread of affliction and with water of affliction vntil I returne in peace.

27 And Michaiah said, If thou returne in peace, the Lord hath not spoken by me. And jhee said, Heare all ye people.

28 So the King of Israel and Iehoshaphat the King of Iudah went vp to Ramoth Gilead.

29 And the King of Israel said vnto Iehoshaphat, I will change my selfe, and enter into the battell: but put thou on thine apparell. So the king of Israel chaunged himselfe, and they went into the battell.

30 And the King of Aram had commaunded the captaines of the charretts that were with him, saying, Fight you not with small nor great, but against the King of Israel onely.

31 And when the captaines of the charrets saw Iehoshaphat they said, It is the King of Israel: and they compassed about him to fight. But Iehoshaphat cried, and the Lord helped him and mooued them to depart from him.

32 For when the captaines of the charrets saw that hee was not the King of Israel, they turned backe from him.

33 Then a certaine man drew a bow mightily, and smote the King of Israel betweene the ioynts of his brigandine: Therefore hee said to his charretman, Turne thine hand, and carie me out of the hoste: for I am hurt.

m He prophesied how the people should be dispersed, and Ahab slain.

n Meaning, his spirit.

o Or deceiver.

o That is the Lord.

p To them that will not beleue the truth, God sendeth strong delusion, that they should beleue lies. 2. Thim 2. 10. q By this cruelty, his ambition and hypocrisie was discovered: that the hypocrites boast of the Spirit which they haue, not and declare their malice against them in whom the true Spirit is. r Kepe him secretly in prison, and let him feele hunger and thirst. [Or, Michaiah]

f That he would thinke by their owne subtiltie to escape Gods iudgements, which hee then smothered by his word.

t He cryed to the Lord by a knowledge his fault in going with this wicked king to warre against the word of the Lord by his Prophet, and also by desregarding the same. f 28 in his sin plin which is ignorance. [Or, hee went to the bergines.]

u He dissembled his hate that his soldiers might fight more courageously.

34 And the battell increased that day: and the King of Israel ^a stood still in his claret against the Aramites until euen, and died at the time of the sunne going downe.

CHAP. XIX.

4 After Iehoshaphat was rebuked by the Prophets, he called against the people to the banishing of the Lord. 5 He appointed iudges and ministers. 9 And canbath them to feare God.

† In peace.

And Iehoshaphat the King of Iudah returned ^a safe to his house in Ierusalem.

2 And Iehu the sonne of Hanani the Seer went out to meete him, and said to king Iehoshaphat, ^a Wouldst thou helpe the wicked, and loue them that hate the Lord? therefore for this thing the wrath ^t of the Lord is vpon thee.

3 Neuertheles good things are found in thee, because thou hast take away the groues out of the land, and hast prepared thine heart to seeke God.

4 ¶ So Iehoshaphat dwelt at Ierusalem, and returned and went ^v through the people from Beer-sheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

5 And hee set iudges in the land throughout all the strong cities of Iudah, citie by citie,

6 And said to the iudges, Take heede what ye doe: for ye execute not the iudgements of man, but of the Lord, and he will be ^e with you in the cause and iudgement.

7 Wherefore now let the feare of the Lord be vpon you: take heede, and doe it: for there is no ^d iniquity with the Lord our God, neither ^{*} respect of persons, nor receiving of reward.

8 Moreouer in Ierusalem did Iehoshaphat set of the Leuites, and of the Priestes & of the chiefe of the families of Israel, for the iudgement and cause of the Lord: & they ^e returned to Ierusalem.

9 And he charged them, saying, Thus shall ye doe in the feare of the Lord faithfully and with a perfite heart.

10 And in euery cause that shal come to you of your brethren that dwell in their cities, between ^t blood and blood, betweene law and precept, statutes and iudgements, ye shall iudge them and admonish them that they trespasse not against the Lord, that ^g wrath come not vpon you and vpon your brethren. Thus shal ye doe and trespasse not.

11 And behold, Amariah the Priest ^{shall} bee the chiefe ouer you in all matters of the Lord, and Zebadiah the sonne of Ishmael, a ruler of the house of Iudah, ^{shall} be for all the ^k Kings affaires, and the Leuites ^{shall} be officers ^t before you. Be of a courage, and doe it, and the Lord shall be with the ^k god.

12 ¶ To execute iustice aris: ^t h Shal be: chiefe ouersier of the publick affaires of the Realme. i They shal haue the handling of interuor causes. k Gd will assist them that doe iustice.

CHAP. XX.

3 Iehoshaphat & the peop. pray vnto the Lord. 22 The maruailous victory that the Lord gaue him against his enemies. 30 His reigne and aies.

After this also came the children of Moab and the children of Ammon, & with them of the Ammonites against Iehoshaphat to battell.

2 Then there came that tolde Iehoshaphat, saying, There cometh a great multitude against thee from beyond the ^b Sea, out of Aram: and behold, they be in Hazzon Tamar, which is Engedi.

3 And Iehoshaphat feared, and set himselfe ^p before the tent where they were: the Idumeans of mount Seir. ^b Called the dead Sea, where God destroyed the five cities for sinne.

to seeke the Lord, & proclaimed a fast through out all Iudah.

4 And Iudah gathered themselves together to aske counsell of the Lord: they came euen out of all the cities of Iudah to inquire of the Lord.

5 And Iehoshaphat stood in the Congregation of Iudah & Ierusalem in the house of the Lord before the new court,

6 And sayd, O Lord God of our fathers, art not thou God in heauen? and reignest not thou on all the kingdomes of the earth? and in thine hand is power and might, and none is able to withstand thee.

7 Diddest not thou our God cast out the inhabitants of this land before thy people Israel, and ^a gauest it to the seed of Abraham thy friend for euer?

8 And they dwelt therein, and haue built thee a Sanctuary therein for thy Name, saying,

9 ¶ If euill come vpon vs, as the sword of iudgement, or pestilence, or famine: we will stand before this house & in thy presence (for thy name ⁱ is in this house) and wil cry vnto thee in our tribulation, and thou wilt heare and helpe.

10 And now, behold, the children of ^a Ammon and Moab, and mount Seir, by whom thou wouldst not let Israel goe, when they came out of the land of Egypt: but they turned aside from them, and destroyed them not:

11 Behold, I say, they reward vs, in comming to cast vs out of thine inheritance, which thou hast caused vs to inherit.

12 O our God, wilt thou not iudge them? for there is no strength in vs to stand before this great multitude that cometh against vs, neither doe we know what to do: but our eyes ^g are toward thee.

13 And all Iudah stood ^b before the Lord with their young ones, their wiues, and their children.

14 And Iahaziel the sonne of Zechariah, the sonne of Benaiah, the sonne of Ieiel, the sonne of Mattaniah, a Leuite of the sonnes of Alaph, was ^{there}, vpon whom came ⁱ the Spirit of the Lord, in the middes of the Congregation.

15 And he sayd, Hearken ye all Iudah, and yee inhabitants of Ierusalem, and thou, King Iehoshaphat: thus saith the Lord vnto you, Feare ye not, neither be afraid for this great multitude: for the ^k battell is not yours, but Gods.

16 To morrow go ye downe against them: they come vp by the cleft of Ziz, and ye shall find them at the ende of the brooke before the wilderness of Ieruel.

17 Ye shall not neede to fight in this battell: ^{*} Rand still, mooue not, and behold the ^t saluation of the Lord towards you: O Iudah, and Ierusalem, feare ye not, neither be afraid: to morrow goe out against them, and the Lord ^{will} be with you.

18 ¶ Then Iehoshaphat bowed downe with his face to the earth, and all Iudah and the inhabitants of Ierusalem fell downe before the Lord, worshipping the Lord.

19 ¶ And the Leuites of the children of the Kohathites, & the children of the Corhites stood vp to praise the Lord God of Israel with a loude voyce on high.

20 And when they arose early in the morning, they went forth to the wilderness of Tekoa: and as they departed, Iehoshaphat stood and sayd, Hear

a He declareth that the wrath and iudgement of God is ouer a l such that inuirt the wicked, and rather shew not in deed that they are enemies: to all such as hate the Lord.

b He visited all his country, and brought his people from idolatry to the knowledge of the true God.

c Both to preferre you, if you do iustly, or to punish you, if you do the contrary.

d He will declare by the sharpnes of the punishment, that he hateth all iniquity.

e Deuils. 17. iud. 9. 19. iud. 10. 34. galas. 11. romas. 2. 6. ephes. 6. 9. col. 3. 25. 1. pet. 1. 17.

f The Priests and Leuites, which should iudge matters according to the word of the Lord.

g That is, to try whether the murderer was done at vnawares, or else on set purpose.

h Meaning that God would punish them with thair sinnes, if they would be of the Realme. i They shal haue the handling of interuor causes.

k Gd will assist them that doe iustice.

l Meaning that God would punish them with thair sinnes, if they would be of the Realme. i They shal haue the handling of interuor causes.

m Meaning that God would punish them with thair sinnes, if they would be of the Realme. i They shal haue the handling of interuor causes.

n Meaning that God would punish them with thair sinnes, if they would be of the Realme. i They shal haue the handling of interuor causes.

o Meaning that God would punish them with thair sinnes, if they would be of the Realme. i They shal haue the handling of interuor causes.

p Meaning that God would punish them with thair sinnes, if they would be of the Realme. i They shal haue the handling of interuor causes.

q Meaning that God would punish them with thair sinnes, if they would be of the Realme. i They shal haue the handling of interuor causes.

a That is, which cometh against the Ammonites in language and apparel. The Hebrews think that they were the Amalekites, but as may appear by the text, they were the Idumeans of mount Seir.

b Called the dead Sea, where God destroyed the five cities for sinne.

c Called the dead Sea, where God destroyed the five cities for sinne.

d Called the dead Sea, where God destroyed the five cities for sinne.

e Called the dead Sea, where God destroyed the five cities for sinne.

f Called the dead Sea, where God destroyed the five cities for sinne.

g Called the dead Sea, where God destroyed the five cities for sinne.

h Called the dead Sea, where God destroyed the five cities for sinne.

i Called the dead Sea, where God destroyed the five cities for sinne.

for Iudah.

Hearre ye me, O Iudah, and ye inhabitants of Ierusalem: put your trust in the Lord your God, and ye shall be assured: beleeue his ¹⁰ Prophets, and ye shall prosper.

21 And when he had consulted with the people, and appointed fingers vnto the Lord, and them that should praise him that is in the beaustifull Sanctuary, in going forth before the men of armes, and saying, ¹¹ Praise yee the Lord, for his mercy ¹² lasteth for euer,

22 And when they began to shoute, and to praise, the Lord layd ambushments against the children of Ammon, Moab, and ¹³ mount Seir, which were come against Iudah, and they slew one another.

23 For the children of Ammon and Moab rose against the inhabitants of mount Seir, to slay and to destroy them: and when they had made an end of the inhabitants of Seir, eury one helped to destroy one another.

24 And when Iudah came toward Mizpah in the wilderness, they looked vnto the multitude: and beheld, the carkeises were fallen to the earth, and none escaped.

25 And when Iehoshaphat & his people came to take away the spoile of them, they found among them in abundance both of substance and also of bodies laden with precious iewels, which they tooke for themselves, till they could cary no more; they were three daies in gathering of the spoile: for it was much.

26 And in the fourth day they assembled themselves in the valley of Berachah: for there they blessed the Lord: therefore they called the name of that place, The valley of Berachah vnto this day.

27 Then eury man of Iudah and Ierusalem returned with Iehoshaphat their head to go again to Ierusalem with ioy: for the Lord had made them to reioyce over their enemies.

28 And they came to Ierusalem with viols, & with harpes, and with trumpets, ¹⁴ euen vnto the house of the Lord.

29 And the feare of God was vpon all the Kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Irael.

30 So the kingdom of Iehoshaphat was quiet, and his God gaue him rest on eury side.

31 ¶ And Iehoshaphat reigned ouer Iudah, and was fife and thirty yeere old, when hee began to reigne: and reigned fife and twenty yeere in Ierusalem, and his mothers name was Azubah the daughter of Shilhi.

32 And he walked in the way of Asa his father, and departed not therefrom, doing that which was right in the sight of the Lord.

33 Howbeit the hie places were ¹⁵ not taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

34 Concerning the rest of the acts of Iehoshaphat first and last, behold, they are written in the booke of Iehu the sonne of Hanani, which ¹⁶ is mentioned in the booke of the kings of Irael.

35 ¶ Yet after this did Iehoshaphat King of Iudah ioyne himselfe with Ahaziah king of Irael, who was giuen to do euill.

36 And he ioyined with him, to ¹⁷ make ships to goe to Tarshish: and they made the ships in Ezion Gobar.

37 Then Eliczer the sonne of Dodadai of Ma-

reshah prophecied against Iehoshaphat, saying, Because thou hast ioyined thy self with Ahaziah, the Lord hath broken thy workes: and the ships were broken, that they were not able to goe to Tarshish.

C H A P. XXI.

1 Iehoshaphat dieth. 2 Iehoram succceedeth him, 3 which killeth his brethren. 4 He was brought to idolatrie, 11 and seduceth the people. 16 He is opposed of the Philistines, 18 His misdeed end.

Iehoshaphat then slept with his fathers, and was buried with his fathers in the cite of David: and Iehoram his sonne reigned in his stead.

2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Iehiel, and Zechariah, and Azariah, and Michael, & Shephatiah. Al there were the sonnes of Iehoshaphat King of Irael.

3 And their father gaue them great gifts of siluer and of gold, and of precious things, with strong cities in Iudah, but the kingdom gaue he to Iehoram: for he was the eldest.

4 ¶ And Iehoram rose vp vpon the kingdom of his father, and made himselfe strong, and slew all his brethren with the sword, and also of the princes of Irael.

5 Iehoram was two and thirtie yeere olde, when hee began to reigne, and hee reigned eight yeeres in Ierusalem.

6 And he walked in the way of the Kings of Irael, as the house of Ahab had done: for he had the daughter of Ahab to ¹⁸ 4 wife, and he wrought euill in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of David, because of the ¹⁹ 5 covenant that he had made with David, and because he had promised to giue a light to him, and to his sonnes for euer.

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made a king ouer them.

9 And Iehoram went forth with his princes, and all his charers with him: and he rose vp by night, and smote Edom, which had compassed him in and the captaines of the charers.

10 But Edom rebelled from vnder the hand of Iudah vnto this day. Then did Libnah rebell at the same time from vnder his hand, because he had forsaken the Lord God of his fathers.

11 ¶ Moreover hee made hie places in the mountaines of Iudah, and caused the inhabitants of Ierusalem to commit ²⁰ 6 fornication, and compelled Iudah thereto.

12 And there came a writing to him from Eliiah the Prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the wayes of Iehoshaphat thy father, nor in the wayes of Asa king of Iudah,

13 But hast walked in the way of the Kings of Irael, and hast made Iudah and the inhabitants of Ierusalem to goe a whoring, as the house of Ahab went a whoring, and hast also slaine thy brethren of thy fathers house, which were better then thou.

14 Behold, with great plague will the Lord smite thy people, and thy children, and thy wiues, and all thy substance.

15 And thou shalt bee in great diffeales in the diffeale of thy bowels, vntill ²¹ 7 thy bowels fall out for the diffeale, day by day.

16 ¶ So the Lord stirred vp against Iehoram the spirit of the Philistines, and the Arabians that were beside the Ethiopians.

X

17 And

18 The God would not leaue him to ioyne in familiaritie with idolaters and wicked men.

19 Reade Chap. 15. 17. how by Irael, is meant Iudah.

20 * 2 Kings 8. 16. b Because the wicked line euer in feare & also are ambitious, they become cruel, and spare not to murder them, whom by mistake they thought molle to cherish and defend. c Meaning of Iudish and Benjamin. d So that we see how it cannot be that we should ioyne with the wicked and serve God.

21 2 Sam. 7. 12, 16. 1 King 2. 4. and 2. 12. 1 King 8. 19. Chap. 6. 1 & 6.

c Reade 2. King. 8. 12.

f Meaning idolatrie, because that the idolater breake high promise with God, as doth the adulterer to his husband. g Some thinke that this was Eliiah, so called, because he had the spirit in abum. h Name, as had Elijah.

i We see this example daily practised vpon the that fall away from God, and become idolaters and ouerthrowers of their brethren.

j These were other Arabians in Africa Southward toward Egypt.

k Called also Ahaziah, in Chap. 22. 1. or Ahaziah, ver. 6. follow imp. 1 That is as some write, he was not regarded but deposed for his wickedness & idolatry: so that his son reigned 22. yeeres (his father reigning) without honour 21 after his fathers death he was confirmed to reign 22. as Chap. 22. 3.

" 2. King. 8. 24.

a Meaning, the Philistines.

b Reade Chap. 22. 30.

c That is, after the death of his father. d She was Ahabs daughter, who was the sonne of Omri.

e He sheweth that he must needs follow that the rulers are such as their counsellors be, and that there can not be a good King, that suffer his wicked counsellors.

f Hereby we see how nothing can come to any but by Gods providence & as his high appointed; and therefore he cause all means to serve to his will. " 2. King 9. 7.

g Or, took vengeance

h This was the just plague of God because he layed himselfe with Gods enemies: yet God to declare the works of Iehoshaphat his grandfather, moved them to give him the honour of buriall.

" 2. King 11. 26.

i To the intent that there should be none to make telete the crowne and to strength the government.

17 And they came vp into Iudah, and brake into it, & caried away all the substance that was found in the Kings house, and his sonnes also, and his wives, so that there was not a sonne left him, saue Iehohazah the yongest of his sonnes.

18 And after all this, the Lord smote him in his bowells with an incurable disease.

19 And in proceesse of time, euen after the enle of two yeeres, his guttes fell out with his disease: so he died of sore diseases: and his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yeere olde, and reigned in Ierusalem eight yeere, and liued without being desired: yet they buried him in the cite of Dauid, but not among the sepulchures of the Kings.

CHAP. XXII.

1 Ahaziah reingeth after Iehoram. 2 Iehu king of Israel killeth Ahaziah. 3 Ahaziah putteth to death all the Kings kinne. 4 Iosiah appeares.

AND the inhabitants of Ierusalem made Ahaziah his youngest sonne King in his stead: for the armie that came with the Arabians to the campe, had slaine all the eldest: therefore Ahaziah the sonne of Iehoram King of Iudah reigned.

2 Two and fourtie yeere olde was Ahaziah when he began to reigne, and hee reigned one yeere in Ierusalem. And his mothers name was Athaliah the daughter of Omri.

3 Hee walked also in the waies of the house of Ahab: for his mother counselled him to doe wickedly.

4 Wherefore he did euill in the sight of the Lord, like the house of Ahab: for they were his counsellors after the death of his father, to his destruction.

5 And hee walked after their counsell, and went with Iehoram the sonne of Ahab king of Israel to fight against Hazael king of Aram at Ramoth Gilead: and the Aramites smote Ioram.

6 And he returned to be healed in Izeel, because of the woundes wherewith they had wounded him at Ramah, when hee fought with Hazael King of Aram. Now Azariah the sonne of Iehoram king of Iudah went downe to see Iehoram the sonne of Ahab at Izeel, because he was diseased.

7 And the destruction of Ahaziah came of God in that he went to Ioram: for when he was come, he went forth with Iehoram against Iehu the sonne of Nimshi, whom the Lord had anointed to destroy the house of Ahab.

8 Therefore when Iehu executed iudgement vpon the house of Ahab, and found the princes of Iudah and the sonnes of the brethren of Ahaziah that waited on Ahaziah, he slew them also.

9 And he sought Ahaziah, and they caught him where he was hid in Samaria, and brought him to Iehu, and slew him and buried him, because, said they, he is the sonne of Iehoshaphat, which fought the Lord with all his heart. So the house of Ahaziah was not able to reitene the kingdom.

10 Therefore when Athaliah the mother of Ahaziah saw that her sonne was dead, she arose and destroyed all the Kings seede of the house of Iudah.

11 But Iehoshabeath the daughter of the king, tooke Iosiah the sonne of Ahaziah, and stale him from among the Kings sonnes, that should bee

slaine, and put him and his nounce in the bedde chamber: so Iehoshabeath the daughter of King Iehoram the wife of Iehoiada the Priest (for he was the sister of Ahaziah) hid him from Athaliah: so he slew him not.

12 And he was with them hid in the house of God fixe yeeres, whiles Athaliah reigned over the land.

CHAP. XXIII.

1 Iosiah the sonne of Ahaziah is made king. 15 Athaliah is put to death. 17 The temple of Baal is destroyed. 19 Iehoiada appointeth ministers in the Temple.

AND in the seventh yeere Iehoiada waxed bold, and tooke the captaines of hundredts, to wit, Azariah the sonne of Iehoram, and Ithmael the sonne of Iehohanan, and Azariah the sonne of Obad, and Masiah the sonne of Adaiaph, and Eliphaz the sonne of Zichri in couenant with him.

2 And they went about in Iudah, and gathered the Leuites out of all the cities of Iudah, and the chiefe fathers of Israel: and they came to Ierusalem.

3 And all the congregation made a couenant with the King in the house of God: and he sayd vnto them, Behold, the kings sonne must reigne, as the Lord hath said of the sonnes of Dauid.

4 This is it that ye shall do, The third part of you that come on the Sabbath of the Priest, and the Leuites, shall be porters of the doores.

5 And another third part toward the kings house, and another third part at the gate of the foundation, and all the people shall be in the courts of the house of the Lord.

6 But let none come into the house of the Lord, saue the Priests, and the Leuites that minister, they shall goe in, for they are holy: but all the people shall keepe the watch of the Lord.

7 And the Leuites shall compass the King round about, and euery man with his weapon in his hand, and he that entereth into the house, shall be slaine, and be you with the king, when he cometh in and when he goeth out.

8 So the Leuites and all Iudah did according to all things that Iehoiada the Priest had commanded, and tooke euery man his men that came on the Sabbath, with them that went out on the Sabbath: for Iehoiada the Priest did not discharge the courses.

9 And Iehoiada the Priest deliuered to the captaines of hundredts speares, and shields, and bucklers which had bene king Dauids, and were in the house of God.

10 And he caused all the people to stand (euery man with his weapon in his hand) from the right side of the house, to the left side of the house by the altar & by the house round about the king.

11 Then they brought out the kings sonne, and put vpon him the crowne and gace him the reftimonie, and made him King. And Iehoiada and his sonnes anointed him, and said, God saue the King.

12 But when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the Lord.

13 And when she looked, behold, the King stood by his pillar at the entering in, and the princes and the trumpets by the king, and all the people of the land reioycend, and blew the trumpets, and the fingers were with instruments of musike,

and they that could sing praise: then Athaliah rent her clothes, and said, *Is Treason, treason.*

14. Then Iehoiada the Priest brought out the captains of hundreds that were gouernours of the host, & said vnto them, *Haue her forth of the ranges, and he that followeth her, let him die by the sword: for the Priest had said, slay her not in the house of the Lord.*

15. So they laid hands on her: and when shee was come to the entering of the koorigate by the kings house, they slew her there.

16. ¶ And Iehoiada made a *k* couenant betweene him, and all the people, and the king, that they would be the Lords people.

17. And all the people went to the house of Baal, and destroyed it, and brake his altars, and his images, and slew *h* Mattan the Priest of Baal before the altars.

18. And Iehoiada appointed officers for the house of the Lord, vnder the hands of the Priests and Leuites, whom Dauid had distributed for the house of the Lord, to offer burnt offerings vnto the Lord, * as it is written in the Law of Moses, with reioicing and singing by the appointment of Dauid.

19. And he set porters by the gates of the house of the Lord, that none that was vnclene in any thing, should enter in.

20. And he tooke the captains of hundreds, and the noble men, and the gouernours of the people, and all the people of the land, and he caused the king to come downe out of the house of the Lord, and they went throw *a* the he gate of the kings house, and set the king vpon the throne of the kingdom.

21. Then all the people of the land reioiced, and the citie was quiet: after that they had slaine Athaliah with the sword.

CHAP. XXIIII.

¶ *Hee repairs the house of the Lord. 17. After the death of Iehoiada hee suffereth to be stoned. 21. Hee flourisheth in death Zachariah the Prophet. 25. Ioash is killed of his owne seruants. 27. After him reigneth Amaziah.*

1. *Ioash* * was seven yeere olde when hee beganne to reigne, and hee reigned fortie yeere in Ierusalem: and his mothers name was Zibiah of Beersheba.

2. And Ioash did vprightly in the fight of the Lord all the dayes of *a* Iehoiada the Priest.

3. And Iehoiada *h* tooke him two wiues, and he begate sonnes and daughters.

4. ¶ And afterward it came into Ioash minde to renew the house of the Lord.

5. And he assembled the Priestes and the Leuites, and said to them, *Goe out vnto the cities of Iudah, and gather of all *h* Israel money to repaire the house of your God, from yeere to yeere, and haue the thing; but the Leuites halted not.*

6. Therefore the king called Iehoiada the *h* chiefe, and said vnto him, *Why hast thou required of the Leuites to bring in out of Iudah & Ierusalem *h* the tax of Moses the seruant of the Lord, and of the Congregation of Israel, for the Tabernacle of the testimonie?*

7. For *h* wicked Athaliah, and her children, brake vp the house of God, and all the things that were dedicated for the house of the Lord, did they bestow vpon Baalim.

8. Therefore the king commanded, * and they made a chest, and set it at the gate of the house of the Lord without.

9. And they made proclamation thorow Iudah and Ierusalem, to bring vnto the Lord * the tax of Moses the seruant of God, *laid* vpon Israel in the wilderness.

10. And all the princes and all the people reioiced, and brought in, & cast into the chest, vntill they had finished.

11. And when it was time, *e* they brought the chest vnto the kings officer by the hand of the Leuites: and when they saw that there was much siluer, then the Kings Scribe, and one appointed by the high Priest, came and emptied the chest, and tooke it, and caried it to his place againe: thus they did day by day, and gathered siluer in abundance.

12. And the king and Iehoiada gaue it to such as did the labour and worke in the house of the Lord, and hired masons and carpenters to repaire the house of the Lord: *they gaue* it also to workers of yron and brasle, to repaire the house of the Lord.

13. So the workemen wrought, and the worke amended through their hands: and they restored the house of God to his state, and strengthened it.

14. And when they had finished it, they brought the rest of the siluer before the king and Iehoiada, and hee made thereof *s* vessels for the house of the Lord: *even* vessels to minister, both morters and *incense* cups, and vessels of gold, and of siluer: and they offered burnt offerings in the house of the Lord continually all the daies of Iehoiada.

15. ¶ But Iehoiada waxed olde and was full of daies, and died. An hundred and thirtie yeere olde *was* he when he died.

16. And they buried him in the citie of Dauid with the *h* kings, because he had done good in Israel, and toward God and his house.

17. ¶ And after the death of Iehoiada, came the *h* princes of Iudah, and did reuerence to the king, and the king hearkened vnto them.

18. And they left the house of the Lord God of their fathers, and serued grones and idols: and wrath came vpon Iudah and Ierusalem, because of this their trespass.

19. And God sent Prophets among them, to bring them againe vnto the Lord: and they *k* made protestation among them, but they would not heare.

20. And the Spirit of God came vpon Zachariah the sonne of Iehoiada the Priest, which stood *l* about the people, and said vnto them, *Thus* saith God, *Why* transgresse yee the commandments of the Lord? surely yee shall not prosper: because yee haue forsaken the Lord, hee also hath forsaken you.

21. Then they conspired against him, & stoned him with stones at the *h* commandment of the king, in the court of the house of the Lord.

22. Thus Ioash the king remembered not the kindeesse which Iehoiada his father had done to him, but slew his sonne. And when he died, hee said, *The Lord *h* looke vpon it, and require it.*

23. ¶ And when the yeere was out, the host of Aram came vp against him, & they came against Iudah and Ierusalem, and destroyed all the princes of the people from among the people, and sent all the spoyle of them vnto the king of Damascus.

24. Though the armie of Aram came with a small companie of men, yet the Lord deliuered

* Exod. 30. 13.

e Such as were taken in the war, whom the king had appointed to be put to death.

i Signifying that he had done by advice and counsel, and not by any one mans advice.

l For a measure as upon the workes, meaning, *h* For the wicked against his predecessor, and Athaliah had destroyed the vessels of the Temple, or turned them to the use of their idols.

h Signifying that they would not honour him too much who had excellently served in the work of the Lord, and in the affairs of the common wealth.

i Which were fathers, and haue now that the king was debilitate of him who did watch over him as a father, and therefore brought him to most vile idolatry.

k They took heauen and earth and all creatures to witness that except they returned to the Lord, he would most grievously punish their infidelity and rebellion.

l In a place above the people, to the intent that he might be heard. *h* There is no rage so cruel, and deadly, as of them whose hearts God hath hardened, and which do lie more in superstition and idolatry, than in the true service of God, and pure simplicity of his word.

n Reuenge my death and require my blood at your hands: hee spareth this by prophesie, because he knew that God would doe it. *h* This Zacharie is also called the sonne of Barachias, Matt. 23. 35: because his forefathers were Iddo, Barachias, Iehoiada, &c.

on Judah and Ierusalem: and he hath made them a scattering, a desolation, and an hissing, as ye see with your eyes.

9 For loe, our fathers are fallen by the sword, and our sonnes, and our daughters, and our wives are in captiuitie for the same cause.

10 Now I purpose to make a covenant with the Lord God of Israel, that he may e turne away his fierce wrath from vs.

11 Nowe my sonnes, bee not deceived for the Lord hath * chosen you to stande before him, to serue him, & to be his ministers, and to burne incense.

12 ¶ Then the Leuites arose, Mahath the son of Amasai, and Joel the sonne of Azariah of the sonnes of the Kohathites: and of the sonnes of Merari, Kish the sonne of Abdi, and Azariah the sonne of Ielalel: and of the Gershonites, Ioah the sonne of Zimma, and Eden the sonne of Ioah:

13 And of the sonnes of Elizaphan, Shimri, and Iehiel: and of the sonnes of Asaph, Zechariah, and Mattaniah.

14 And of the sonnes of Heman, Iehiel, and Shimei: and of the sonnes of Ieduthun, Shemaiah and Vzziel.

15 And they gathered their brethren, and sanctified themselves, & came according to the commandement of the king, and by the words of the Lord, for to cleanse the house of the Lord.

16 And the Priests went into the inner partes of the house of the Lord, to cleaue it, & brought out all the vncleanness that they founde in the Temple of the Lord, into the court of the house of the Lord: and the Leuites tooke it, to carie it out vnto the brooke Kidron.

17 They began the first day of the 8 first moneth to sanctifie it, and the eight day of the moneth came they to the porch of the Lord: so they sanctified the house of the Lorde in eight dayes, and in the sixteenth day of the first moneth, they made an end.

18 ¶ Then they went in to Hezekiah the king, and sayd, Wee haue cleaue all the house of the Lord and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof:

19 And all the vessels which King Ahaz had cast aside when he reigned, and transgressed, haue we prepared and sanctified: and behold, they are before the altar of the Lord.

20 ¶ And Hezekiah the king ^b rose early, and gathered the princes of the city, and went vp to the house of the Lord.

21 And they brought seven bullocks, and seven rammes, and seven lambs, and seven he goats, for a * sinne offering for the kingdome, and for the sanctuary, and for Iudah. And hee commanded the Priests the sonnes of Aaron, to offer them on the altar of the Lord.

22 So they slew the bullocks, and the Priests receiued the blood, and ^d sprinkled it vpon the altar: they slew also the rammes, and sprinkled the blood vpon the altar, and they slew the lambs, and they sprinkled the blood vpon the altar.

23 Then they brought the hee goats for the sinne offering before the king and the Congregation, ^e and they layd their hands vpon them.

24 And the Priests slew them, and with the blood of them they cleaue the altar to reconcile all Israel: for the king had commanded for all Israel the burnt offering, and the sinne offering.

rael the burnt offering, and the sinne offering.

25 He appointed also the Leuites in the house of the Lord with cymbals, with viols, and with harpes, * according to the commandement of Dauid, and Gad the Kings Seer, and Nathan the Prophet: for the ^l commandement was by the hand of the Lorde, and by the hand of his Prophets.

26 And the Leuites stood with the instruments of Dauid, and the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering vpon the altar: and when the burnt offering began, the song of the ^m Lord began with the trumpets, and the instruments of Dauid king of Israel.

28 And all the congregation worshipped, singing a song, and they blew the trumpets: all this continued vntill the burnt offering was finished.

29 And when they had made an end of offering, the king and all that were present with him, bowed themselves, and worshipped.

30 ¶ Then Hezekiah the king and the princes commanded the Leuites to praye the Lord with the ⁿ words of Dauid, and of Alaph the Seer. So they praised with ioy, & they bowed themselves, and worshipped.

31 And Hezekiah spake, and sayd, Now wee haue ^o consecrated your selues to the Lord: come neere and bring the sacrifices and offerings of praye into the house of the Lord, And the Congregation brought sacrifices and offerings of praises, & every man that was willing in heart, offered burnt offerings.

32 And the number of the burnt offerings, which the Congregation brought, was seuentie bullockes, an hundred rammes, and two hundred lambs: all these were for a burnt offering to the Lord:

33 And for ^p sanctification fixe hundred bullockes, and three thousand sheepe.

34 But the Priests were too few, and were not able to slay all the burnt offerings: therefore their brethren the Leuites did helpe them, till they had ended the worke, & vntill other Priests were sanctified: for the Leuites were ^q more vpright in heart to sanctifie themselves then the Priests.

35 And also the burnt offerings were many, with the * fat of the peace offerings & drinke offerings for the burnt offering: so the seruice of the house of the Lord was set in order.

36 Then Hezekiah reioiced, and all the people, that God had made the people so ^r ready: for the thing was done suddenly.

CHAP. XXX.

1 The keeping of the Passouer by the kings commandement. 6 He exhorts Israel to turne to the Lord. 18 He prayeth for the people. 24 His oblation and the princes. 27 The Leuites bless the people.

And Hezekiah sent to all Israel and Iudah, and also wrote letters to ^a Ephraim & Manasseh, that they should come to the house of the Lord at Ierusalem, to keepe the passeouer vnto the Lord God of Israel.

2 And the king and his princes and all the Congregation had taken counsell in Ierusalem to keepe the Passouer in the ^b second moneth.

3 For they could not keepe it at this time, because there were not Priests enow sanctified, neither was the people gathered to Ierusalem.

had a long journey, & they might defer it vnto the second moneth.

^a 1 Chron. 16. 4.

^b 1 This thing was not appointed of man, but it was the commandment of God.

^m The Psalme which Dauid had appointed to be sung for thanks giving.

ⁿ Which Dauid had appointed to praye the Lord with.

^o Whithat psalme whereof mention is made 1. Chron. 16. 8.

^q Ebr. filter your hands.

^p That is, for the holy offerings.

^q Meaning, were more zealous to set forward the religion.

^r Leuit. 3. 2, 3.

^s He sheweth that religion cannot proceede except God touch the heart of the people.

^a Meaning all Israel, whom Tiglath Pileser had not taken away in to captiuitie, 2. King. 15. 29.

^b Though they ought to haue done it in the first moneth, as Exodus 12. 18. Numb. 9. 3. yet if any were not cleane, or els Numb. 9. 11.

e From one end
of the land to the
other, North and
South:
d In such fort and
perfection as God
had appointed.

e He will have
compassion on
them, and preferre
them.

f Submit your
selves to the Lord,
and rebel
more.

g God will not
only preferre
you, but through
your reputation
sell you your bre-
thren, which for
their sin see
gare into the
hands of the ene-
mies.

h Though the
wicked do mock at
the commandment
of God, by whom
he hath been to
repentance, as
Gen. 9. 14.
yet the word ceas-
eth not to indur-
ity in the hearts of
God's elect.

i He heareth the
cavill of some
boy & some mock
at Gods calling,
to wit, be as if his
Spirit is in the
one lare and mo-
veth the heart
and the other are
left to themselves.
k Which decla-
ren that we must
put away those
things wherein
God is offended,
before we can
serve him in a life.

l Seeing then our
anxiety, which
should have bene
most exempt
and our admis-
sion of the people,
Chap. 36.
m To wit, of the
law of the Pas-
seover.

n He knew that
faith and sin are
of heart was more
agreeable to God,
than the ob-
feruation of the
ceremonies, and
therefore hee pray-
ed unto God to
pardon this fault
unto the people,
which did not ob-
serve of malice
but of ignorance.

4 And the thing pleased the king and all the Congregation.

5 And they decreed to make proclamation thorowout all Israel from Beerseba even to Dan, that they should come to keepe the Passeover unto the Lord God of Israel at Ierusalem: for they had not done it of a great time, ^a as it was written.

6 ¶ So the postes went with letters by the commission of the king, and his princes, thorowout all Israel and Iudah, and with the commandment of the king, saying, Ye children of Israel, turne againe vnto the Lord God of Abraham, Izhak, and Israel, and he will returne to the remnant that are escaped of you, out of the hands of the kings of Ashtur.

7 And be not yet like your fathers, and like your brethren, which trespassed against the Lord God of their fathers: and therefore he made them desolate, as ye see.

8 Be not yet now stiffnecked like your fathers, but I give the hand to the Lorde, and come into his Sanctuary, which he hath sanctified for ever, and serve the Lord your God, and the fiercenesse of his wrath shall turne away from you.

9 For if ye returne vnto the Lord, your brethren and your children shall finde mercie before them: that led them captives, and they shall returne vnto this land: for the Lorde your God is gracious and mercifull, and will not turne away his face from you, if ye convert vnto him.

10 ¶ So the posts went from city to city thorow the land of Ephraim and Manasseh, even vnto Zebulun: but they laughed them to scorne and mocked them.

11 Nevertheless, diners of Ashtur, and Manasseh, and of Zebulun, submitted themselves, and came to Ierusalem.

12 And the hand of God was in Iudah, so that he gaue them one heart to doe the commandment of the king, and of the rulers, according to the word of the Lord.

13 And there assembled to Ierusalem much people, to keepe the feast of the vneleavened bread in the second moneth, a very great assembly.

14 ¶ And they arose, and tooke away the kal-tars that were in Ierusalem: and all those for in-cense tooke they away, and cast them into the brooke Kidron.

15 Afterward they slewe the Passeover the fourteenth day of the second moneth: and the Priests and Leuites were ashamed, and sanctified themselves, and brought the burnt offerings into the house of the Lord.

16 And they stood in their place after their manner, according to the Law of Moses the blood of God: and the Priests sprinkled the blood re-cused of the hands of the Leuites.

17 Because there were many in the Congregation that were not sanctified, therefore the Leuites had the charge of the killing of the Passeover for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, ^{quen} a mul-titude of Ephraim, and Manasseh, Issachar & Zebulun had not cleanned themselves, yet did eate the Passeover, but not as it was written: where fore Hezekiah prayed for them, saying, The good Lord be mercifull toward ^{hem}.

19 That prepareth his whole heart to seeke the Lord God, the God of his fathers, though hee

be not cleanned, according to the purification of the Sanctuary.

20 And the Lord heard Hezekiah, and healed the people.

21 And the children of Israel that were present at Ierusalem, kept the feast of the vneleavened bread seven daies with great ioy, and the Leuites, and the Priests prayed the Lord day by day, singing with loud instruments vnto the Lord.

22 And Hezekiah spake comfortably vnto all the Leuites that had good knowledge to sing vnto the Lord: and they did eate in that feast seven daies, and offered peace offerings, and praised the Lord God of their fathers.

23 And the whole assembly tooke counsell to keepe it other seven daies. So they kept it seven daies with ioy.

24 For Hezekiah king of Iudah had given to the Congregation a thousand bullockes, and seven thousand sheepe. And the princes had given to the Congregation a thousand bullockes, and ten thousand sheepe: and many Priests were sanctified.

25 And all the Congregation of Iudah reioiced with the Priests and the Leuites, and all the Congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Iudah.

26 So there was great ioy in Ierusalem: for since the time of Salomon the sonne of David king of Israel there was not the like thing in Ierusalem.

27 Then the Priests and the Leuites arose, and blessed the people, and their voyce was heard, and their prayer came vp vnto heaven, to his holy habitation.

C H A P. XXXI.

1 The people destroy idolatry. 2 Hezekiah appointeth Triaists & Leuites. 3 And provideth for their living. 13 He ordaineth over them to discipline to every one his portion.

AND when all these things were finished, all Israel that were found in the cities of Iudah, went out and brake the images, and cut downe the groves, and brake downe the high places, and the altars thorowout all Iudah and Benjamin, in Ephraim also and Manasseh, vntill they had made an ende: afterward all the children of Israel returned every man to his possession, into their owne cities.

2 And Hezekiah appoynted the courses of the Priests and Leuites by their turnes, every man according to his office, both Priests and Leuites for the burnt offering and peace offerings, to minister and to give thanks, and to praye in the gates of the tents of the Lord.

3 (And the kings portion was of his owne substance for the burnt offerings, ^{quen} for the burnt offerings of the morning and of the evening, and the burnt offerings for the Sabbaths, and for the new moones and for the solenne feasts, * as it is written in the Law of the Lord)

4 He commanded also the people that dwelt in Ierusalem, to give a part to the Priests & Leuites, that they might be encouraged in the law of the Lord.

5 ¶ And when the commandment was spread, the children of Israel brought abundance of first fruites, of corne, wine, and oyle, and honey,

o That is, dis-
cretious peo-
ple.

† Eke Hezekiah
beats.

2 This great
salute doeth
how king-
domes, and all
to whom God
hath given
with spirit
will render to
flow in the
flow of Gods
glorie.

q According to
that which
is written, Rom. 12
when they find
discipline the peo-
ple.

r According to
the com-
mandment of the Law,
Deut. 7. 1. 12. 13.
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

s That is, the
Temple, where
they should
be.

t The king and
first fruites for the
maintenance of the Priests
Leuites.
u That is, the
ministers which
are to be employed
with spiritual
worldly things,
but that they
might not be
cheered by the
law of the Lord
10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

in the commandments, to seeke his God, he did
it with all his heart, and prospered.

1 Saneherib innadeth Judah 3 Hezekiah preparath for the way.
7 He exhorteth the people to put their trust in the Lord. 9 Sa-
nehrib blasphemeth God. 20 Hezekiah prayeth. 21 The An-
gel destroyeth the Assyrians, and the king is slain. 25 Hezekiah
wrote thankfull toward the Lord. 33 His death.

*2. King. 18. 13 ifa.
30, i. eccles. 48. 18.

† Ebr. breaketh out
up.
† Ebr. face.

† *Eb. he was streng-
thened.*
a He made a dou-
ble wall.
b *Read 2. Sam.*
5-9.
c Some read,
swords or dag-
gers.
† *Ebr. he spoke to*

*2. Körper 6, 16.

d That is, the
power of man.
e This declareth
that Hezekiah did
euer put his trust
in God, and yet
made himselfe
strong and vied
lawful meanes,
lest he should
seeme to tempt
God.

*2 King. 18 17.
f While he brist
ged Lachi.

g Thus the wicked put no difference between true religion and false, God and idols: for Hezekiah only de-

stroyed idolatry,
and placed true
religion. Thus the
Popes slander the
servants of God
for when they de-
stroy idolatry,
they say that they
abolish religion.
b This is his bla-
phemy, that he
will compare the
living God to vi-
dols.

i When man ha
prosperity, he
dwelleth in pride
and thinketh him
se feare to resist
and overcome e-
uen God himselfe

100

7 In the third moneth they began to lay the foundation of the heaps, and finished them in the seventh moneth.

9 And Hezekiah questioned with the Priests
and the Levites concerning the heapes.

11 ¶ And Hezekiah commanded to prepare chambers in the house of the Lord : and they prepared them.

13 And Iehiel, and Azariah, and Nahath, and
Alahel, and Ierimoth, and Iozabad, and Eliel, and
Ismachiah, and Mahath, and Benaiah, *were over-*

14 And Kore the sonne of Innah the Leuite porter toward the East, *was* ouer the things that were willingly offred vnto God, to distribute the oblations of the Lorde, and the holy things that were consecrate.

16 Their dayly portion: beside their generation, being males^k from three yare old and above, *men* to all that entred into the house of the Lord to their office in their charge, according to their comfes:

18 And to the generation of all their children, their wives, and their sons, and their daughters throughout all the Congregation: for by their ¹ fidelitie are they partakers of the hol-
thines

20 And thus did Hezekiah throughout all Iudah, and did well, and uprightly, and truly before the Lord his God.

k Herein we see that when the wicked speak out of the servants of God, they care not to blaspheme God himself: for if they feared God, they would love his servants. l Their words are written, 2.Sam.18.19.

m Which were invented, made and authorized by man.

n This sheweth what is the best refuge in all troubles and dangers. o To the number of an hundred, fourscore and six thousand, as a King 19.35.37. f Ebr. with flutes of office.

p Meaning, Adramelech, and Sazer his sonnet.

q Or governed.

r Thus after trouble God sendeth comfort to all them that patiently wait on him and constantly put their trust in his mercy.

s King 20.1.

t To confirm his faith in Gods promise, who declared to him by his Prophets that his life should be prolonged six score years.

u He was lifted up with the price of his victory and treasures, & sheweth them for an ornament to the ambassadors of Babylon.

For anger and passions.

Or anger.

t Which also was called Siloe, whereof mention is made, Isa.8.6. Iohn 9.7.

u Here we see the cause, why the Ishmaelites tempted, which is to try whether they have faith or no, and that they may feel the presence of God, who suffereth them not to be overcome by temptations, but in their weakness mighten strength.

16 And his servants spake yet more against the Lord God, and against his servant Hezekiah.

17 Hee wrote also letters, blaspheming the Lord God of Israel and speaking against him saying, As the gods of the nations of other countries could not deliver their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 Then they cried with a loud voice in the Iewes speech vnto the people of Ierusalem that were on the wall, to feare them and to astonish them, that they might take the city.

19 Thus they spake against the God of Ierusalem, as against the gods of the people of the earth, even the works of mans hands.

20 But Hezekiah the king, and the Prophet Ishaiah the sonne of Amoz, prayed against this and cried to heauen.

21 And the Lord sent an Angel which destroyed all the valiant men, and the princes and captaynes of the host of the king of Asshur: so he returned with shame to his owne land. And when he was come into the house of his god, they that came forth of his own bowels, slew him there with the sword.

22 So the Lord saved Hezekiah and the inhabitants of Ierusalem from the hand of Saneherib king of Asshur, and from the hand of all other, and maintained them on every side.

23 And many brought offerings vnto the Lord to Ierusalem, and presents to Hezekiah king of Iudah, so that he was magnified in the sight of all nations from thenceforth.

24 In those dayes Hezekiah was sicke vnto the death, and prayed vnto the Lord, who spake vnto him, and gaue him a signe.

25 But Hezekiah did not render according to the reward bestowed vpon him: for his heart was lift vp, and wrath came vpon him, and vpon Iudah and Ierusalem.

26 Notwithstanding Hezekiah humbled himselfe (after that his heart was lifted vp) he and the inhabitants of Ierusalem, and the wrath of the Lord came not vpon them in the dayes of Hezekiah.

27 Hezekiah also had exceeding much riches and honour, and he gate him treasures of silver and of golde, and of precious stones, and of sweet odours, and of fields, and of all pleasant vessels:

28 And of store houses for the increase of wheat and wine and oyle, and stables for all beasts and rows for the stables.

29 And he made him cities, and had possession of sheepe and oxen in abundance: for God had given him substance exceeding much.

30 This same Hezekiah also stopped the upper water springs of Gihon, and led them straight vnderneath toward the citie of David Westward: so Hezekiah prospered in all his works.

31 But because of the ambassadours of the princes of Babel, which sent vnto him to enquire of the wonder that was done in the land, God left him to trie him, and to know all that was in his heart.

32 Concerning the rest of the actes of Hezekiah, and his goodnesse, beholde, they are written in the vision of Ishaiah the Prophet, the sonne of Amoz, in the booke of the Kings of Iudah and Israel.

33 So Hezekiah slept with his fathers, and they

buried him in the highest sepulchre of the sonnes of David: and all Iudah and the inhabitants of Ierusalem did him honour at his death, and Manasseh his sonne reigned in his stead.

C H A P. XXXIII.

1 Manasseh an idolater. 9 He caught Iudah to erre. 11 He led away prisoners into Babylon. 12 He prayed to the Lord, and was delivered. 14 He abolished idolatry. 16 And set up true religion. 20 He died and Amon his sonne succeeded, 24 Whom his owne servants slew.

Manasseh was twelve yeere olde, when hee began to reigne, and he reigned five and fiftie yeere in Ierusalem:

2 And hee did euill in the sight of the Lord, like the abominations of the heathen, whose the Lord had cast out before the children of Israel.

3 For he went backe and built the hie places, which Hezekiah his father had broken downe: and he set vp altars for Baalim, and made groves and worshipped all the hoste of the heauen, and serued them.

4 Also hee built altars in the house of the Lord, whereof the Lord had sayd, In Ierusalem shall my Name be for euer.

5 And hee built altars for all the host of the heauen in the two courts of the house of the Lord.

6 And hee caused his sonnes to passe through the fire in the valley of Ben-hinnom: hee gaue himselfe to witchcraft and to charming, and to forcerie, and hee vied them that had familiar spirits, and soothsayers: hee did very much euill in the sight of the Lord to anger him.

7 He put also the carved image, which hee made in the house of God: whereof God had said to David and to Salomon his sonne, In this house and in Ierusalem, which I haue chosen before all the tribes of Israel, will I put my Name for euer.

8 Neither will I make the foote of Israel to remooue any more out of the land which I haue appointed for your fathers, so that they take heed, and do all that I haue commanded them, according to the Law and statutes and iudgements by the hand of Moses.

9 So Manasseh made Iudah and the inhabitants of Ierusalem to erre, and to doe worse then the heathen, whom the Lord had destroyed before the children of Israel.

10 And the Lord spake to Manasseh and to his people, but they would not regard.

11 Wherefore the Lord brought vpon them the captaynes of the hoste of the king of Asshur, which tooke Manasseh and put him in fetters, and bound him in chaines and caried him to Babel.

12 And when hee was in tribulation, hee prayed to the Lord his God, and humbled himselfe greatly before the God of his fathers,

13 And prayed vnto him: and God was merciful to him, and heard his prayer, and brought him againe to Ierusalem into his kingdome: then Manasseh knew that the Lord was God.

14 Nowe after this hee built a wall without the citie of David, on the West side of Gihon in the valley, euen at the entry of the fifth gate, and compassed about Ophel, and rayfed it very hie, and put captaynes of warre in all the strong cities of Iudah.

15 And hee tooke away the strange gods and the

2 King 1.1.

2 Deut. 3.2.

2 King 18.4.

2 Jerem. 38.16.

2 King 17.11.

2 King 19.14.

2 Reade 1 King 16.3.

2 King 18.39.

and 9.7.

2 King 21.7.

and 23.37.

2 Sam. 7.16.

2 King 18.37.

By that charge given to Man.

c Meaning, by his Prophets, but their hearts were not inclined to believe and to obey, notwithstanding which the promise of the word take no place.

d That affliction giueh vnderstanding: hee that heard God in his heart, hee could be sought to in him.

e Reade Chap. 31.20.

f Reade Chap. 21.7.

the image out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Ierusalem, and cast them out of the cite.

16 Also he prepared the altar of the Lord, and sacrificed thereon peace offerings, & of thanks, and commanded Iudah to serve the Lord God of Israel.

17 Neuertheless the people did sacrifice still in the high places, but vnto the Lord their God.

18 ¶ Concerning the rest of the actes of Manasseh, and his prayer vnto his God, & the words of the Seers, that spake vnto him in the Name of the Lord God of Israel, behold they are written in the booke of the Kings of Israel.

19 And his praiser and how God was intreated of him, and all his sinne, and his trespasses, and the places wherein he built his places, and set grones and images (before he was humbled) behold, they are written in the booke of the Seers.

20 So Manasseh slept with his fathers, & they buried him in his owne house: and Amon his sonne reigned in his stead.

21 ¶ Amon was two and twentie yeere olde, when he began to reigne, and reigned two yeere in Ierusalem.

22 But he did euill in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, and serued them.

23 And he humbled not himselfe before the Lord, as Manasseh his father had humbled himselfe: but this Amon trespassed more and more.

24 And his seruants conspired against him, and slew him in his owne house.

25 But the people of the land slew all them that had conspired against King Amon: and the people of the land made Iofiah his sonne King in his stead.

CHAP. XXXIII.

1 Iofiah destroyeth the idoles. 8 And visiteth the Temple. 14 The booke of the Law is found. 21 He teacheth to Iudiah the Prophets (for counsel). 27 God heareth his prayer. 31 He maketh a covenant with God.

Iofiah was eight yeere old when he began to reigne, and he reigned in Ierusalem one and thirtie yeere.

2 And he did vprightly in the sight of the Lord, and walked in the waies of a David his father, and bowed neether to the right hand nor to the left.

3 And in the eight yeere of his reigne (when he was yet a child) he began to seeke after the God of Dauid his father: and in the twelfth yeere he began to purge Iudah, and Ierusalem from the high places, and the grones, and the carved images, and molten images.

4 And they brake downe in his sight the altars of Baalim, and he caused to cut downe the images that were on high vpon them: hee brake also the grones, and the carved images and the molten images, and stamp them to powder, and strowed it vpon the graues of them that had sacrificed vnto them.

5 Also hee burnt the bones of the Priestes vpon their altars, and purged Iudah and Ierusalem.

6 And in the cities of Manasseh, and Ephraim and Simson, even vnto Naphthali, which they maules they brake all round about.

7 And when he had destroyed the altars and

the grones, and had broken and stamped to powder the images, and had cut downe all the idoles throughout all the land of Israel, he returned to Ierusalem.

8 ¶ Then in the eighteenth yeere of his reigne, when he had purged the land and the temple he sent Shaphan the sonne of Azaliah, & Maaseiah the gouernour of the cite, and Iosh the son of Ioahaz the Recorder to repair the house of the Lord his God.

9 And when they came to Hilkiah the high Priest, they deliuered themoney that was brought into the house of God, which the Leuites that kept the doore, had gathered at the hand of Manasseh, and Ephraim, & of all the residue of Israel, and of all Iudah and Beniamin, and of the inhabitants of Ierusalem.

10 And they put it in the hands of them that should do the worke and had the ouersight in the house of the Lord: and they gaue it to the workemen that wrought in the house of the Lord to repair and amend the house.

11 Euen to the workemen and to the builders gaue they it to buy hewed stone and timber for couples, and for beames of the houses, which the kings of Iudah had destroyed.

12 And the men did the worke faithfully, & the ouersers of them were Iahath and Obadiah the Leuites, of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohathites to set it forward: and of the Leuites all that could skill of instruments of musick.

13 And they were ouer the bearers of burdens, and them that fer forward all the workmen in euery worke: and of the Leuites were scribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the booke of the Lawe of the Lord giuen by the hand of Moses.

15 Therefore Hilkiah answered and said to Shaphan the chanceller, I haue found the booke of the Law in the house of the Lord: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan carried the booke to the King, and brought the king word againe, saying, All that is committed to the hand of thy seruants that doe they.

17 For they haue gathered the mony that was found in the house of the Lord, and haue deliuered it into the hands of the ouersers, and to the hands of the workmen.

18 Also Shaphan the chanceller declared to the King, saying, Hilkiah the Priest hath giuen mee a booke, and Shaphan read it before the king.

19 And when the king had heard the wordes of the Law, he tare his clothes.

20 And the king commanded Hilkiah and Ahikam the sonne of Shaphan, and Abdon the son of Micah, and Shaphan the chanceller, and Aiaiah the kings seruant saying,

21 Goe and enquire of the Lord for me, and for the rest in Israel and Iudah, concerning the wordes of this booke that is found: for great is the wrath of the Lord that is fallen vpon vs, because our fathers haue not kept the wordes of the Lord, to do after all that is written in this booke.

22 Then Hilkiah and they that the King had appointed went to Huldah the prophesie the wife of Shallum, the sonne of Tokhath, the sonne of

* 2. Kings 22.3.

80. they returned to Ierusalem meaning Shaphan &c.

If there were many portions and pieces annexed to the Temple, Meaning, that they were in such credite for their fidelitie, that they made more accounts of that which they received, 22.7.9.

b Reader King, 22.8.

i For the king was commanded to haue continually a copy of this booke, and to read therein day & night, 22.18.

k For sooth that the word of God had bene so long suppressed and the people kept in ignorance, considering also the cruelties contriued therein against the transgressors. I Thus the godly doe not only lament their own finnes, but also that their fathers and predecessours haue offended God. 107. 24. 26.

¶ Harkiah

¶ Or, *Harben*
 m Meaning, ci-
 ties of the Priests
 ap. *Jerell*, or of the
 Kings.
 n Read herof,
 a. King. 22. 15.
 o That, is, to the
 King.

¶ Hafaiah keeper of the ^m wardrobe (and she dwelt in Ierusalem within the college) and they commended hereof with her.

23 And she answered them, Thus sayeth the Lord God of Israel, Tell ye o the man that sent you to me,

24 Thus saith the Lord, Behold, I will bring euill vpon this place, and vpon the inhabitants thereof, *even* all the curses that are written in the booke which they haue read before the king of Iudah:

25 Because they haue forsaken me, and burnt incense vnto other gods, to anger me with all the workes of their p hands, therefore shall my wrath fall vpon this place, and shall not be quenched.

26 But to the king of Iudah, who sent you to enquire of the Lord, so shall ye say vnto him, Thus saith the Lord God of Israel, The wordes which thou hast heard, *shall come to passe*.

27 But because thine heart did melt, and thou diddest humble thy selfe before God, when thou heardest his wordes against this place, and against the inhabitants thereof, and humbledst thy selfe before me, and tarest thy clothes, and wepest before me, I haue also heard it, saith the Lord.

28 Behold, I will gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not see all the euill, which I will bring vpon this place, and vpon the inhabitants of the same. Thus they brought the King word againe.

29 ¶ Then the king sent and gathered all the Elders of Iudah and Ierusalem.

30 And the king went vp into the house of the Lord, and all the men of Iudah, and the inhabitants of Ierusalem, and the Priests and the Leuites, and all the people from the greatest to the smallest, and he read in their eares all the wordes of the booke of the Couenant that was found in the house of the Lord.

31 And the king stood by his pillar, & made a couenant before the Lord, to walke after the Lord, and to keepe his Commandements, and his Testimonies, and his Statutes, with all his hart, & with all his soule, and that he would accomplish the wordes of the Couenant written in the same booke.

32 And he caueled at that were found in Ierusalem, and Benjamin to stand to it: and the inhabitants of Ierusalem did according to the Couenant of God. *even* the God of their fathers.

33 So Iosiah tooke away all the abominations out of all the countreys that pertained to the children of Israel, and compelled all that were found in Israel, to serue the Lord their God: so all his dayes they turned not backe from the Lord God of their fathers.

CHAP. XXXV.

1 Iosiah keepeth the Passouer. 2 He letteth forth Gods seruice 20 He fighteth against the King of Egypt, and dieth. 24 The people bewaile him.

Moreouer, * Iosiah kept a Passouer vnto the Lord in Ierusalem, & they slew the * Passouer in the fourteenth day of the first moneth.

2 And he appointed the Priests to their charges, & encouraged them to the seruice of the house of the Lord,

3 And hee layd vnto the Leuites that brought all Israel and were sanctified vnto the Lord, Put the names of the thinges ^{wh}ch are signified. b So that the Leuites charge was not on- ly to minister in the

the holy Aike in the house which Salomon the sonne of Dauid King of Israel did build: it *shall* be no more a burden vpon your shoulders: serue now the Lord your God and his people Israel,

4 And prepare your selues by the houses of your fathers according to your courses, as *the* Dauid the King of Israel hath written, and according to the writing of Salomon his sonne,

5 And stand in the Sanctuary according to the diuision of the families of your brethren (the children of the people, and after the diuision of the familie of the Leuites:

6 So kill the Passouer, and sanctifie your selues, and prepare your brethren that they may doe according to the worde of the Lorde by the hand of Moses.

7 Iosiah also gaue to the people sheepe, lambs and kiddes, all for the Passouer, *even* to all that were present, to the number of thirtie thousand, and three thousand bullockes: these were of the Kings substance.

8 And his princes offered willingly vnto the people, to the Priests and to the Leuites: Hil-iah, and Zechariah, and Iehiel, rulers of the house of God, gaue vnto the Priests for the Passouer, *even* two thousand and fixe hundred sheepe, and three hundred bullockes.

9 e Comanah also and Shemaiah and Nethaneel his brethren, and Haphabiah and Ieiel, & Iozabab, chiefe of the Leuites gaue vnto the Leuites for the Passouer, fixe thousand sheepe, and fixe hundred bullockes.

10 Thus the seruice was prepared, and the Priests stood in their places, also the Leuites in their orders, according to the kings commandement:

11 And they slew the Passouer, and the Priests sprinkled the blood with their hands, and the Leuites stayed them,

12 And they tooke away from the s burnt offering to giue it according to the diuisions of the families of the children of the people, to offer vnto the Lord, as it is written in the booke of Moses, and so of the bullockes.

13 And * they roasted the Passouer with fire, according to the custome, but the sanctified things they sod in pots, pannes, and cauldrons, and distributed them quickly to all the people.

14 Afterward also they prepared for themselves and for the Priests: for the priests the sons of Aaron were occupied in offering of burnt offerings, and the fat vntill night: therefore the Leuites prepared for themselves, and for the Priests the sonnes of Aaron.

15 And the fingers the sonnes of Afaph stood in their standing * according to the commandement of Dauid, and Afaph, and Heman, and Iedutha the Kings ^b Ser: and the porters at euery gate, who might not depart from their seruice: therefore their brethren the Leuites prepared for them.

16 So all the seruice of the Lorde was prepared the same day to keepe the Passouer, and to offer burnt offerings vpon the altar of the Lord according to the commaundement of King Iosiah,

17 And the children of Israel that were present, kept the Passouer the same time, and the feast of the vnleavened bread seven dayes

18 And there was no passouer kept like that in Israel, from the dayes of Samuel the Prophet: neither

p This the spea-
 kerh in contempt
 of the idolaters,
 who contrary to
 reason and nature
 make that god,
 wh ch they haue
 made and framed
 with their owne
 hands.
 q This declar-
 eth what is the end
 of Gods threaten-
 ings, to call his re-
 pentance, and to
 assure the vane-
 p-mant o' their
 destruction.

r It may appeare
 that very fewe
 were touched
 with a true repen-
 tance, seeing that
 God spared them
 for a time only
 for the Kings sake.

f Forasmuch as
 neither young nor
 old, could be ex-
 cepted from the
 curses contained
 therein, if they did
 transgresse, he
 knew it per-
 ceined to all and was his
 dutie to seer
 read to all sorts,
 that euery one
 might learne to
 auoid those pu-
 nishments by ser-
 uing God aright.
 e Because he had
 charge ouer al, and
 must auer for e-
 uery one that per-
 fectly thought
 it his dutie to see
 that all should
 make profession to
 receiue the word
 of God.

* 2. King. 23. 21.
 a The Scripture
 which in sundry pla-
 ces call the
 laube the Pass-
 ouer, which was but
 the signe of the
 Passouer, because
 in all seruices
 the figures haue the
 names of the thinges
 wh ch are signified.
 b To minister in the

¶ As it was written
 the Temple was
 dedicated
 your offering
 is now to make
 people and
 praise God.
 * 2. Chron. 23. 21.
 c 2. Chron. 23. 21.
 d Or sheepe.

d Iosiah sent
 out to examine
 themselves, that
 they be not re-
 mune to wait of
 the Passouer.
 e The same of
 the people.

e So that every
 one and of all
 had a libe ty
 to the ser-
 vice of God.

f Meaning of the
 Lorde, which
 called the Pass-
 ouer: for every
 Priests might
 sprinkle, and in
 sacrifice in la-
 uis might kill
 sacrifice.

g They refused
 for the people
 that which was
 not expedient to
 be offered, da-
 ny maye the
 peace offering,
 and so haue his
 portion.
 * Exod. 13. 2.

* 2. Chron. 23. 21.

h Meaning here
 by his Priests,
 because he ap-
 pointed the
 Priests, and
 placed in his
 place to be his
 Ser.

neither did all the kings of Israel keepe such a Pasfeouer as Iofiah kept, and the Priests and the Leuites, and all Iudah, and Itrael that were present, and the inhabitants of Ierusalem.

19 This Pasfeouer was kept in the eighteenth yeere of the reigne of Iofiah.

20 ¶ After all this, when Iofiah had prepared the Temple, Necho king of Egypt, came vp to fight against k Carchemish by ¶ Perath, and Iofiah went out against him.

21 But hee sent messengers to him, saying, What haue I to doe with thee, thou king of Iudah? f come not against thee this day, but against the house of mine enemy, and God commanded mee to make haste: leaue off to come against God, which is with me, lest he destroy thee.

22 But Iofiah would not turne his face from him, but changed his apparel to fight with him, and hearkened not vnto the wordes of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

23 And the shooters shot at king Iofiah: then the king said to his seruants, Carry me away, for I am very sicke.

24 So his seruants tooke him out of that charret, and put him in the second charret which hee had, and when they had brought him to Ierusalem, he died, and was buried in the sepulchres of his fathers: and all Iudah and Ierusalem mourned for Iofiah.

25 And Ieremiah lamented Iofiah, and all singing men and singing women mourned for Iofiah in their lamentations to this day, and made the same for an ordinance vnto Itrael: and behold, they be written in the * Lamentations.

26 Concerning the rest of the actes of Iofiah, and his goodnesse, doing as it was written in the Law of the Lord,

27 And his deedes first and last, behold, they are written in the booke of the kings of Itrael, and Iudah.

CHAP. XXXVI.

1 After Iofiah reigned Iehoahaz. 4 After Iehoahaz, Iehoiachin. 8 After him Iehoiachin. 11 After him Zedekiah. 14 In what time all the people were carried a way to Babel for contemning the admonitions of the Prophets. 22 And were re- stored againe the fourteenth yeere after by king Cyrus.

¶ Then * the people of the land tooke Iehoahaz the sonne of Iofiah, and made him king in his fathers stead in Ierusalem.

2 Iehoahaz was three and twentie yeere old when hee began to reigne, and he reigned three * months in Ierusalem.

3 And the king of Egypt tooke him away at Ierusalem, and condemned the land in a hundred talents of siluer, and a talent of gold.

4 ¶ And the king of Egypt made Eliakim his brother king ouer Iudah and Ierusalem, and turned his name to Iehoiakim: and Necho tooke Iehoahaz his brother, and carried him to Egypt.

5 Iehoiakim was five and twenty yeere olde when he began to reigne, and he reigned eleuen yeeres in Ierusalem, and did * euill in the sight of the Lord his God.

6 Against him came vp Nebuchad-nezzar king of Babel, and bound him with chaines to carie him to Babel.

7 Nebuchad-nezzar also * carried of the ves-

sels of the house of the Lord to Babel: and put them in his Temple at Babel.

8 Concerning the theft of the actes of Iehoiakim, and his abominations which hee did, and that which was found vpon him, behold, they are written in the booke of the kings of Itrael and Iudah, and Iehoiachin his sonne reigned in his stead.

9 ¶ Iehoiachin was * eight yeere olde when he began to reigne, and he reigned three monthes and ten dayes in Ierusalem, and did euill in the sight of the Lord.

10 And when the yeere was out, King Nebuchad-nezzar sent and brought him to Babel, with the precious vessels of the house of the Lord, and he made Zedekiah his ¶ brother king ouer Iudah and Ierusalem.

11 Zedekiah was one and twentie yeere olde when he began to reigne, and reigned eleuen yere in Ierusalem.

12 * And hee did euill in the sight of the Lord his God, and humbled not himselfe before Ieremiah the Prophet at the commaundement of the Lord,

13 But hee rebelled moreouer against Nebuchad-nezzar, which had caused him to sweare by God: and hee hardened his necke and made his heart obstinate, that he might not returne to the Lord God of Itrael.

14 All the chiefe of the Priests also and of the people trespassd wonderfully, according to all the abominations of the heathen, and polluted the house of the Lord which hee had sanctified in Ierusalem.

15 Therefore the Lorde God of their fathers sent to them by his messengers, ¶ rising early and sending: for hee had compassion on his people, and on his habitation.

16 But they mocked the messengers of God, and despised his words, and misused his Prophets, vntill the wrath of the Lord arose against his people, and till there was no g remedie.

17 For he brought vpon them the king of the Caldeans, who slew their yong men with the sword ¶ in the house of their Sanctuary, and spared neither yong man nor virgin, ancient, nor aged, God ¶ gaue all into his hand,

18 And all the vessels of the house of God great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes: all thesee caried he to Babel.

19 And they burnt the house of God, and brake down the wall of Ierusalem, and burnt all the places thereof with fire: and all the precious vessels thereof, to destroy all.

20 And they that were left by the sword, carried he away to Babel, and they were seruants to him, and to his sonnes, vntill the kingdom of the ¶ Persians had rule.

21 To fulfill the worde of the Lord by the ¶ mouth of Ieremiah, vntill the lande had her fill of her Sabbaths: for all the dayes that shee lay desolate, she kept Sabbath, to fulfill seuentie yeeres.

22 ¶ But in the * first yeere of Cyrus king of Persia (when the word of the Lorde, spoken

God ¶ put, who vsed this wicked instrument to declare his iustice king of Persia had made the Babylosians iubi. di. 1 Who threatened the very aue of God, and security yeeres captivity, which hee called the Sabbath or rest of the land. Ierem 25 11. * Ierem. 25 13 and 29. 10, 15 & 41. 1. in the first yeere that hee reigned ouer the Caldeans, Ezra 1. 1.

d He meaneth superfluous marks which were found vpon his body, when he was dead, which declared how deeply idolatry was rooted in his heart, seeing he bare the marks in his flesh. e That is, he began his reigne at eight yeere old. f Reigne yeeres when his father was alive, and after his fathers death, which was the eighteenth yeere of his age, he reigned alone three months and ten dayes. ¶ 107. anse. ¶ 2. Kings 24: 17, 19 Ierem. 32: 2.

f Else, by the hand of Ieremiah. g By this phrase the Scripture meaneth, aduersities & diligency, as Ierem. 1. 7 and 29. 3. and 40. 5. and 32. 33.

h If God could no longer suffer their finnes, but must needs punish them.

i Whether they did thinking to haue bene freed: for the people were in the midst of the fire.

k What his not because God approoueth him which yeer is the midst of the iustice, but because God would by his iust judgement punish a people: for this king was full of wickedness and vaine glory, whereunto were loined fury and cruelty: therefore his work was condempned: not only so, but also his name was full and holy.

l When Cyrus was ready to depart from the very aue of the land, the first yeere that hee reigned ouer the Caldeans, Ezra 1. 1.

by

by the mouth of Ieremiah, was finished) the Lord stirred vp the spirit of Cyrus king of Persia, and hee made a proclamation through all his kingdome, and also by writing, saying,

33 Thus saith Cyrus king of Persia, All the kingdomes of the earth hath the Lorde God of

heauen giuen me, & he hath * commanded me to build him an house in Ierusalem, that is in Iudah. Who is among you of all his people, with whom the Lord his God is? let him go vp.

born, 16. 44. 18. that Ierusalem & the Temple should be builded: so called, because God vied his seruice for a time & deliver it

a God hath be-
wared by Ierem-
iah, that hee
should build
the house of
the Lord in
Ierusalem.

The prayer of Manasseh King of the Iewes.

This prayer is not
in the Bible, but
is translated out of
the Græke.

O Lord Almighty, God of our fathers, Abraham, Isaac, and Iacob, and of their righteous seede, which hast made heauen and earth with all their ornament, which hast bound the sea by the word of thy commaundement, which hast shut vp the deep, and sealed it by thy terrible and glorious Name, whom all do feare, and tremble before thy power: for the Maiestie of thy glory cannot be borne, and thine angry threatening toward sinners is importable, but thy mercifull promise is vnumerable and vnsearchable. For thou art the most high Lord, of great compassion, long suffering, and most mercifull, and repentest for mans miseries. Thou, O Lord, according to thy great goodnesse hast promised * repentance and forgiveness to them that sin against thee, and for thine infinite mercies hast appointed repentance vnto sinners that they may be saued. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, and Isaac and Iacob, which haue not sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I haue sinned aboue the number of the sand of the sea. My transgressi-

ons, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthy to behold and see the height of the heauens for the multitude of mine vnrighteousnes, I am bowed downe with many yron bands, that I cannot lift vp mine head, neither haue any release. For I haue provoked thy wrath, & done euill before thee, I did not thy will, neither kept I thy commaundments. I haue set vp abominations, and haue multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgive me: O Lord, forgive me, and destroy me not with my transgressions. Be not angry with me for euer by referring euill for me, neither condemne me into the lower parts of the earth. For thou art the God, *euen* the God of them that repent: and in me thou wilt shew all thy goodnes: for thou wilt saue mee that am vnworthy, according to thy great mee: therefore I will praye thee for euer all the dayes of my life: for all the power of the heauens praye thee, and thine is the glory for euer and euer. Amen.

a Thou hast prom-
ised that repen-
tance (saue the
way for them to
returne to thee.
b He speaketh
this in compari-
son of himselfe
and those holy fa-
thers which haue their
commendation in
the Scriptures,
so that in respect
of himselfe, he cal-
leth their finnes
nothing, but attri-
buteh vnto them
righteousnesse.

Ezra.

THE ARGUMENT.

As the Lord is cuer mercifull vnto his Church, and doth not punish them, but to the intent they should see their owne miseries, and be exercised vnder the crosse, that they might condemne the world, and aspire vnto the heauens: so after that he had visited the Jewes, and kept them now in bondage seuentie yeeres in a strange country among infidels and idolaters, he remembered his tender mercies and their infirmities, and therefore for his owne sake raised them up a deliuerer, & moued both the heart of the chiefe ruler to pity them, & also by him punished such, which had kept them in seruitude. Notwithstanding lest they should grow into a contempt of Gods great benefite, he kepteth them still in exercise, and raiseth domesticall enemies, which induceth as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophets they went forward by litle and litle, till their worke was finished. The author of this booke was Ezra, who was Priest and Scribe of the Law, as Chap. 7. 6. He returned to Ierusalem the sixt yeere of Darius, who succeeded Cyrus, that is, about fiftie yeeres after the returne of the first vnder Zerubbabel, when the Temple was built. Hee brought with him a great company and much treasures, with letters to the Kings officers for all such things as should be necessary for the Temple: and at his coming he redressed that which was amisse, and set the things in good order.

CHAP. I.

1 Cyrus sendeth against the people that was in captiuitie, 3 And reuolueh them their holy vessels.

NOW * in the first yere of Cyrus King of Persia (that the worde of the LORD, spoken by the mouth of Ieremiah might be accomplished) the Lord stirred vp the * spirit of Cyrus King

of Persia, and hee made a proclamation thorow all his kingdome, and also by writing, say-

2 Thus sayeth Cyrus King of Persia, The Lord God of heauen hath giuen me * al the kingdomes of the earth, and he hath commanded me to build him an house in Ierusalem, which is in Iudah.

3 Who is hee among you of all his people with whom his God is? let him goe vp to Ierusalem which is in Iudah, and build the house of the

* 2 Chron 36. 22.

1. 2 Chron 36. 22.

verm. 2. 5. 13.

and 1. 9. 10.

a After that hee

and Darius had

wonne Babylon.

b Who promi-

sed them deliuerance

after that seventy yeeres were past, Ierem. 25. 11.

c That is, re-

turned him, and gaue him leave.

d For he was
chiefe Maestrie,
and had many
troops under his
command, which
this brauer king
could not but be
reuerent of the
living God.

the Lord God of Israel: he is the God, which is in Ierusalem.

4 And every one that remaineth in any place (where he sojourneth) let the men of his place relieve him with siluer and with gold, and with substance, and with cattell, and with a willing offering, for the house of God that is in Ierusalem.

5 Then the chiefe fathers of Iudah and Benjamin, and the Priests and Leuites rose vp, with all them whose spirit God had raised to goe vp, to build the house of the Lord which is in Ierusalem.

6 And as they that were about them, strengthened their hands with vessels of siluer, with gold, with substance and with cattell, & with precious things, besides all that was willingly offered.

7 Also the king Cyrus brought forth the vessels of the house of the Lord,* which Nebuchadnezzar had taken out of Ierusalem, and had put them in the house of his god.

8 Euen then did Cyrus King of Persia bring forth by the hand of Mithredath the treasurer, & counted them vnto Sheshbazzar the Prince of Iudah.

9 And this is the number of them, thirty basins of gold, a thousand basins of siluer, nine and twentie kinnies,

10 Thirty boules of gold, and of siluer boules of the second sort, four hundred and ten, and of other vessels, a thousand.

11 All the vessels of gold and siluer were five thousand & foure hundred. Sheshbazzar brought vp all k with them of the captiuitie that came vp from Babel to Ierusalem.

C H A P. I I.

The number of them that returned from the captiuitie.

These also are the sonnes of the prouince that went vp out of the captiuitie (whom Nebuchadnezzar King of Babel had caried away vnto Babel) and returned to Ierusalem, and to Iudah, euery one vnto his cite,

2 Which came with Zerubbabel, to wit, Ieshua, Nehemiah, Seraiah, Reelaiah, & Mordecai, Bilshan, Mispar, Biguai, Rehum, Baanah, The number of the men of the people of Israel was,

3 The sonnes of Paroth, two thousand, an hundred seuentie and two:

4 The sonnes of Shephatiah, three hundred seuentie and two:

5 The sonnes of Arah, euen hundred, and seuentie and five:

6 The sonnes of Pahath Moab, of the sonnes of Ieshua, and Ioab, two thousand, eight hundred and twelue:

7 The sonnes of Elam, a thousand, two hundred and foure and fiftie:

8 The sonnes of Zattu, nine hundred and five and fourtie:

9 The sonnes of Zaccai, seven hundred and threescore:

10 The sonnes of Bani: sixe hundred and two and fourtie:

11 The sonnes of Bebai, sixe hundred, and three and twentie:

12 The sonnes of Argad, a thousand, two hundred and two and twentie:

13 The sonnes of Adonikam, sixe hundred, threescore and fixe:

14 The sonnes of Biguai, two thousand, and fixe and fiftie:

15 The sonnes of Adin, foure hundred and foure and fiftie:

16 The sonnes of Ater of Hirziah, ninetie and eight:

17 The sonnes of Bezai, three hundred and three and twentie:

18 The sonnes of Iorah, an hundred and twelue:

19 The sonnes of Hashtum, two hundred and three and twentie:

20 The sonnes of Gibbar, ninetie and five:

21 The sonnes of Beth-lehem, an hundred and three and twentie:

22 The men of Netophah, sixe and fiftie:

23 The men of Anethoth, an hundred and eight and twentie:

24 The sonnes of Azmuth, two and fourtie:

25 The sonnes of Kiriath-arim, of Chephirah, and Beeroth, seven hundred and three & fourtie:

26 The sonnes of Haramah and Gaba, sixe hundred and one and twentie:

27 The men of Michmas, an hundred & two and twentie:

28 The sonnes of Beth-el, & Ai, two hundred and three and twentie:

29 The sonnes of Nebo, two and fiftie:

30 The sonnes of Magbisy, an hundred and fixe and fiftie:

31 The sonnes of the other Elam, a thousand, and two hundred and foure and fiftie:

32 The sonnes of Harim, three hundred and twentie:

33 The sonnes of Lod-hadid, and Ono, seven hundred and five and twenty:

34 The sonnes of Iericho, three hundred and five and fourtie:

35 The sonnes of Senaah, three thousand, sixe hundred and thirty.

36 ¶ The Priests: of the sonnes of Iedaiah of the house of Ieshua, nine hundred seuentie and three:

37 The sonnes of Immer, a thousand and two and fiftie:

38 The sonnes of Pashur, a thousand, two hundred and seven and fourie:

39 The sonnes of Harim, a thousand and seuentene.

40 ¶ The Leuites: the sonnes of Ieshua, and Kadmiel of the sonnes of Hodiaiah, seuentie and foure.

41 ¶ The Singers: the sonnes of Alaph, an hundred and eight and twenty.

42 ¶ The sonnes of the porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatia, the sonnes of Shobai: all were an hundred and nine and thirty.

43 ¶ The Nethinims: the sonnes of Ziha, the sonnes of Hafupha, the sonnes of Tabbaoth,

44 The sonnes of Keros, the sonnes of Siaha, the sonnes of Padon,

45 The sonnes of Lebanah, the sonnes of Hagabah, the sonnes of Akkub,

46 The sonnes of Hagab, the sonnes of Shamlai, the sonnes of Hanan,

47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reiaih,

48 The sonnes of Rezin, the sonnes of Nekoda, the sonnes of Gazzam,

49 The sonnes of Vzzah, the sonnes of Pashah, the sonnes of Bejai,

e Which were of the posteritie of Hezekiah.

f That is inhabitants: for to this word (some) signifieth, when it is joyed with the names of places.

g Before he had declared the two tribes of Iudah and Benjamin, and now cometh to the tribe of Leui, and beginneth at the Priests.

i The Leuites,

j The Singers,

k The Porters,

h So called, because they were given to the Temple, to cut wood, and beate water for the use of the sacrifices, and came of the Gibeonites, which were appointed to this use by Ioshua, Iosh 9. 24.

50. The sonnes of Ashah, the sonnes of Meunim, the sonnes of Nephulim,

51. The sonnes of Bakbuk, the sonnes of Hakupa, the sonnes of Harbur,

52. The sonnes of Barluch, the sonnes of Mehida, the sonnes of Harhah,

53. The sonnes of Barcos, the sonnes of Sisara, the sonner of Thamah,

54. The sonnes of Neziiah, the sonnes of Haptiha,

55. The sonnes of Salomons seruants: the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Peruda,

56. The sonnes of Isaalah, the sonnes of Darkon, the sonnes of Giddel,

57. The sonnes of Shephathiah, the sonnes of Hattil, the sonnes of Pozereth Harzebaim, the sonnes of Ami.

58. All the Nethinims, and the sonnes of Salomons seruants were three hundred and nine and two.

59. ¶ And these went vp from Telmelah, and from Telharha, Cherub, Addan, and Immer, but they could not discern their fathers house and their seed, whether they were of Israel.

60. The sonnes of Delaiah, the sonnes of Tobiah, the sonnes of Nekoda, six hundred and two and fiftie.

61. And of the sonnes of the Priestes, the sonnes of Habaiah, the sonnes of Coz, the sonnes of Barzillai: which tooke of the daughters of Barzillai the Gileadite to wife, and was called after their name.

62. These fought their writing of the genealogies, but they were not found: therefore were they put from the Priesthood.

63. And Tirshatha said vnto them, that they should not eate of the most holy thing, till there rose vp a Priest with Vrion and Thummin.

64. The whole Congregation together was two and fourtie thousand, three hundred and threescore.

65. Beside their seruants and their maidens: of whom were seuen thousand, three hundred and seuen and thirtie: and among them were two hundred singing men and singing women.

66. Their horses were seuen hundred, and fixe and thirtie: their mules, two hundred and fise and fourtie:

67. Their camels foure hundred, and fise and thirtie: their asses, fixe thousand, seuen hundred and twentie.

68. And certaine of the chiefe fathers, when they came to the house of the Lord, which was in Ierusalem, they offered willingly for the house of God, to let it vp vpon his foundation.

69. They gaue after their abilitie vnto the treasure of the worke, *euery* one and threescore thousand drammes of gold, and fise thousand & pieces of silver, and an hundred Priestes garments.

70. So the Priestes and the Leuites, and a certaine of the People, and the singers, and the porters, and the Nethinims dwelt in their cities, and all Israel in their cities.

CHAP. III.

1. They build the Altar of God, 6. They offer to the Lord, 7. They prepare for the Temple, 11. And sing vnto the Lord.

And when the seuenth moneth was come, and the children of Israel were in their cities, the people assembled themselves as one man

vnto Ierusalem.

2. Then stood vp Ieshua the sonne of Iozadak, and his brethren the Priestes, and Zerubbabel the sonne of Shealtiel, & his brethren, and builded the Altar of the God of Israel, to offer burnt offerings thereon, as it is written in the Law of Moses the man of God,

3. And they set the Altar vpon his bases (for feare was among them, because of the people of those countries) therefore they offered burnt offerings thereon vnto the Lord, *euery* burnt offerings in the morning, and at euen.

4. They kept also the feast of the Tabernacles, as it is written, and the burnt offering daily, by number according to the custome day by day.

5. And afterward the continuall burnt offering, both in the newe moneths and in all the feast daies that were consecrate vnto the Lord, and in all the oblations willingly offered vnto the Lord.

6. From the first day of the seuenth moneth began they to offer burnt offerings vnto the Lord: but the foundation of the Temple of the Lord was not laid.

7. They gaue money also vnto the masons, and to the workemen, and meate and drinke, and oyle vnto them of Zidon and of Tyrus, to bring them cedar wood from Lebanon to the sea vnto Iapho, according to the graunt that they had of Cyrus king of Persia.

8. ¶ And in the second yeere of their coming vnto the house of God in Ierusalem, in the second moneth began Zerubbabel the sonne of Shealtiel, and Ieshua the sonne of Iozadak, and the remnant of their brethren the priests, and the Leuites, and all they that were come out of the captiuitie vnto Ierusalem, and appointed the Leuites from twentie yere old, and aboue to set forward the worke of the house of the Lord.

9. And Ieshua stood with his sonnes, and his brethren, and Kadmiel with his sonnes, and the sonnes of Iudah together, to set forward the workemen in the house of God, and the sonnes of Henadad with their sonnes, and their brethren the Leuites.

10. And when the builders layed the foundation of the Temple of the Lord, they appoynted the Priestes in their apparel with trumpets, and the Leuites the sonnes of Aaph with cymbals, to praye the Lord, after the ordinance of Dauid king of Israel.

11. Thus they sang when they gaue praye, and when they gaue thanks vnto the Lord, For hee is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shoute, when they prayed the Lorde, because the foundation of the house of the Lorde was layed.

12. Many also of the Priestes & the Leuites, and the chiefe of the fathers, ancient men which had seene the first house, (when the foundation of this house was layed before their eyes) & wept with a loud voyce, and many shouted aloud for ioy.

13. So that the people could not discern the sound of the shout for ioy, from the noyse of the weeping of the people: for the people shouted with a loude cry, and the noyse was heard farre off.

CHAP. IIII.

1. The building of the Temple is hindered, and howe. 11. Letters to Artaxerxes and the answer.

1 Which came of them that Salomon had appoynted for the worke of the Temple.

1 Of himisunde mention, a. Sam. 27. 27. and 19 31. and because the Priests office was had in contempt, this would have charged their estate by their name and so by Gods iust iudgement lost such the estimation of the world and the dignity of their office.

1 This is a Chaldee name and signifies him that hath authority over others.

28. 30. Reade Exod.

1 A high mount to of our money, 24895 li. 13. shil. 4. d. offering the French crown at 6 shil. 4. d. for the drame is the eight part of an ounce, and the ounce the eight part of a make.

2 Which are called minas and drammes: and a piece was a mark: 5000 minas was 500000 drammes, which mount of our money 24895 li. 13. shil. 4. d. for the whole summe was 21493 li. 6. shil. 8. d.

3 1. 5. 6. 4. 4.

4 Called Ishbi who had vereth to part of September and part of October.

1 Which was continued from April and passed May: the 11. of the month was the day when they had promised to come to Ierusalem.

1 They gathered exhortations and encouraged them to finish the worke.

1 To wit, the workmen and the builders of the Temple.

1 Which was the 11. of the month.

1 The 11. of the month was the day when they had promised to come to Ierusalem.

1 The 11. of the month was the day when they had promised to come to Ierusalem.

BUt the aduersaries of Iudah and Benjamin
heard, that the children of the captiuitie build-
ed the Temple vnto the Lord God of Israel.

3 And they came to Zerubbabel, and to the chiefe fathers, and sayd vnto them, We will build with you: for we seeke the Lord your God as yee do, and we haue sacrificed vnto him since the time of Elar Haddon king of Alshur, which brought vs vp hither.

3 Then Zerubbabel, and Ieshua, and the rest of the chiefe fathers of Israel, saide vnto them, It is not for you but for vs to build the house vnto our God:^b for we our selues together will builde it vnto the Lord God of Israel, as king Cyrus the king of Persia hath commanded vs.

4 Wherefore the people of the land † discouraged the people of Iudah, and troubled them in building.

5 And they hired counsellors against them, to hinder their deuise, all the dayes of Cyrus King of Persia, euen vntill the reigne of Darius king of Persia.

6 And in the reigne of ^d Ahasbuerosh (in the beginning of his reigne) wrote they an accusation against the inhabitants of Iudah and Ierusalem.

7 And in the dayes of *Arathhastite*, *Mithredath*, *Tabeel*, and the rest of their companions wrote when it was peace, vnto *Arathhastite* king of *Persia*, and the writing of the letter was the *Aramites* writing, and the thing declared *was* in the language of the *Aramites*.

8 Rehuma the || chancellour, and Shimshai the scribe wrote a letter against Ierusalem to Artah-shastre the king, in this sort.

9 Then wrote Rehum the chancellour, and Shumshai the scribe, and their companions f Dinai, and Apharsathcaie, Tarpelaie, Apharsaie, Archeuaie, Bablaie, Shushanchaie, Dehaue, Elmaie.

10 And the rest of the people whom the great and noble ^sAsnappar brought ouer, and set in the cities of Samaria, and other that are beyonde the ^hRiuer and ⁱCheenerh.

11 ¶ This is the copie of the letter that they sent vnto king Artahshafte. THY SERVANTS the men behond the Riuer and Cheeneth. *Salute thee.*

12 Be it knowne vnto the King that the Iewes, which came vp from thee to vs, are come vnto Ierusalem (a citie rebellious and wicked) and build, and lay the foundations of the walles, and haue ioyned the foundations.

13 Be it knowne nowe vnto the King, that if this city be build, and the foundations of the wals layd, they will not giue tolle, tribute, nor^k custome: so shalt thou hinder the kings tribute.

14 Nowe therefore because t wee haue beene brought vp in the *Kings* palace, it was not meete for vs to see the *Kings* dishonour: for this cause haue we sent and certified the King,

15 That one may search in the booke of the Chronicles of thy fathers, and thou shalt finde in the booke of the Chronicles, and perceiue that this cite is rebellious and noysome vnto kings and prouinces, and that they haue moued sedition of olde time, for the which cause this cite was destroyed.

16 We certifie the king *therefore*, that if this
citie be builded, and the foundation of the wals
laid, by this meanes the portion beyond the River
shall not be thine.

17 ¶ The King sent an answere vnto Rehum the chancellour, and Shimshai the scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyond the River ¹ Shalam and ² Cheeth.

18 ¶ The letter which yee sent vnto vs, hath bene openly read before me.

19 And I haue commaunded and they haue searched, and found, that this citie of olde time hath made insurrection against kings, and hath rebelled, and rebellion hath beene committed therein.

20 There haue bene mightie kings also ouer
Ierusalem, which haue ruled ouer all beyond the
Riuer, and tolle, tribute and custome was giuen
vnto them.

21 Make ye now a decree that those men may
cease, and that the citie be not built, till I haue gi-
uen *another* commandement.

22 Take heede now that yee faile not to do
this: why should damage grow to hurt the king?

23 When the copie of king Artahastates letter was read before Rehum and Shimthai the scribe, and their companions, they went vp in all the haste to Ierusalem vnto the Iewes, and caused them to cease by force and power.

24 Then ceased the worke of the house of God, which was in Ierusalem, and did stay vnto the second yeere of Darius king of Persia.

CHAP. V.

1 Haggai and Zechariah give prophesie. 2 The works of the Temple goes forward contrarie to the mind of Tamax. 4 His letters to Darius.

Then ¶ Haggai a Prophet, and Zechariah the sonne of Iddo a Prophet prophesied vnto the Iewes that were in Iudah, and Ierusalem, in the name of the God of Israel. *euen vnto them.*

2 Then Zerubbabel the sonne of Shealtiel, and Ieshua the sonne of Iozadak arose, and began to builde the house of God at Ierusalem, and with them were the Prophets of God, which helped them.

3 ¶ At the same time came to them Tatznai, which was capitaine beyond the Riuer, and She-ther-boznai and their companions, and said thus vnto them, Who hath giuen you commaundement to build this house, and to lay the foundations of these walles?

4. ^b Then said we vnto them after this manner,
What are the names of the men that builde this
building?

5 But the eye of their God was vpon the Elders of the Iewes, that they could not cause them to cease, till the matter came to Darius: and then they answered by letters thereunto.

6 The copie of the letter, that Tatnai cap-
taine beyond the Riuer, and Shether-boznai and
his companions, Apharsechaie, (which were be-
yond the riuer) sent vnto King Darius.

7 They sent a letter vnto him, wherein it was written thus, VNTO DARIVS the King, all peace.

8 Be it knowen vnto the King, that we went into the prouince of Iudea, to the house of the great God, which is builded with || great stones, and beames are laid in the walles, & this worke is wrought speedily, and prospereth in their hands.

9 Then asked we those Elders, and sayd vnto them thus, Who hath giuen you commandement to build this house, and to lay the foundation of these walles?

1 Some reade for
Shelam, Gluttonie
or greeting
in Called also
Cheereth, as
vs 16. 17.

Not altogether
for the Prophets
exhorted them to
continue, but they
used less dili-
gence because of

1 Or, Higgins. 1
 * Hag. 1.1.
 1 Eja. 1.1.

a Which encouraged them to go forward, & assured them that they were more careful to build their own houses than zealous to build the Temple of God.

b That is, the enemies asked this, as verse 10.

c His favour and the spirit of strength.

Or, marble.

10 We asked their names also that wee might certifie thee, and that wee might write the names of the men that were their rulers.

11 But they answered vs thus and said, We are the seruants of the God of heauen and earth, and builde the house that was built of olde and many yeeres agoe, which is of a great king of Israel* builde, and founded it.

12 But after that our fathers had prouoked the God of heauen vnto wrath,* hee gaue them ouer into the hand of Nebuchadnezzar king of Babel the Caldean, and hee destroyed this house, and carried the people away captiue vnto Babel.

13 But in the first yeere of Cyrus king of Babel, King Cyrus made a decree to builde this house of God.

14 And the vessels of golde and siluer of the house of God, which Nebuchadnezzar rooke out of the Temple that was in Ierusalem, and brought them into the Temple of Babel, those did Cyrus the king take out of the Temple of Babel, & they gaue them vnto vs. Shethbazzar by his name, whom he had made captaine.

15 And he sayd vnto him, Take these vessels and go thy way, and put them in the Temple that is in Ierusalem, and let the house of God be built in his place.

16 Then came the same Shethbazzar and layde the foundation of the house of God, which is in Ierusalem, and since that time euen vntill now, hath it bene in building, yet is it not finished.

17 Now therefore if it please the king, let there be search made in the house of the kings treasures, which is there in Babel, whether a decree hath bene made by king Cyrus, to build this house of God in Ierusalem, and let the king send his mind concerning this.

CHAP. VI.

At the commandment of Darius king of Persia, after the Temple was builded and dedicated, the children of Israel kept the feast of unleavened bread.

Then* king Darius gaue commandment, and they made search in the librarie of the treasures, which were there layd vp in Babel.

2 And there was found in a coffer (in the palace that was in the prouince of the Medes) a volume, and therein was it thus written, as a memoriall.

3 IN THE FIRST yeere of King Cyrus, King Cyrus made a decree for the house of God in Ierusalem. Let the house be built, ^{where} the place where they offered sacrifices, and let the walles thereof be ioyned together: let the height thereof be threescor cubites, and the breadth thereof threescor cubites.

4 Three orders of great stones, and one order of timber, and let the expences be giuen of the kings house.

5 And also let them render the vessels of the house of God (of golde and siluer, which Nebuchadnezzar rooke out of the Temple, which was in Ierusalem, and brought vnto Babel) and let him go vnto the Temple that is in Ierusalem to his place, and put them in the house of God.

6 Therefore Tatnai captaine beyond the River, and Shether Boznai, and their companions Apharsatei, which are beyond the River, be ye farre from thence.

7 Suffer ye the worke of this house of God, that the captaine of the Iewes and the Elders of

the Iewes may builde this house of God in his place.

8 For I haue giuen a commandment what ye shall do to the Elders of the Iewes, for the building of this house of God, that of the reuenues of the king, which is of the tribute beyond the River, there be incontinently expences giuen vnto these men that they cease not.

9 And that which they shall haue neede of, let it be giuen vnto them day by day, whether it be yong bullockes, or rammes, or lambes for the burnt offerings of the God of heauen, wheat, salt, wine and oyle, according to the appointments of the Priests that are in Ierusalem, that there be no fault.

10 That they may haue to offer sweete odours vnto the God of heauen, and pray for the Kings life, and for his tonnes.

11 And I haue made a decree, that whosoever shall alter this sentence, the wood shall be pulled downe from his house, and shall be set vp, and he shall be hanged thereon, and his house shall be made a dunghill for this.

12 And the God that hath caused his Name to dwell there, destroy all kings and people that put to their hand to alter and to destroy this house of God, which is in Ierusalem. I Darius haue made a decree, let it be done with speede.

13 ¶ Then Tatnai the Captaine beyond the River, and Shether Boznai and their companions, according to that which Darius had sent, so they did speedily.

14 So the elders of the Iewes builded, & they prospered by the prophesying of Haggaï Prophet, and Zechariah the sonne of Iddo, and they builded and finished it, by the appointment of the God of Israel, and by the commandment of Cyrus and Darius, and Artahabast king of Persia.

15 And this house was finished the third day of the moneth of Adar, which was the sixt yeere of the reigne of king Darius.

16 ¶ And the children of Israel, the Priests, and the Leuites, and the residue of the children of the captiue kept the dedication of this house of God with ioy.

17 And offered at the dedication of this house of God an hundred bullockes, two hundred rams, foure hundred lambes, and twelue goates, for the sinne of all Israel, according to the number of the tribes of Israel.

18 And they set the Priests in their order, and the Leuites in their courses ouer the seruice of God in Ierusalem, as it is written in the* booke of Moses.

19 And the children of the captiue kept the Passeouer on the fourteenth day of the first moneth.

20 (For the Priests and the Leuites were purified altogether) and they killed the Passeouer for all the children of the captiue, and for their brethren the Priests, and for themselves.

21 So the children of Israel which were come againe out of captiue, and all such as had separated themselves vnto them, from the filthinesse of the Heathen of the land to seeke the Lord God of Israel, did eate,

22 And they kept the feast of vnleavened bread seven daies with ioy: for the Lord had made them glad, and turned the heart of the king of Asshur vnto them, to encourage them in the worke of the house of God, ^{even} the God of Israel.

CHAP.

d To wit, Salomon.

* 1 King 4. 3.
* 2 Chron 2. 2.
* 2 King 24. 12.
and 25. 9.

e Read chap. 3. 1, 2.

f Read chap. 1. 8.

g Meaning, in the library, or places where lay the records of times.

* Ezra 6. 5, 6, 7.
* Ezra 6. 10, 11.
* Ezra 6. 12, 13.

a Wherein were the setts of the Kings of Medes and Persians.

b Or you will see
or you will see.

b Meaning, Zechariah, who was the high priest.

c Needle not with them, neither binder them.

d The house of God.

e The house of God.

f The house of God.

g The house of God.

h The house of God.

i The house of God.

j The house of God.

k The house of God.

l The house of God.

m The house of God.

n The house of God.

o The house of God.

p The house of God.

CHAP. VII.

1 By the commandment of the king, Ezra and his companions came to Jerusalem. 27 He giveth thanks to God.

Now after these things, in the reign of Artahshasthe king of Persia, was Ezra the son of Seraiah, the sonne of Azariah, the sonne of Hilkiah,

3 The sonne of Shallum, the sonne of Zadok, the sonne of Ahitub,

4 The sonne of Amariah, the sonne of Azariah, the sonne of Meraioth,

5 The sonne of Zerahiah, the sonne of Vrti, the sonne of Bukki,

6 The sonne of Abishua, the sonne of Phinehas, the sonne of Eleazar, the sonne of Aaron, the chiefe Priest.

7 This Ezra came vp from Babel, and was a scribe, prompt in the Law of Moses, which the Lord God of Israel had giuen, and the king gaue him all his request according to the hand of the Lord his God, which was vpon him.

8 And there went vp certaine of the children of Israel, and of the Priests, and the Leuites, and the singers, and the porters, and the Nethinims vnto Ierusalem, in the seventh yeere of king Artahshasthe,

9 And hee came to Ierusalem in the fifth moneth, which was in the seventh yeere of the king.

10 For vpon the first day of the first moneth began hee to goe vp from Babel, and on the first day of the fifth moneth came he to Ierusalem according to the good hand of his God thus was vpon him.

11 For Ezra had prepared his heart to seeke the Law of the Lord, and to do it, and to teach the precepts and iudgements in Israel.

12 And this is the copie of the letter that king Artahshasthe gaue vnto Ezra the Priest and Scribe, even a writer of the wordes of the commandments of the Lord, and of his statutes ouer Israel.

13 ARTAHSHASTHE king of kings, to Ezra the Priest and perfic Scribe of the Law of the Lord of heauen, and to Cheeneth,

14 I haue giuen commandment, that euery one that is willing in my kingdom of the people of Israel, and of the Priests and Leuites, & to goe to Ierusalem with thee, shall goe.

15 Therefore art thou sent of the king and his seven counsellors, to inquire in Iudah and Ierusalem, according to the law of thy God, which is in thine hand,

16 And to carie the siluer and the gold, which the king & his counsellors willingly offer vnto the God of Israel (whose habitation is in Ierusalem)

17 And all the siluer & gold that thou canst find in all the prouince of Babel, with the free offering of the people, and that which the Priests offer willingly to the house of their God which is in Ierusalem,

18 That thou maiest buy speedily with this siluer, bullocks, ramms, lambs, with their meat offerings and their drinke offerings: and thou shalt offer them vpon the altar of the house of your God, which is in Ierusalem.

19 And whatsoever it pleaseth thee & thy brethren to doe with the rest of the siluer and golde, doe ye it according to the will of your God.

20 And the vessels that are giuen thee for the service of the house of thy God, those deliver thou

before God in Ierusalem.

21 And the residue that shall be needefull for the house of thy God, which shall bee meete for to bestow, thou shalt bestow it out of the kings treasure house.

22 And I king Artahshasthe hath giuen commandment to all the treasurers which are beyond the River, that whatsoever Ezra the Priest and Scribe of the Law of the God of heauen shall require of you, that it be done instantly,

23 Vnto an hundred talents of siluer, vnto an hundred measures of wheate, and vnto an hundred bathes of wine, and vnto an hundred baths of oyle, and salt without writing.

24 Whatsoeuer is by the commandment of the God of heauen, let it be done speedily for the house of the God of heauen: for why should hee be wroth against the realme of the king and his children?

25 And we certifye you, that vpon any of the Priests, Leuites, singers, porters, Nethinims, or Ministers in this house of God, there shall no gouernour lay vpon them tolles, tribute, nor custome.

26 And thou Ezra (after the wisdom of thy God that is in thine hand) set iudges and arbiters, which may iudge al the people that is beyond the River, wth al that know the law of thy God, and teach ye them that know it not.

27 And whosoever will not doe the Law of thy God, and the kings law, let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

28 Blessed be the Lord God of our fathers, which so hath put in the kings heart, to beautifie the house of the Lord that is in Ierusalem.

29 And hath inclined mercy toward me, before the king and his counsellors, and before all the kings mightie Princes: and I was comforted by the hand of the Lord my God which was vpon me, and I gathered the chiefe of Israel to goe vp with me.

CHAP. VIII.

1 The number of them that returned to Jerusalem with Ezra. 21 Hee consecrateth them to fast. 24 Hee admonisheth the Priests of their duties. 28 What they did when they came to Jerusalem.

These are now the chiefe fathers of them, and the genealogie of them that came vp with me from Babel, in the reign of king Artahshasthe.

2 Of the sonnes of Phinehas, Gershom: of the sonnes of Ithamar, Daniel: of the sonnes of Dauid, Hattush:

3 Of the sonnes of Shechaniah, of the sons of Pharoah, Zechariah, and with him the count of the males, an hundred and fiftie.

4 Of the sonnes of Pahath Moab, Eliohenai, the sonne of Zerachiah, & with him two hundred males.

5 Of the sonnes of Shechaniah, the sonne of Jahaziel, and with him three hundred males.

6 And of the sonnes of Adin, Ebed the sonne of Jonathan, and with him fiftie males.

7 And of the sonnes of Elam, Ieshiah the sonne of Athaliah, and with him fuentie males.

8 And of the sonnes of Shephathiah, Zebadiah the sonne of Michael, and with him fourefcore males.

1 Which, was the true Ephraim, and they were beyond it in respect of Babylon. 18. 19. m. Reade 1. King. 7. 6. and 2. Chron. 3. 10.

2 This declarth that the fane of Gods indignation cast him to visit this liberality, and not the law that he bare to Gods glory, or attention to his people.

3 He gaue Ezra full authority to reforme all things according to the word of God, and to punish them that refused, and would not obey.

4 Thus Ezra gaue God thanks for that he gaue him so good successe in his affaires by reason of the king.

1. 2. 3. 4. 5. 6. 7. 8. 9.

Reade Chap. 7. 2.

Or, captain of

9 Of the sonnes of Ioab, Obadiah the sonne of Ichiel, and with him two hundred and eighteene males.

10 And of the sonnes of Shelomith the sonne of Iosiphiah, and with him an hundred and threescore males.

11 And of the sonnes of Bebai, Zechariah the sonne of Bebai, and with him eight and twentie males.

12 And of the sonnes of Azgad, Iohanan the sonne of Hakkatan, and with him an hundred & ten males.

b That came to go with Ezra

13 And of the sonnes of Adonikam, that were the last, whose names are these: Iiphelet, Ichiel, and Shemaiah, and with them threescore males.

c To that place of Ephraim, where Ahava the river cometh into it: Iobab 1, Iudith 9, 41.

14 And of the sonnes of Bigvai, Vchai, and Zabbud, and with them seuentie males.

15 And I gathered them to the river that goeth toward Ahava, and there abode we three daies: then I viewed the people, and the Priests, and found there none of the sonnes of Levi.

16 Therefore sent I to Eliezer, to Ariel, to Shemeiah, and to Elnathan, and to Tarib, and to Elnathan, and to Nathan, and to Zechariah, and to Meshullam the chiefe, and to Isaiarib, and to Elnathan, men of vnderstanding,

d He was the chiefe that taught them the Law of God unto the Levites. 1 Ekr. put words in their mouth.

17 And I gaue them commandement, to Iddo the chiefe that taught them the Law of God unto the Levites, and to his brethren the Nehinims at the place of Casiphia, that they should cause the ministers of the house of our God to come vnto vs.

18 So by the good hand of our God, which was vpon vs, they brought vs a man of vnderstanding of the sonnes of Mahali the sonne of Levi the sonne of Israel, & Sherebiah with his sons and his brethren, *even* eighteene.

19 Also Hashabiah, and with him Ieshaiah of the sonnes of Merari, with his brethren, and their sonnes twentie.

e Read Chap. 3. 43.

20 And of the *Nethinims, whom Dauid had let, and the Princes for the seruice of the Levites, two hundred & twentie of the Nethinims, which all were named by name.

21 And there at the river, by Ahava, I proclaimed a fast, that we might humble our selues before our God, & seeke of him a right way for vs, and for our children, and for all our substance.

22 For I was ashamed to require of the king an armie and horsemen, to helpe vs against the enemy in the way, because wee had spoken to the king, saying, The hand of our God is vpon all them that seeke him in goodnesse, but his power and his wrath is against all them that forsake him.

23 So wee fasted, and besought our God for this: and he was intreated of vs.

24 Then I separated twelue of the chiefe of the Priests, Sherebiah, and Hashabiah, and ten of their brethren with them.

25 And weighed them the siluer and the gold, and the vessels, *even* the offering of the house of our God, which the king and his counsellors, and his Princes, and all Israel that were present had offered.

h Read 1 King. 7. 14.

26 And I weighed vnto their hand six hundred and fiftie talents of siluer, and in siluer vessel, an hundred talents, *and* in golde, an hundred talents.

i Read Chap. 2. 69.

27 And twentie basons of gold, of a thousand i drammes, and two vessels of shining brasse very

good, and precious as golde.

28 ¶ And I said vnto them, Yee are consecrate vnto the Lord, and the vessels are consecrate, and the gold and the siluer are freely offered vnto the Lord God of your fathers.

29 Watch yee, and keepe them vntill ye weigh them before the chiefe Priests and the Levites, and the chiefe fathers of Israel in Ierusalem in the chambers of the house of the Lord.

30 So the Priests and the Levites received the weight of the siluer, and of the golde, and of the vessels to bring them to Ierusalem, vnto the house of our God.

31 ¶ Then we departed from the river of Ahava on the twelfth day of the first month, to go vnto Ierusalem, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemy, and of such as laid wait by the way.

32 And we came to Ierusalem, and abode there three daies.

33 And on the fourth day was the siluer weighed, and the golde, and the vessel, in the house of our God, by the hand of Meremoth the sonne of Uriah the Priest, and with him was Eleazar the sonne of Phinehas, and with them was Iozabab the sonne of Ieshua, and Noadiah the sonne of Binnui the Levites,

34 By number and by weight of euery one, and all the weight was written at the same time.

35 Also the children of the captiuitie, which were come out of captiuitie, offered burnt offerings vnto the God of Israel, twelue bullockes for all Israel, ninee and sixe rammes, seuentie and seuen lambs, and twelue hee goates for sinne: all was a burnt offering of the Lord.

36 And they deliuered the kings commission vnto the kings officers, and to the captaines beyond the river: and they promoted the people, and the house of God.

CHAP. IX.

1 Ezra complaineth on the people that had turned themselves from God, and married with the Gentiles. 5 He prayeth vnto God.

VHen * as these things were done, the rulers came to mee, saying, The people of Israel, and the Priests, and the Levites are not separated from the people of the lands (as touching their abominations) to wit, of the Canaanites, the Hittites, the Perizzites, the Iebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they haue taken their daughters to themselves, and to their sonnes, and they haue mixed the holy seed with the people of the lands, and the hand of the Princes & rulers hath bene chiefe in this trespass.

3 But when I heard this saying, I rent my clothes and my garment, and pluckt off the haire of mine head, and of my beard, and fate down astonished.

4 And there assembled vnto me all that feared the words of the God of Israel, because of the transgression of them of the captiuitie. And I fate downe astonished vntill the * evening sacrifice.

5 And at the evening sacrifice I rose vp from mine beainnesse, and when I had rent my clothes and my garment, I fell vpon my knees, and spread out mine hands vnto the Lord my God,

6 And said, O my God, I am confounded and ashamed, to lift vp mine eyes vnto thee my God:

for our iniquities are increased ouer ^d our head, and our trespasse is growen vp vnto the heauen.

7 From the dayes of our fathers haue we bene in a great trespasse vnto this day, and for our iniquities haue we, our kings, and our Priests bene deliuered into the hand of the kings of the lands, vnto the sword, into captiuitie, into a spoyle, and into confusion of face, as *appeareth* this day.

8 And now for a little space grace hath bene shewed from the Lord our God, in causing a remnant to escape, and in giuing vs a ^f naile in his holy place, that our God may light our eyes, and giue vs a little reuiuing in our seruitude.

9 For *though* we were bondmen, yet our God hath not forsaken vs in our bondage, but hath inclined mercy vnto vs in the fight of the Kings of Persia, to giue vs life, and to erect the house of our God, & to redresse the desolate places thereof, and to giue vs a wall in Iudah and in Ierusalem.

10 And now, our God, what shal we say, after this? for we haue forsaken thy commandements,

11 Which thou hast commanded by thy seruants the Prophets, saying, * The land whereunto ye go to possesse it, is a vncleane land, because of the filthinesse of the people of the lands, which by their abominations, and by their vncleannesse haue filled it from corner to corner.

12 Now therefore shal ye not giue your daughters vnto their sonnes, neither shall ye take their daughters vnto your sons, nor seeke their peace nor wealth for euer, that yee may be strong and eate the goodnesse of the land, and leaue it for an inheritance to your sonnes for euer.

13 And after all that is come vpon vs for our euill deedes, and for our great trespasses, (seeing that thou our God hast stayed vs *from being* beneath ⁸ for our iniquities, and hast giuen vs such deliuerance)

14 Should we returne to breake thy commandements, and ioyne in affinitie with the people of such abominations? wouldest not thou be angry toward vs till thou haddest consumed vs, so that *there should be* no remnant nor any escaping?

15 O Lord God of Israel, thou art iust, for we haue bin ⁸ refused to escape, as *appeareth* this day: behold, we are before thee in our trespasse: therefore we cannot stand before thee because of it.

CHAP. X.

The people repen: and thus praye for their sinnes.
W^hiles * Ezra prayed thus, and * confessed himselfe weeping, and falling downe before the house of God, there assembled vnto him of Israel a very great Congregation of men and women and children: for the people wept with a great lamentation.

1 Then Shechaniah the sonne of Iehiel one of the sonnes of Elam answered, and said to Ezra, We haue trespassed against our God, and haue taken strange wiues of the people of the lande, yet now there is ⁸ hope in Israel concerning this.

2 Now therefore let vs make a covenant with our God, to put away ⁸ all the wiues (and such as are borne of them) according to the counsell of the Lord, and of those that feare the commandements of our God, and let it be done according to the Law.

3 Arise: for the matter ⁸ belongeth vnto thee: wee also will bee with thee: bee of comfort and doe it.

4 Then arose Ezra, and caused the chiefe Priests, the Leuites, and all Israel, to sweare that

they would doe according to this word. So they sware.

6 * And Ezra rose vp from before the house of God, and went into the chamber of Iohanan the sonne of Eliashib: he went euen thither, *but* he did eat neither bread, nor drunke water: for he mourned, because of the transgression of them of the captiuitie.

7 And they caused a proclamation to goe throughout Iudah and Ierusalem, vnto ⁸ all them of the captiuitie, that they should assemble themselves vnto Ierusalem.

8 And whosoever would not come within three dayes according to the counsell of the Princes and Elders, all his substance should be forfeit, and he should be separate from the Congregation of them of the captiuitie.

9 ¶ Then all the men of Iudah and Benjamin assembled themselves vnto Ierusalem within three dayes, which was the twentieth day of the ninth moneth, and all the people fate in the streete of the house of God, trembling for this matter, and for the raine.

10 And Ezra the Priest stood vp, and said vnto them, Ye haue transgressed, & haue taken strange wiues, to ⁸ increase the trespasse of Israel.

11 Now therefore ⁸ giue praise vnto the Lord God of your fathers, and do his will, and separate your selues from the people of the land, and from the strange wiues.

12 And all the Congregation answered, and sayd with a loud voice, So will we doe according to thy wordes vnto vs.

13 But the people are many, and it is a raynie weather, and we are not able to stand without, neither ⁸ at the worke of one day or two: for we are many that haue offended in this thing.

14 Let our rulers stand therefore: before all the Congregation, and let all them which haue taken strange wiues in our cities, come at the time appointed, and with them the Elders of eury city and the iudges thereof, till the fierce wrath of our God for this matter turne away from vs.

15 Then were appointed Iowathan the sonne of Asah-el, and Iahaziah the sonne of Tikuah ouer this matter, and Meshallam and Shabbethai the Leuites helped them.

16 And they of the captiuitie did so, and ⁸ departed, *even* Ezra the Priest, and the men that were chiefe fathers to the family of their fathers by name, and fate downe in the first day of the tenth moneth to examine the matter.

17 And vntill the first day of the first moneth they were finishing the businesse with all the men that had taken strange wiues.

18 And of the sonnes of the Priests there were men found, that had taken strange wiues, *of* the sonnes of Ieshua, the sonne of Iozadak, & of his brethren, Maaseiah, Adiezzer, and Iarib, and Gedaliah.

19 And they gaue their hands that they would put away their wiues, & they that had trespassed, gaue a ramme for their trespasse.

20 And of the sonnes of Immer, Honani, and Zebadiah.

21 And of the sonnes of Harim, Maaseiah, and Elijah, and Shemaiah, and Iehiel, and Vzziah.

22 And of the sonnes of Pasfur, Elioenai, Maaseiah, Ishmael, Nethanel, Iozabad, and Elafah.

23 And of the Leuites, Iozabad and Shimei, and

* 1. Esd. 9. 2

† Ezra, sonnes of the captiuitie.

‡ Or, condemned

e Which continued part of November & part of December
f For the season was giuen to raine and the weather was more sharpe and colde and affe their confidence touched them
g Ye haue laide one sinne vpon another.
h Read Iosh. 7. 19.

i Let them be appointed to examine this matter.

k They went to the chiefe cities to sit on this matter which was three moneths in finishing.

l As taken that they would keepe promise & doe it.

and Kelaiah, (which is Kelitah) Pethahiah, Judah and Eliezer.

24 And of the fingers, Eliafhib. And of the porters, Shallum, and Telem, and Uri.

in Meaning of the common people: for before he spake of the Priests and Levites.

25 And of Israel: of the sonnes of Parosh, Rarniah, and Iefiah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sonnes of Elam, Mattaiah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sonnes of Zattu, Elioenai, Eliafhib, Mattaiah, and Jeremoth, and Zabab, and Aziza.

28 And of the sonnes of Bebai, Iehohanan, Hananiah, Zabbai, Athlai.

Ver the captain of Munk.

29 And of the sonnes of Bani, Meshullam, Malluch, & Adaiah, Iafhub, and Sheal, Ieramothe.

30 And of the sonnes of Pahath Moab, Adna, and Chelai, Benaiah, Mafefiah, Mattaniah, Bezaleel, and Binnui, and Manafeh.

31 And of the sonnes of Harim, Eliezer, Ithiah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, Shamariah.

33 Of the sonnes of Hafsum, Mattenai, Mattathah, Zabab, Eliphelet, Ieremai, Manafel, Shirsei.

34 Of the sonnes of Bani, Maadai, Amram, and Vel.

35 Banaiah, Bediah, Chelluh,

36 Vaniah, Meremoth, Eliafhib,

37 Matraniah, Mattenai, and Iafan,

38 And Banni, and Benui, Shemei,

39 And Shetemiah, and Nathan, and Adaiah,

40 Machnadebai, Shafhai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Iofeph.

43 Of the sonnes of Nebo, Jeiel, Mattithiah,

Zabab, Zebina, Iadai, and Ioel, Benaiah.

44 All these had taken strange wives: and among them were women that had children.

NEHEMIAH.

THE ARGUMENT.

God doeth in all ages and at all times set up worthe persons for the commoditie and profite of his Church, as now within the compass of fewe hundred yeres he raised up diuers excellent men for the preservation of his people, after their returne from Babylon, as Zerubbabel, Ezra, and Nehemiah. Whereof the first was their captiue to bring them home, and prouided that the Temple was builded: the second reformed their manners and planted religion: and the third builded up the wailes, deliuered the people from oppression, and prouided that the Law of God was put in execution among them. Hee was a godly man, and in great authoritie with the king, so that the king fauoured him greatly, and gaue him most ample letters for the accomplishment of all things which he could desire. This booke is also called of the Latines the second of Ezra, because he was the writer thereof.

CHAP. I.

4 Nehemiah bewaileth the calamitie of Ierusalem. 5 He comforteth the fauer of the people, and prayeth God for them.

a Which concerneth part of November & part of December, & was their ninth month. b As few as I was.

THe wordes of Nehemiah the son of Hachaliah In the mouth of Chisleu, in the twentieth yeere, as I was in the palace of Shuthan,

2 Came Hanani, one of my brethren, he and the men of Iudah, and I asked them concerning the Iewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.

c Meaning in Iudea.

3 And they said vnto mee, The residue that are left of the captiuitie there in the prouince, are in great affliction and in reproch, and the wall of Ierusalem is broken downe, and the gates thereof are burnt with fire.

d Dew. 3. 4.

4 And when I heard these wordes, I faste down and wept, and mourned certaine dayes, & I fasted and prayed before the God of heauen,

5 And said, O Lord God of heauen, the great & terrible God, that keepeth covenent and mercie for them that loue him, and obserue his commandements,

6 I pray thee let thine eares bee attente, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee daily, day and night for the children of Israel thy seruants, and confesse the finnes of the childre of Israel, which we haue sinned against thee, both I and my fathers house haue sinned:

e I.e. corrupted.

7 Wee haue grievously sinned against thee, and haue not kept the commandements, nor the statutes, nor the iudgements, which thou commandedst thy seruant Moses.

8 I beseech thee, remember the wordes that thou commandedst thy seruant Moses, saying, Yee

will transgresse, and * I will scatter you abroad among the people.

** Dew. 28. 25.*

9 But if yee returne vnto me, & keepe my commandements, and doe them, * though your scattering were to the yermost part of the heauen, yet will I gather you from thence, and will bring you vnto the place that I haue chosen to place my Name there.

** Dew. 3. 4.*

10 Now these are thy seruants and thy people whom thou hast redeemed by thy great power, and by thy mightie hand.

11 O Lord, I beseech thee, let thine eare now hearken to the prayer of thy seruant, and to the prayer of thy seruants, who desire to feare thy Name, and I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of this man: for I was the kings butler.

d That is, who disp. that.

e To whispering Artahabath.

CHAP. II.

1 After Nehemiah had obserued letters of Artaxerxes, 21 he came to Ierusalem, 17 and builded the wailes.

NOWE in the moneth Nisan in the twentieth yeere of king Artahabath, the wine flood before him, and I tooke vp the wine, and gaue it vnto the king. Nowe I was not before that time in his presence.

2 And the king saide vnto me, Why is thy countenance sad, seeing thou art not sicke? this is nothing, but sorow of heart. Then was I sore afraid.

3 And I said to the King, God saue the King for euer: why should not my countenance be sad, when the citie and house of the sepulchres of my fathers lieth waste, and the gates thereof are deuoured with fire?

4 And the King said vnto me, For what thing doest thou require? Then I prayed to the God of heauen,

a Which word is Hebrew for I was not before that time.

b Which word is Hebrew for I was not before that time.

c Which word is Hebrew for I was not before that time.

d Which word is Hebrew for I was not before that time.

e Which word is Hebrew for I was not before that time.

f Which word is Hebrew for I was not before that time.

And said vnto the king, If it please the king, and if thy seruant haue found fauour in thy sight, I desire that thou wouldest send me to Iudah vnto the cite of the sepulchres of my fathers, that I may build it.

6 And the King said vnto mee, (the Quesne also sitting by) How long shall thy journey bee? and when wilt thou come againe? So I pleased the King, and he sent me, and I set him a time.

7 After, I said vnto the king, If it please the king, let them giue me letters to the captaines beyond the Riuier, that they may conuey me ouer, till I come into Iudah.

8 And letters vnto Asaph the keeper of the kings || parkes, that hee may giue mee timber to build the gates of the palace (which appertained to the house) and for the wall of the cite, and for the house that I shall enter into. And the king gaue mee according to the good hand of my God vpon me.

9 Then came I to the captaines beyond the Riuier, and gaue them the kings letters. And the king had sent captaines of the armie and horsemen with me.

10 But Sanballat the Horonite, and Tobiah a seruant an Ammonite heard it, and it grieved them fore, that there was come a man which sought the wealth of the children of Israel.

11 So I came to Ierusalem, and was there three dayes.

12 And I rose in the night, I, and a few men with mee: for I told no man, what God had put in mine heart to doe at Ierusalem, and there was not a beast with mee, save the beast whereon I rode.

13 And I went out by night by the gate of the valley, and came before the dragon well, and to the dungport, and viewed the wall of Ierusalem, how they were broken downe, and the ports thereof deuoured with the fire.

14 Then I went fourth vnto the gate of the fountain, and to the kings fishpoole, and there was no roume for the beast that was vnder me to passe.

15 Then went I vp in night by the brooke, and viewed the wall, and turned backe, and coming back, I entered by the gate of the valley, and returned.

16 And the rulers knewe not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I said vnto them, Ye see the miserie that wee are in, how Ierusalem lieth waste, and the gates thereof are burnt with fire: come, let vs build the wall of Ierusalem, that wee bee no more a reproch.

18 Then I told them of the hand of my God, (which was good ouer me) and also of the kings words that he had spoken vnto mee. And they said, Let vs rise, and build. So they strengthened their hand to good.

19 But when Sanballat the Horonite, and Tobiah the seruant an Ammonite, and Geshem the Arabian heard it, they mocked vs, and despised vs. and said, What a thing is this that ye doe? Will ye rebell against the king?

20 Then answered I them, and said to them, The God of heauen, he wil prosper vs, and we his

seruants will rise vp and build: but as for you, ye haue no portion, nor right, nor memoriall in Ierusalem.

God (to whom hee hath appointed this cite onely) will prosper vs, and we his seruants will rise vp and build.

CHAP. III.

The number of them that builded the wall.

Then arose Eliahib the hie Priest with his brethren the Priests, and they build the shepegate: they repaired it, & set vp the doores thereof: euen vnto the tower of Meah repaired they it, and vnto the tower of Hananeel.

2 And next vnto him builded the men of Iericho, and beside him Zaccur the sonne of Imri.

3 But the filtho did the sonnes of Senaah build, which also layd the beames thereof, and set on the doores thereof, the locks thereof, and the bars thereof.

4 And next vnto them fortified Merimoth, the sonne of Vrijah, the sonne of Hakkoz: and next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Meshezabel: and next vnto them fortified Zadok, the sonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them put not their neckes to the worke of their lords.

6 And the gate of the old fishpoole fortified Iehoiada the sonne of Paseah, and Meshullam the sonne of Besodaiah: they layd the beames thereof, and set on the doores thereof, and the locks thereof, and the barres thereof.

7 Next vnto them also fortified Melatiah the Gibeonite, and Iadon the Meronothite, men of Gibeon, and of Misaph, vnto the throne of the Duke, which was beyond the Riuier.

8 Next vnto him fortified Vzziel the sonne of Harhohiah || of the goldsmiths: next vnto him also fortified Hananiah the sonne || of Harakkahim, and they repaired Ierusalem vnto the broad wall.

9 Also next vnto them fortified Rephaiah, the sonne of Hur, the ruler of the halfe part of Ierusalem.

10 And next vnto him fortified Iedaiah the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Hatuth, the sonne of Hasabniah.

11 Malchijah the sonne of Harim, and Hasbub the sonne of Pahath Moab fortified the second || portion, and the tower of the fornaces.

12 Next vnto him also fortified Shallum the sonne of Halloeth, the ruler of the halfe part of Ierusalem, he and his daughters.

13 The valley gate fortified Hanan, and the inhabitants of Zenuah: they built it, and set on the doores thereof, the locks thereof, and the barres thereof, euen a thousand cubits on the wall vnto the dung port.

14 But the dung port fortified Malchiah the sonne of Rechab, the ruler of the fourth part of Beth-haccareem: hee built it, and set on the doores thereof, the locks thereof, and the barres thereof.

15 But the gate of the fountain fortified Shallum the sonne of Col hozeh, the ruler of the fourth part of Mizpah: hee builded it, and covered it, and set on the doores thereof, the locks thereof, and the barres thereof, and the wall

Neither are ye of the number of the children of any o. your prede.

is Eber, they testified that they finished it, and it dedicated to the Lord by prayer, desiring him to maintain it.

The rich and mighty would not obey them: which were appointed officers in the worke, neither would they helpe them.

the Duke was wont to sit in iudgement, who gouerned the countrey in their absence.

Or perhaps.

Orsion.

vnto the fiftipoole of ¶ Shelah by the kings garden, and vnto the steps that goe downe from the cite of Dauid.

16 After him fortified Nehemiah the sonne of Azbuk, the ruler of the halfe part of Beth-zur vntill the other side ouer against the sepulchres of Dauid, and to the fiftipoole that was repaired, and vnto the house of the mightie.

17 After him fortified the Leuites, Rehun the sonne of Bani, and next vnto him fortified Habbabiah the ruler of the halfe part of Keilah in his quarter.

18 After him fortified their brethren: Banai, the sonne of Henadad the ruler of the halfe part of Keilah:

19 And next vnto him fortified Ezer, the son of Iehua the ruler of Mizpah, the other portion ouer against the going vp to the 4 corner of the armour.

20 After him was earnest Baruch the sonne of Zaccchai, and fortified another portion from the corner vnto the doore of the house of Eliashib the high Priest.

21 After him fortified Merimoth the sonne of Vrijah, the sonne of Hakkoz, another portion from the doore of the house of Eliashib, euen as long as the house of Eliashib extended.

22 After him also fortified the Priests, the men of e the plaine.

23 After them fortified Benjamin, and Habbabou ouer against their house: after him fortified Azariah, the sonne of Maasiah, the sonne of Anania, by his house.

24 After him fortified Binnui, the sonne of Henadad another portion, from the house of Azariah vnto the turning and vnto the corner.

25 Palai, the sonne of Vzai, from ouer against the corner, and the high tower, that lieth out from the Kings house, which is beside the court of the prison. After him Pedaiab the sonne of Parof.

26 And the Nehimites they dwelt in the fortresse vnto the place ouer against the water-gate Eastward, and to the tower that lieth out.

27 After him fortified the Tekoites another portion ouer against the great tower that lieth out, euen vnto the wall of the fortresse.

28 From aboute the horse-gate fourth fortified the Priests, eury one ouer against his house.

29 After them fortified Zadok the sonne of Immer ouer against his house: and after him fortified Sheamaiah the sonne of Shechaniah the keeper of the Eastgate.

30 After him fortified Hananiah the sonne of Shelemiah, and Hanan, the sonne of Zalaph, the 6 fixt, another portion: after him fortified Meshullam, the sonne of Berechiah, ouer against his chamber.

31 After him fortified Malchiah the goldsmiths sonne, vntill the house of the Nehimites, and of the Merchants ouer against the gate ^b Miphkad, and to the chamber in the corner.

32 And betweene the chamber of the corner vnto the sheepe-gate fortified the goldsmiths and the merchants.

C H A P. IIII.

7 The building of Ierusalem is hindered, 15 But God breakeb their enterprise. 17 The Jews build with one end, and holde their weapons in the other.

¶ Vnto when Sanballat heard that wee builded the wall, then was he wroth and fore grieved,

and mocked the Iewes,

2 And sayd before his a brethren and the armie of Samaria, thus hee sayd, What doe these weake Iewes? will they fortifie themselves? will they sacrifice? will they finish it in a day? will they make the stones whole againe out of the heapes of dust, seeing they are burnt?

3 And Tobiah the Ammonite was beside him, and said, Although they build, yet if a foxe goe vp, he shall euen breake downe their stonie wall.

4 Heare, O our God (for wee are despised) and turne their shame vpon their owne head, and giue them vnto a pray in the land of their captiuitie,

5 And couer not their iniquitie, neither let their sinne bee put out in thy preface: for they haue prouoked vs before the builders.

6 So we build the wall, and all the wall was ioyned vnto the halfe thereof, and the heart of the people was to worke.

7 ¶ But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashtodim heard that the walles of Ierusalem were repaired, (for the breaches began to be stopped) then they were very wroth,

8 And conspired all together to come and to fight against Ierusalem, and to t hinder them.

9 Then we prayed vnto our God, and set watchmen by them, day and night, because of them.

10 And Iudah said, The strength of the beaers is weakened, and there is much earth, so that we are not able to build the wall.

11 Also our aduersaries had said, They shal not know, neither see, till we come into the mids of them, and slay them, and cause the work to cease.

12 But when the Iewes (which dwelt beside them) came, they told vs f ten times, ¶ From all places, whence yee shall returne, they wil be vpon vs.

13 Therefore I Lin the lower places behinde the wall vpon the tops of the stones, and placed the people by their families, with their swordes, their speares, and their bowes.

14 Then I beheld, and rose vp, and said vnto the princes, and to the rulers, and to the rest of the people, Be not afraid of them: remember the great Lord, and fearefull, and fight for your brethren, your sonnes, and your daughters, your wiues, and your houses.

15 And when our enemies heard that it was knowne vnto vs, then God brought their counsell to nought, and we turned all againe to the wall, eury one vnto his worke.

16 And from that day halfe of the yong men did the labour, and the other halfe part of them held the speares, and shields, and bowes, and habergeions: and the rulers stood behinde all the house of Iudah.

17 They that builded on the wall, and they that bare burdens, and they that laded, did the worke with one hand, and with the other held the sword.

18 For eury one of the builders had his sword girded on his loynes, and so builded: and he that blew the trumpet, was beside me.

19 Then said I vnto the Princes, and to the rulers, and to the rest of the people, The worke is great and large, and wee are separated vpon the wall, one farre from another.

d Where the weapons and armour of the city lay.

e Which dwelt in the plaine country by Iordan, and Iericho.

f Trade Bars, Chap. 14.

g Meaning the fort of his sonnes.

h Which was the place of indignation, or execution.

the which

20 In what place *therefore* ye heard the found of the trumpet, & resort yee thither vnto vs: our God shall fight for vs.

21 So we laboured in the worke, and halfe of them held the speeres, from the appearing of the morning, till the starres came forth.

22 And at the same time sayd I vnto the people, Let every one with his seruant lodge within Ierusalem, that they may be a watch for vs in the night, and labour in the day.

23 So neither I, nor my brethren, nor my seruants, nor the men of the ward (which followed me) none of vs did put off our clothes, *saue* every one put them off for walthing.

CHAP. V.

The people are oppressed and in necessity. 6 Nehemiah reuoluntarily. 14 He took out the portion of others that had ruled before, lest he should grieve the people.

NOWE there was a great cry of the people and of their wiues ^a against their brethren the Iewes.

1 For there were that said, We, our sonnes and our daughters are many, therefore wee take vp b corne, that we may eate and liue.

2 And there were that said, We must gage our lands, and our vineyards, and our houses, and take vp corne for the famine.

3 There were also that sayd, We haue borrowed money for the kings c tribute vpon our landes and our vineyards.

4 And nowe our flesh is as d the flesh of our brethren, and our sonnes as their sonnes: and loe, we bring into subiection our sonnes and our daughters, as seruants, and there be of our daughters now in subiection, and there is no power e in our hands: for other men haue our lands and our vineyards.

5 Then was I very angry when I heard their cry and these words.

6 And I thought in my minde, and I rebuked the princes, and the rulers, & said vnto them, You say f burthens euery one vpon his brethren: and yet a great g assembly against them.

7 And I sayd vnto them, Wee (according to our abilitie) haue redeemed our brethren the Iewes, which were sold vnto the heathen: and will you sell your brethren againe, or shall they bee h sold vnto vs? Then held they their peace, and could not answer.

8 I sayd also, That which ye do, is not good. Ought yee not to walke in the feare of our God, for the i reproch of the heathen our enemies?

9 For euery I, my brethren, and my seruants do lend them money and corne: I pray you, let vs leaue off this i burden.

10 Restore, I pray you, vnto them this day their lands, their vineyards, their oliues, and their houses, and *remit* the hundredth part of the filuer and of the corne, of the wine, and of the oile: that ye exact of them.

11 Then said they, We will restore it, and will not require it of them: we will doe as thou hast sayd. Then I called the Priests, and caused them to sweare, that they should doe according to this promise.

12 So I shooke my lappe, and sayd, So let God shake out euery man that will not performe this promise, from his house, and from his labour: euen till let him bee shaken out and emptied. And all the Congregation said, Amen, & praised the Lord: and the people did according to this promise.

14 And from the time that *the King* gaue me charge to be gouernour in the land of Iudah, from the twentieth yeere, euen vnto the two and thirtieth yeere of King Artahabates, *that is*, twelve yere, I, & my brethren haue not eaten the m bread of the gouernour.

15 For the former gouernours that were before mee, had bene chargeable vnto the people, and had taken of them bread and wine, besides fortie shekels of filuer yea, and their seruants bare rule ouer the people: but so did not I, because of the feare of God.

16 But rather I fortified a *portion* in the work of this wal, and we bought no land, and al my seruants came thither together vnto the worke.

17 Moreover there were at my Table an hundred and fiftie of the Iewes, and rulers, which came vnto vs from among the heathen that are about vs.

18 And there was prepared daily an ox, and sixe chofen sheepe, and birds were prepared for mee, and i within ten daies wine for all k in abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grievous vnto this people.

19 Remember me, O my God, in goodnesse, according to all that I haue done for this people.

CHAP. VI.

8 Nehemiah as sweeteth with great wisdom and is zeale to his aduersarie. 12 He is not discouraged by the false Prophets.

AND when Sanballat, and Tobiah, & Geshem the Arabian, & the rest of our enemies heard that I had built the wall, and that there were no more breaches therein (though at that time I had not set vp the doores vpon the gates)

1 Then sent Sanballat and Geshem vnto mee, saying, Come thou that we may meet together in the villages in the plaine of Ono: & they thought to doe me euill.

2 Therefore I sent messengers vnto them, saying, I haue a great worke to do, and I cannot come downe: b why should the worke cease, whiles I leaue it and come downe to you?

3 Yet they sent vnto mee foure times after this sort. And I answered them after the same manner.

4 Then sent Sanballat his seruant: after this sort vnto mee the fift time, with an open letter in his hand.

5 Wherein was written, It is reported among the heathen, and i Gashmu hath saide it, that thou & the Iewes thinke to rebell, for the which cause thou buildest the wal, and thou wilt bee their king according to these c words.

6 Thou hast also ordeined d the Prophets to preach of thee at Ierusalem, saying, There is a King in Iudah: and now according to these wordes it shall come to the kings eares: come nowe therefore, and let vs take counsell together.

7 Then I sent vnto him, saying, It is not done according to these wordes that thou saiest: for thou findest them of thine owne heart.

8 For all they afayed vs, saying, Their hands shall be weakened from the worke, and it shall not be done: nowe therefore f encourage thou me.

9 And I came to the house of Schemaiah the sonne of Delaiah the sonne of Mehetabeel, and hee was g shut vp, and he sayd, Let vs come together into the house of God in the middes of the Temple, and shut the doores of the Temple: for

10 Received not their portion and dewch which the gouernours that were before him receiued: wherefore hee desired to be rather sought the vral h of the people than his owne commiditie.

11 For, were in ten days. 12 Where as at other times they had by musicke, at this time they had modt liberally.

13 That is, that they were ioyed together, in Chap. 4. 6.

14 Minding, that if he should obey their request, the worke wh di God had appointed, should cease: showing hereby that we should not submit our iustice to the hands of the wicked. 15 Or, Geshem.

16 As the same goeth. 17 Thou hast bribed and set vp false prophets, to make by let a king, and to be desired the king of Persia of the fiction which you owe vnto him. 18 Ebr. strengthen: thou must haue a strong heart. 19 I will be with thee, as the iustest that he might pray vnto God with greater liberty and recuse some reception, which in him was but hypocrisie.

^f He doubted not but God was able to preserve him, and knew that if he had obeyed this counsel he should have discouraged all the people that God gave power to his tongue, for his prophecies though they seeme to have neuer so great probability.

^g Verie griefe caused him to pray againe such, which vnder the pretence of being the milles of God, were aduocates to his glory, and went about to overthrow his Church, declaring also hereby that where there is one true minister of God, the diuill hath a great force of hireing.

^h Which was the first word he had contained part of Ezechiel.

ⁱ After that I had sent Sanballat his answer.

^k Thus the Church of God hath ever more enemies with in it selfe, which are more dangerous then the outward and professed enemies.

for they will come to slay thee: yea, in the night will they come to kill thee.

¹¹ Then I sayd, I Should such a man as I, flee? Who is he, being as I am, that would go into the Temple to lye? I will not goe in.

¹² And loe, I perceived, that God had not sent him, but that hee pronounced this prophesie against me: for Tobiah and Sanballat had hired him.

¹³ Therefore was hee hyred, that I might bee afraide, and doe thus, and sinne, and that they might haue an euill report that they might reproch mee.

¹⁴ My God, remember thou Tobiah, and Sanballat according vnto these their works, & Noadiah the Prophetsse also, and the rest of the Prophets that would haue put me in feare.

¹⁵ ¶ Notwithstanding the wall was finished on the fise and twentieth day of Elul, in two and fifty dayes.

¹⁶ And when all our enemies heard thereof, ^{euery} all y^e heathen that were about vs, they were afraid, and their courage failed them: for they knew, that this worke was wrought by our God.

¹⁷ And in these dayes were there many of the princes of Iudah, whose letters went vnto Tobiah, and those of Tobiah came vnto them.

¹⁸ For there were many in Iudah, that were sworne vnto him: for hee was the sonne in law of Shecaniah, the sonne of Arah: and his sonne Iehonathan had the daughter of Meshullam, the sonne of Berechiah.

¹⁹ Yea, they spake in his praise before me, and tolde him my words, and Tobiah sent letters to put me in feare.

CHAP. VII.

¹ After the wall once builded, is the watch appointed. & They that returned from the captiuitie are numbered.

² Now * when the wall was builded, and I had set vp the doores, and the porters, and the singers and the Leuites were appointed,

³ Then I commanded my brother Hanani and Hananiah, the prince of the palace in Ierusalem (for he was doublelesse a faithfull man, and feared God aboue many)

⁴ And I sayde vnto them, Let not the gates of Ierusalem be opened, vntill the heate of the sunne: and while they stande by, let them shut the doores, and make them fast: and I appointed wardes of the inhabitants of Ierusalem, euery one in his ward, and euery one ouer against his house.

⁵ Now the citie was large and great, but the people were few therein, and the houses were not builded.

⁶ And my God put into mine heart, and I gathered the princes, and the rulers, and the people, to count their genealogies: and I founde a booke of the genealogie of them, which came vp at the first, and found written therein,

⁷ These are the * sonnes of the prouince that came vp from the captiuitie that was caried away (whom Nebuchad nezzar king of Babel had caried away) and they returned to Ierusalem and to Iudah, euery one vnto his citie.

⁸ They which came with Zerubbabel, Iesua Nehemiah, * Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Biguai, Nebum, Ba-

anah. This is the number of the men of the people of Israel.

⁹ The sonnes of Parosh, two thousand an hundred fienty and two.

¹⁰ The sonnes of Shephatiah, three hundred fienty and two.

¹¹ The sonnes of Arah, fixe hundred fiftie and two.

¹² The sonnes of Pahath Moab of the sonnes of Iehua, & Ioab, two thousand, eight hundred and eightene.

¹³ The sonnes of Elam, a thousand two hundred fiftie and foure.

¹⁴ The sons of Zattu, eight hundred and fise and forty.

¹⁵ The sonnes of Zacchai, seven hundred and threecore.

¹⁶ The sonnes of Benui, fixe hundred and eight and forty.

¹⁷ The sonnes of Bebai, fixe hundred and eight and twenty.

¹⁸ The sonnes of Azgad, two thousand three hundred and two and twenty.

¹⁹ The sonnes of Adonikam, fixe hundred threecore and feuen.

²⁰ The sonnes of Biguai, two thousand threecore and feuen.

²¹ The sonnes of Adin, fixe hundred and fise and fifty.

²² The sonnes of Ater of Hizkiah, ninetie and eight.

²³ The sonnes of Hashum, three hundred and eight and twenty.

²⁴ The sonnes of Bezai, three hundred and foure and twenty.

²⁵ The sonnes of Hariph, an hundred and twelue.

²⁶ The sonnes of Gibeon, ninety and fise.

²⁷ The men of Beth-lehem and Netophah, an hundred fourescore and eight.

²⁸ The men of Anathoth, an hundred and eight and twenty.

²⁹ The men of Beth-azmaueh, two and forty.

³⁰ The men of Kirith-iearim, Chephirah, and Beeroth, seven hundred and three and forty.

³¹ The men of Ramah and Gaba, fixe hundred and one and twenty.

³² The men of Michmas, an hundred and two and twenty.

³³ The men of Beth-el and Ai, an hundred and three and twenty.

³⁴ The men of the other Nebo, two and fifty.

³⁵ The sonnes of the other Elam, a thousand two hundred and foure and fifty.

³⁶ The sonnes of Harim, three hundred and twenty.

³⁷ The sonnes of Iericho, three hundred and fise and forty.

³⁸ The sonnes of Lod-hadid and Ono, seven hundred and one and twenty.

³⁹ The sonnes of Senaah, three thousand nine hundred and thirty.

⁴⁰ The Priestes: the sonnes of Iedaiah of the house of Iehua, nine hundred fienty and three.

⁴¹ The sonnes of Immer, a thousand and two and fifty.

⁴² The sonnes of Pashur, a thousand two hundred and feuen and forty.

⁴³ The sonnes of Harim, a thousand and feuentene.

* Ezech. 49. 13.

^a To wit, they that are mentioned, vnto ^b the building of the house were put in.

* Ezra 2. 2.

^b That is, the inhabitants of Iudah.

^c Azariah in Ezra is called Seraiah, and Raamiah, Raabiah, chap. 2.

10. the sonnes of Moab.

^d That is, the inhabitants of Gibeon.

^e For there was no other Elam.

43 ¶ The Levites: the sonnes of Ieshua of Kadmiel, and of the sonnes of || Hodiuh, seuentie and foure.

44 ¶ The fingers: the children of Asaph, an hundredth and eight and fourtie.

45 The porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sons of Shobai, an hundredth and eight and thirty.

46 ¶ The f Nethinims: the sonnes of Ziha, the sonnes of Hasupha, the sonnes of Tabaoth,

47 The sonnes of Keros, the sonnes of Sia, the sonnes of Padon,

48 The sonnes of Lebana, the sonnes of Hagaba, the sonnes of Shalmai,

49 The sonnes of Hanan, the sonnes of Giddel, the sonnes of Garar,

50 The sonnes of Reniab, the sonnes of Rezin, the sonnes of Nekoda,

51 The sons of Gazzam, the sonnes of Vzza, the sonnes of Paseah,

52 The sonnes of Besai, the sonnes of Meunim, the sonnes of Nephthelim,

53 The sonnes of Bakbuk, the sonnes of Hakupha, the sonnes of Harhur,

54 The sonnes of Bazlith, the sonnes of Mehida, the sonnes of Harsha,

55 The sonnes of Barkos, the sonnes of Sisera, the sonnes of Tamah,

56 The sonnes of Nezhiah, the sonnes of Hatipha,

57 The sonnes of Salomons seruants, the sons of Sotai, the sonnes of Sophereth, the sonnes of Perida,

58 The sonnes of Iaalai, the sonnes of Darkon, the sonnes of Giddel,

59 The sonnes of Shephatiah, the sonnes of Hatil, the sonnes of Poghereth of Zebaim, the sonnes of Amon.

60 All the Nethinims, and the sonnes of Salomons seruants were three hundredth, ninetie and two.

61 ¶ And these came vp from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but they could not shew their fathers house, nor their seed, or if they were of Israel.

62 The sonnes of Delaiah: the sonnes of Tobiah, the sonnes of Nekoda, fixe hundredth and two and fourtie.

63 And of the Priestes: the sonnes of Hababiah, the sonnes of Hakkoz, the sonnes of Barzilai, the sonnes of Gileadite to wife, and was named after their name.

64 These sought their writing of the genealogies, but it was not found: therefore they were put from the Priesthood.

65 And the Tirthatha sayd vnto them, that they should not eate of the most holy, till there rose vp a Priest with * Vrim and Thummim.

66 All the Congregation together was two and fourtie thousand, three hundredth and threescore,

67 Besides their seruants & their maides, which were feuen thousand, three hundredth and seuen and thirtie: and they had two hundredth and fue and fourtie singing men and singing women.

68 Their horses were feuen hundredth and fixe and thirtie, and their mules two hundredth and fue and fourtie.

69 The camels foure hundredth and fue and

thirtie, and fixe thousand, seuen hundredth and twenty asses.

70 And certaine of the chiefe fathers gaue vnto the worke. The Tirthatha gaue to the treasure, a thousand b drammes of golde, fiftie basins, fue hundredth and thirty Priestes garments.

71 And some of the chiefe fathers gaue vnto the treasure of the worke, twentie thousande drams of golde, and two thousand and two hundredth || pieces of silver.

72 And the rest of the people gaue twentie thousand drams of gold, and two thousand pieces of silver, and threescore and seuen Priestes garments.

73 And the Priestes, and the Levites, and the porters and the fingers, and the rest of the people and the Nethinims, and all Israel dwelt in their cities: and when the seuenth month came, the children of Israel were in their cities.

C H A P. VIII.

1 Ezra gathered together the people, and readeth to them the Law.

12 They reioyce in Israel for the knowledge of the word of God.

13 They keep the fast day Tabernacles or booths.

And all the people assembled themselves together, in the streete that was before the watergate, & they spake vnto Ezra the scribe, that hee would bring the booke of the Law of Moses, which the Lord had commanded to Israel.

2 And Ezra the Priest brought the Law before the Congregation both of men and women, and of all that could heare and vnderstand it, in the first day of the seuenth month,

3 And he read therein in the streete that was before the watergate (from the morning vntill the midday) before men and women and them that vnderstood it, and the eares of all the people hearkened vnto the booke of the Law.

4 And Ezra the Scribe stood vpon a pulpit of wood which he had made for the preaching, and beside him stood Mattithiah, and Shema, and Ananiah, and Vriiah, and Hilkiiah, and Maaseiah on his right hand, and on his left hand Pedaiiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

5 And Ezra opened the booke before all the people: for hee was aboute all the people: and when he opened it, all the people stood vp.

6 And Ezra prayed the Lord the great God, and all the people answered, Amen, Amen, with lifting vp their hands: & they bowed themselves, and worshipped the Lord with their faces toward the ground.

7 Also Ieshua, and Bani, and Sherebiah, Iamin, Akkub, shabbethai, Hodiiah, Maaseiah, Kelita, Azariah, Iozabad, Hanan, Pelaiah, and the Levites caused the people to vnderstand the Law, and the people stood in their place.

8 And they read in the booke of the Law of God distinctly, and gaue the sence, & caused them to vnderstand the reading.

9 Then Nehemiah (which is Tirthatha) and Ezra the priest and scribe, and the Levites that instructed the people, sayd vnto all the people, This day is holy vnto the Lord your God: mourne not, neither weepe: for all the people wept, when they heard the words of the Law.

10 He said also vnto them, Go, and eate of the fat, and drinke the sweet, & send part vnto them, for whom none is prepared: for this day is holy vnto our Lord: be ye not sorry therefore: for the

b Reade Ezra 69.

For priuies,

i Which containeth part of Sep-tuaginta and part of Old test.

12 Ezr. as one man,

a Reade Ezra 7, 4.

b Which had age and discretion to vnderstand.

c This declared the great zeale, that the people had to heare the word of God.

d To the intent that his voyce might be the better heard.

e In euery thing: their offices against the Law. Therefore the Levites doe not re- prooue them for mourning, but assure them of Gods mercies so farre as they are repentant. f That is, remember the poore.

g Reioyce in the
Lord, and he will
giue you strength.

the joy of the Lord is your strength.

11 And the Leuites made silence throughout
all the people, saying, Holde your peace: for the
day is holy, be not sad therefore.

12 Then all the people went to eate and to
drinke, and to fend away part, and to make great
ioy, because they had vnderstood the words that
they had taught them.

13 And on the second day the chiefe fathers
of all the people, the Priests and the Leuites were
gathered vnto Ezra the Scribe, that he also might
instruēt them in the wordes of the Law.

14 And they found written in the Law, (that
the Lord had commaunded by Moses) that the
children of Israel should dwell in *boothes in
the feast of the seuenth moneth,

15 And that they should cause it to be declar-
ed and proclaimed in all their cities, and in Ieru-
salem, saying, Goe forth vnto the mount,
and bring oliue branches, and pine branches, and
branches of myrtus, and palme branches, and
branches of thicke trees, to make boothes, as it is
written.

16 So the people went forth and brought
them and made them boothes, euery one vpon the
roofof his house, and in their courts, and in the
courts of the house of God, and in the freete by
the watergate, and in the freete of the gate of E-
phraim.

17 And all the Congregation of them that
were come againe out of the captiuitie made
boothes, and late vnder the boothes: for since the
time of Ieshua the sonne of Nun vnto this day,
had not the children of Israel done so, and there
was very great ioy.

18 And hee read in the booke of the Law of
God euery day, from the first day vnto the last
day. And they kept the feast seuen dayes, and on
the eighth day a solemne assembly, according vnto
the maner.

CHAP. IX.

1 The people repents, and forsake their strange wines. 5 The Le-
uites exhort them to praise God. 6 Declaring his wonders,
10 And their ingratitude. 30 And Gods great mercies to-
ward them.

IN the foure and twentieth day of this mo-
neth the children of Israel were assembled with
*fasting, and with sackcloth, and earth vpon
them.

2 (And they that were of the seede of Israel
were separated from all the strangers) and they
stood and confessed their sinnes and the iniqui-
ties of their fathers.

3 And they stood vp in their place and read
in the booke of the Law of the Lord their God
four times on the day, and they b confessed and
worshipped the Lord their God four times.

4 Then stonde vp on the staires of the Le-
uites, Ieshua, and Bani, Kadmiel, Shebaniah, Bun-
ni, Sherebiah, Bani, and Chenani, and cryed with
a loud voyce vnto the Lord their God.

5 And the Leuites sayd, euen Ieshua and Kad-
miel, Bani, Hafabiah, Sherebiah, Hodijah, Sheba-
niah, and Pethahiah, Stand vp and praye the
Lord your God for euer, and euer, and let them
praye thy glorious Name, O God, which excel-
lēt above all thanksgiving and praye.

6 Thou art Lord alone: thou hast made hea-
uen, and the heauen of all heauens, with all their
hoste, the earth, & all things that are therein, the
seas, and all that are in them, and thou preferrest

them all, and the hoste of the heauen worshippeth
thee.

7 Thou art, O Lord, the God that hast chosen
Abram, and broughtest him out of *Vr in Caldea,
*and madest his name Abraham,

8 And foundest his heart faithful before thee,
*and madest a Couenant with him, to giue vnto
his seede the land of the Canaanites, Hittites, A-
morites, and Perizzites, and Iebusites, and Gir-
gashites, and hast performed thy wordes, because
thou art iust.

9 *Thou hast also considered the affliction of
our fathers in Egypt, and heard their cry by the
red Sea,

10 And shewed tokens & wonders vpon Pha-
raoh, and on all his seruants, and on all the peo-
ple of his land: for thou knewest that they dealt
proudly against them: therefore thou madest thee
a Name, as appeareth this day.

11 *For thou diddest breake vp the Sea before
them, and they went through the mids of the sea
on dry land: and those that pursued them, hast
thou cast into the bottomes as a stone, in the
mighty waters:

12 And *leddest them in the day with a pillar
of a cloud, and in the night with a pillar of fire to
giue them light in the way that they went.

13 *Thou camest downe also vpon mount Si-
nai, and spakest vnto them from heauen, and ga-
uest them right iudgements, and true Lawes, ordi-
nances and good Commandemens.

14 And declardest vnto them thine holy Sab-
bath, and commaundest them precepts, and ordi-
nances, and Lawes, by the hand of Moses thy
seruant:

15 *And gauest them bread from heauen for
their hunger, *and broughtest forth water for
them out of the rocke for their thirst: and *pro-
misedst them that they should goe in, and take
possession of the land, for the which thou haddest
lift vp thine hand for to giue them.

16 But they and our fathers behaued them-
selves proudly, and hardened their necke, so that
they hearkened not vnto thy Commandemens,

17 But refused to obey, and would not remem-
ber thy marueous works that thou haddest done
for them, but hardened their neckes, and had in
their heads to returne to their bondage by their
rebellion: but thou, O God of mercies, gracious
and full of compassion, of long suffering, and of
great mercy, yet forsookest them not.

18 Moreover, when they made them a molten
calfe (and said, This is thy God that brought thee
vp out of the land of Egypt) and committed great
blasphemies.

19 Yet thou for thy great mercies forsookest
them not in the wilderness: *the pillar of the
cloud departed not from them by day to leade
them the way, neither the pillar of fire by night,
to shew them light, and the way whereby they
should goe.

20 Thou gauest also thy good Spirit to instruct
them, and withholdest not thy MAN from their
mouth, and gauest them water for their thirst.

21 Thou diddest also feede them fourty yeeres
in the wilderness: they lacked nothing: *their
clothes wanted not old, & their feet were swelled not.

22 And thou gauest them kingdoms & people,
and scatteredst them into corners: so they posses-
sed *the land of Sihon, and the land of the king of
Heshbon, and the land of Og king of Basan.

*Leuit. 23:34.

Or, goodly her-
bes, as Leuit. 23:
40.

b Further hou-
ses were made flat
above, read Deut.
28:8.

i Which was al-
most a thousand
yeeres.

3 Meaning the
seuenth
*1. Esdras 9:41

† I.e., strange
children.

b They made
confession of their
sinnes, and vied
prayers.

*Gen. 12:10

*Gen. 12:10

*Gen. 15:1

*Exod. 13:21

and 14:19

*Exod. 14:15

*Exod. 13:21

*Exod. 17:9

and 24:10

*Exod. 16:15

*Exod. 17:9

*Deut. 10:1

*Leuit. 11:1

*Leuit. 11:1

*Leuit. 11:1

*Leuit. 11:1

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13 And thou diddest multiply their children, like the starres of the heauen, and broughtest them into the land, whereof thou haddest spoken vnto their fathers, that they should goe, and possesse it.

14 So the children went in, and possessed the land, and thou subdest before them the inhabitants of the land, *euen* the Canaanites, and gauest them into their hands, with their kings and the people of the land, that they might do with them what they would.

15 And they tooke their strong cities and the fat land, and possessed houses full of all goods. ci-
ternes digged out, vineyards and oliues, and trees for food in abundance, and they did eat, and were filled, and became fat, & liued in pleasure, through thy great goodnesse.

16 Yet they were disobedient, and rebelled against thee, and cast thy Law behind their backs, and slew thy Prophets (which *e* protested among them to turne them vnto thee) and committed great blasphemies.

17 Therefore thou deliuerdest them into the hand of their enemies that vexed them: yet in the time of their affliction, when they cryed vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them fauours, who saved them out of the hand of their aduersaries.

18 But when they had *f* rest, they returned to doe euill before thee: therefore ledest thou them in the hand of their enemies, so that they had the dominion ouer them, yet when they conuerted & cried vnto thee, thou heardest them from heauen, and deliuerdest them according to thy great mercies many times.

19 And protestedst among them, that thou mightst bring them againe vnto thy Lawe: but they behaued themselves proudly, and hearkened not vnto thy commandements, but sinned against thy iudgements (* which a man should doe and liue in them) and *g* pulled away the shoulder, and were stiffnecked, and would not *h* heare.

20 Yet thou *†* diddest forbear them many yeeres, and protestedst among them by thy Spirit, *euen* by the hand of thy Prophets, but they would not heare: therefore gauest thou them into the hand of the people of the lands.

21 Yet for thy great mercies thou hast not consumed them, neither forsaken thee: for thou art a gracious and mercifull God.

22 Nowe therefore our God, *thou great God, mightie and terrible, that keepest couenant and *mercie, let not all the affliction that hath come vnto vs, seeme a little before thee, *that is*, to our kings, to our princes, and to our priests, & to our prophets, and to our fathers, and to all thy people since the time of the kings of *†* Asshur vnto this day.

23 Surely thou art iust in all that is come vpon vs: for thou *†* hast dealt truly, but we haue done wickedly.

24 And our kings and our princes, our priests and our fathers haue not done thy Law, nor regarded thy commandements nor thy protestations, wherewith thou hast *†* protested among them.

25 And they haue not serued thee in their kingdome, and in thy great goodnesse that thou shewedst vnto them, and in the large and fat land

which thou didst set before them, and haue not conuerted from their euil works.

26 Behold, we are seruants this day, and the land that thou gauest vnto our fathers, to eat the *†* fruit thereof, and the goodnesse thereof, behold, we are seruants therein.

27 And it yeeldeth much fruit vnto the kings whom thou hast set ouer vs, because of our sins: and they haue dominion ouer our bodies, and ouer our carrel at their pleasure, and we are in great affliction.

28 Nowe because of all this wee make *†* a sure couenant, and write it, and our princes, our Leuites, and our Priests seale vnto it.

C H A P. X.

1 The names of them that sealed the couenant betweene God and the people.

Nowe they that sealed, were Nehemiah the *†* Tirshatha the sonne of Hachaliah, and Zid-
kiah,

2 Seraiah, Azariah, Ieremiah,
3 Pashur, Amariah, Malchiah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abiah, Miamin,
8 Maaziah, Bilgai, Shemaiah: these are *†* the Priests.

9 *†* And the Leuites: Ieshua the sonne of A-
zariah, Binnui, of the sonnes of Henadad, Kad-
miel.

10 And their brethren, Shebaniah, Hodijah,
Kelira, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodiah, Bani, Beninu.

14 *†* The chiefe of the people were: Parosh,
Pahath Moab, Elam, Zattu, Bani,

15 Bunni, Azgad, Bebai,
16 Adoniah, Bigvai, Adin,
17 Ater Hizkiah, Azzur,
18 Hodiah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshazabel, Zadok, Iaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Halloheph, Pileha, Shobek,
25 Rehum, Hashabnah, Maseiah,
26 And Aijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

28 And the rest of the people, the Priests, the Leuites, the porters, the singers, the *†* Nethinims, and all that were *†* separated from the people of the lands vnto the Law of God, their wives, their sonnes, and their daughters, all that could vnderstand.

29 The chiefe of them *†* received it for their brethren, and they came to the *†* cuse and to the othe to walke in Gods Law, which was giuen by Moses the seruant of God, to obserue and doe all the commandements of the Lord our God, and his iudgements and his statutes:

30 And that wee would not giue our daughters to the people of the land, neither take their daughters for our sonnes.

31 And *†* the people of the lands brought were on the Sabbath, or any vittailles to sell, that wee would not take it of them on the Sabbath, and

m That is, to be the lords thereof.
n Thus by affi-
dion they promised
to keepe Gods
commandement,
whereunto they
could not be
brought by Gods
great benefits.

For Justice.

a Which subser-
ued to keepe the
promise.

*Or, captives of
blood.*

b Read Eze.

c Which being
idolaters forsooke
their wickednes,
and gave them-
selves to serue
God.

d They made the
oath in the name
of the whole mul-
titude.
e Whereunto
they gave them-
selves if they
broke the Law,
as Deut. 32. 5.
f Which serueth
standing they
are a loose alter,
as chap. 13. 15.

* Levit. 25. 4.
den. 15. 1.
* Ezer. hand.

§ This declareth
wherefore they
gave this third
part of the shekel,
which was beides
the halfe shekel
that they were
bound to pay,
Exod. 30. 13.

§ Or into the house
of

h By this reher-
sal is meant that
there was no par-
tie ceremony in
the Law, where-
unto they did not
bind themselves
by covenant.

§ Wherefoever
we labour, at
travell, d, there
the tithes were
due vnto the Lord
both by the Law
and according to
the othe and co-
venant that we
made.
* Num. 18. 26.
k We will not
lesse it delittue
of that that shall
be necessary for it.

and on the holy dayes : * and that we would let
the fowenth yere bee free, and the debts of eury
† person.

32 And we made statutes for our selues to give
by the yere, the third part of a shekel for the ser-
vice of the house of our God,

33 For the shewbread, and for the dayly of-
fring, & for the dayly burnt offering, the Sabbaths
the new moones, for the solemne feasts, and for
the things that were sanctified, and for the fenne
offerings, to make an atonement for Israel, and for
all the worke of the house of our God.

34 We cast also lots for the offering of the
wood, *even* the Priests, the Levites, and the peo-
ple to bring it into the house of our God, || by the
house of our fathers, yeerely at the times appoint-
ed, to burne it vpon the altar of the Lorde our
God, as it is written in the Law,

35 And to bring the first fruites of our land, &
the first of all the fruites of all trees, yeere by yere,
into the house of the Lord,

36 And the first borne of our founnes, and of
our cattell, as it is ^h written in the Law, and the
first borne of our bullockes and of our sheepe, to
bring it into the house of our God, vnto the
Priests that minister in the house of our God,

37 And that we should bring the first fruit of
our dought, and our offerings, and the fruite of
eury tree, of wine and of oyle, vnto the Priests,
to the chambers of the house of our God: the Le-
uites of our land vnto the Levites, that the Le-
uites might haue the tithes in all the cities of our
travell.

38 And the Priest, the sonne of Aaron shalbe
with the Levites, when the Levites take tithes, &
the Levites shall ^a bring vp the tenth part of the
tithes vnto the house of our God, vnto the cham-
ber of the treasure house.

39 For the children of Israel, and the children
of Levi shall bring vp the offerings of the corne,
of the wine, and of the oyle, vnto the chanibers :
and there shalbe the vessels of the Sanctuary, and
the Priests that minister, and the porters, and the
fingers, and ^k wee will not forsake the house of
our God.

CHAP. XI.

1 Who dwelt in Ierusalem after it was builded, ^a and ^b who
in the cities of Iudah.

AND the rulers of the people dwelt in Ierusa-
lem: the other people also cast lots, to bring
one out of ten to dwell in Ierusalem the holy city,
and nine parts to be in the cities.

2 And the people thanked all the men that
were willing to dwell in Ierusalem.

3 These now are the chiefe of the prouince,
that dwell in Ierusalem, but in the cities of Iu-
dah, eury one dwelt in his owne possession in
their cities of Israel, the Priests and the Levites,
and the Nethinims, and the sonnes of Salomons
seruants.

4 And in Ierusalem dwelt *certaine* of the
children of Iudah, and of the children of Benia-
min: Of the sonnes of Iudah, Athaiah, the sonne
of Uzaiiah, the sonne of Zechariah, the sonne of
Araiah, the sonne of Shephatiah, the sonne of
Mahaleel, of the sonnes of Perez,

5 And Masfeiah the sonne of Baruch, the
sonne of Col Hozeh, the sonne of Hazaiah, the
sonne of Adaiah, the sonne of Ioiazib, the sonne

of Zechariah, the sonne of Shiloni.

6 All the sonnes of Perez that dwelt in Ieru-
salem, were foure hundred threescore and eight
valiant men.

7 These also are the sonnes of Benjamin, Sa-
lu, the sonne of Meshullam, the sonne of Ioed, the
sonne of Pedaiiah, the sonne of Kolaiiah, the sonne
of Masfeiah, the sonne of Ichiel, the sonne of Ie-
shaiah.

8 And after him Gabai, Sallai, nine hundred
and twenty and eight.

9 And Ioel the sonne of Zichri was gouernor
ouer them: and Iudah, the sonne of Senua was the
second ouer the city:

10 Of the Priests, Iedaiah, the son of Ioiazib,
Iachin.

11 Seraiah, the sonne of Hilkiiah, the sonne of
Meshullam, the sonne of Zadok, the sonne of Me-
raioth, the sonne of Ahitub, ^c was chiefe of the
house of God.

12 And their brethren ^d that did the worke
in the Temple, were eight hundred, twenty and
two: and Adiaiah, the sonne of Iehorah, the sonne
of Pelaliah, the sonne of Amzi, the sonne of Ze-
chariah, the sonne of Pashur, the sonne of Mal-
chiah:

13 And his brethren, chiefe of the fathers, two
hundred and two and fourtie: and Amashai
the sonne of Azareel, the sonne of Ahazai, the son
of Meshilemoth, the sonne of Immer:

14 And their brethren valiant men, an hun-
dred and eight and twenty: and their ouers
was Zabdiel the sonne of Hagedolim.

15 And of the Levites, Shemaiah, the sonne of
Hafhub, the sonne of Azrikam, the sonne of Ha-
shabiah, the sonne of Bunni.

16 And Shabbethai, and Iozabad of the chiefe
of the Levites were ouer the workes of the house
of God without.

17 And Mattaniah, the sonne of Micha, the
sonne of Zabdi, the sonne of Asaph was the chiefe
to begin the thanksgiving & prayer: and Bak-
bukiah the second of his brethren, and Abda, the
sonne of Shamunna, the sonne of Galai, the sonne
of Ieduthan.

18 All the Levites in the holy city were two
hundred threescore and foure.

19 And the porters, Akkub, Talmon and their
brethren that kept the gates, were an hundred
twenty and two.

20 And the residue of Israel, of the Priests,
and of the Levites dwelt in all the cities of Iudah,
eury one in his inheritance,

21 And the Nethinims dwelt in the fortresse,
and Ziha, and Gisha was ouer the Nethinims.

22 And the ouers of the Levites in Ierusa-
lem was Vzzi the sonne of Bani, the sonne of A-
shabiah, the sonne of Mattaniah, the sonne of Mi-
cha: of the sonnes of Asaph fingers were ouer the
worke of the house of God,

23 For it was the kings commandement con-
cerning them, that faithful prouision should be for
the fingers eury day.

24 And Pethahiah the sonne of Meshezabeel,
of the sonnes of Zerah, the sonne of Iudah was
at the Kings hande in all matters concerning the
people.

25 And in the villages in their landes, some
of the children of Iudah dwelt in Kirjath-arba,
and in the villages thereof, and in Dibon,
and in the villages thereof, and in Iekabzeel.
and

b Which name
of Perez the
sonne of Iudah.

§ Or Iachin

c That is was
his Priest.

d That is was
counted in the
Temple.

§ Or one of the
gouernours.

e That is he
was the Priest
and was
chiefe.

f Meaning
Temple.

g Or Iachin
of the house
of Iudah.

h Or, Pethai.

i We chiefe
ouer the King
in all his
affaires.

and in the villages thereof,

26 And in Ieshua, and in Moladah, and in Beth-paier,

27 And in Hazer-shual, and in Beer-sheba, and in the villages thereof,

28 And in Ziklag, and in Mechonah, and in the villages thereof,

29 And in Ea-rimmon, and in Zareah, and in Iarmuth,

30 Zanoah, Adullam, and in their villages, in Zachish, and in the fields thereof, at Azekah, and in the villages thereof: and they dwelt from Beer-sheba, vnto the valley of Hinnom.

31 And the sonnes of Benjamin from Geba, in Michmash, and Aija, and Beth-el, and in the villages thereof,

32 Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Nebalar,

35 Lod and Ono, in the carpenters valley.

36 And of the Leuites were diuisions in Iudah and in Benjamin.

CHAP. XII.

1 The Priests and Leuites which came with Zerubbabel vnto Ierusalem, are numbered, 27 and the wall is dedicated.

These also are the Priests and the Leuites that went vp with Zerubbabel, the sonne of Shealtiel, and Ieshua: to wit, Seraiah, Ieremiah, Ezra,

2 Amariah, Malluch, Hattush,

3 Shecaniah, Rehum, Merimoth,

4 Iddo, Ginnecho, Abijah,

5 Miamin, Maadiah, Bilgah,

6 Shemaiah, and Ioiairib, Iedaiah,

7 Salu, Amok, Hilkiah, Iedaiah: these were the chiefes of the Priests, and of their brethren in the dayes of Ieshua.

8 And the Leuites, Ieshua, Binnai, Kadmiel, Sherebiah, Iudah, Mattaniah, were ouer the thanksgiuings, he, and his brethren.

9 And Bakbukiah and Vnni, and their brethren were about them in the 4 watches.

10 And Ieshua begate Ioiakim: Ioiakim also begate Eliashib, and Eliashib begate Ioiada.

11 And Ioiada begat Ionathah, and Ionathah begate Iaddua.

12 And in the daies of Ioiakim were these the chiefes fathers of the Priests: vnder Seraiah was Meraiah, vnder Ieremiah, Hananiah,

13 Vnder Ezra, Meshullam, vnder Amariah, Iehohanan,

14 Vnder Melicu, Ionathan, vnder Shebaniah, Ioseph,

15 Vnder Harim, Adna, vnder Meraioth, Helkai.

16 Vnder Iddo, Zechariah, vnder Giunithon, Meshullam.

17 Vnder Abiah, Zichri, vnder Miniamin, and vnder Moadiah, Piltai,

18 Vnder Bilgah, Shammuah, vnder Shemaiah, Iohonathan,

19 Vnder Ioiairib, Mattenai, vnder Iedaiah, Vzzi,

20 Vnder Sallai, Kallai, vnder Amok, Eber,

21 Vnder Hilkiah, Hashabiah, vnder Iedaiah, Methaneel.

22 In the daies of Eliashib, Ioiada, and Iohanan and Iaddua were the chiefes fathers of the Leuites written, and the Priests in the reigne of Darius the Persian.

23 The sonnes of Leui, the chiefes fathers were written in the booke of the Chronicles euen vnto the daies of Iohanan the sonne of Eliashib.

24 And the chiefes of the Leuites were Hashabiah, Sherebiah, and Ieshua the sonne of Kadmiel, and their brethren about them to giue praise and thanks, according to the ordinance of Dauid the man of God, ward ouer & against ward.

25 Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon and Akkub were porters keeping the ward at the thresholds of the gates.

26 These were in the daies of Ioiakim the sonne of Ieshua, the sonne of Iozadak, and in the daies of Nehemiah the captaine, and of Ezra the Priest and Scribe.

27 And in the dedication of the wall at Ierusalem they fought the Leuites out of all their places to bring them to Ierusalem to keepe the dedication and glauifesse, both with thanksgiuings and with songs, cymbales, viols and with harps.

28 Then the 4 fingers gathered themselves together both from the plaine country about Ierusalem, and from the villages of Netophathi,

29 And from the house of Gishgal, and out of the countreys of Geba, and Azmaveth: for the fingers had built them villages round about Ierusalem.

30 And the Priests and Leuites were purified, and clenfed the people, and the gates, & the wall.

31 And I brought vp the princes of Iudah vpon the wall, and appointed two great companies to giue thanks, & the one went on the right hand of the wall toward the dung gate.

32 And after them went Hofaniah, and halfe of the princes of Iudah,

33 And Azariah, Ezra, and Meshullam,

34 Iudah, Benjamin, and Shemaiah, and Ieremiah,

35 And of the Priests sonnes with trumpets, Zechariah the sonne of Ionathah, the sonne of Shemaiah, the sonne of Mattaniah, the sonne of Michaiah, the sonne of Zaccui, the sonne of Asaph.

36 And 4 his brethren, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Iudah, Hanani, with the muscical instruments of Dauid the man of God: and Ezra the Scribe went before them:

37 And to the gate of the fountaine, euen ouer against them: went they vp by the 4 staires of the cite of Dauid, at the going vp of the wall beyond the house of Dauid, euen vnto the water-gate Eastward.

38 And the second company of them that gave thanks, went on the other side, and I after them, and the halfe of the people was vpon the wall, and vpon the tower of the furnaces euen vnto the broad wall.

39 And vpon the gate of Ephraim, and vpon the old gate, and vpon the fishgate, and the tower of Hananeel, and the tower of Meah, euen vnto the sheepgate: and they stood in the gate of the ward.

40 So stood the two companies of them that gave thanks, in the house of God, and I and the halfe of the rulers with me.

41 The Priests also, Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets,

42 And Maaseiah, and Shemaiah, and Eleazar, and Vzzi, and Iehonnan, and Malchiyah, and Elam,

g That is, one ofter another, and e very one in his course.

† Ebr. sonnes of the fingers. h Which were a certaine familie, and had their possessions in the field, 1 Chron. 15. 24.

i Meaning, Nehemiah.

k That is, the brethren of Zaccui.

l Whi tower the going vp to the mount Zion, which is called the city of Dauid,

† Ebr. caused to beare.

Blam, and Ezer: and the fingers † sing loude, hauing Izrahiah which was the ouerſeer.

43 And the ſame day they offered great ſacrifices and reioyced: for God had giuen them great ioy, ſo that both the women, and the children were ioyfull: and the ioy of Ieruſalem was heard farre off.

m Which were chambers appointed by Hezekiah to put in the tithes, and ſuch things. 2 Chron. 31. 11. and now were repaired againe for the ſame vie.

44 Allo at the ſame time were men appointed ouer the chambers of the ſtore for the offerings, for the firſt fruits, and for the tithes, to gather in to them out of the fields of the cities, the portions of the Law for the Prieſts, and the Leuites: for Iudah reioyced for the Prieſtes and for the Leuites, that ſerued.

45 And both the fingers and the Leuites kept the ſword of their God, and the ward of the purification according to the commandement of Dauid, and Salomon his ſonne.

* 1 Chron. 15. 16.

46 * For in the daies of Dauid and Aſaph, of olde were chief fingers, and ſongs of praife and thankſgiuing vnto God.

47 And in the daies of Zerubbabel, and in the daies of Nehemiah did all Iſrael gaue portions vnto the fingers and porters, euerie day his portion, and they gaue the holy things vnto the Leuites, and the Leuites gaue the holy things vnto the ſonnes of Aaron.

n That is, the tenth part of the tithes.

CHAP. XIII.

1 The ſame is read. 3 They ſeparate from them all ſtrangers. 15 Nehemiah reproveth them that breake the Sabbath, 30 an ordinance to ſerue God.

And on that day did they reade in the booke of Moſes, in the audience of the people, and it was found writen therein, that the Ammonite, and the Moabite ſhould not enter into the Congregation of God,

* Deut. 23. 3.

2 Becauſe they met not the children of Iſrael with bread and with wine, * but hired Balaam againſt them, that hee ſhould curſe them: and our God turned the curſe into a bleſſing.

* Num. 22. 5, 6.

3 Now when they had heard the Law, they ſeparated from Iſrael: all thoſe that were mixed.

a That is, all ſuch which had ioynd in vniuſuall marriage, and allo thoſe with whom God had forbidden them to haue ſocietie.

4 ¶ And before this had the Prieſt Eliſhib the ouerſight of the chamber of the houſe of our God, being kiuſman to Tobiah:

b That the ſeparation was made.

5 And he had made him a great chamber, and there had they aforetime laid the offerings, the incenſe, and the veſſels, and the tithes of corne, of wine, and of oyle (appointed for the Leuites, and the fingers, and the porters) & the offerings of the Prieſtes.

c He was ioynd in aſſuetude with Tobiah the Ammonite and enemy of the Iewes.

6 But in all this time was not I in Ieruſalem: for in the two & thirtieth yere of Artahſaſthe King of Babel, came I vnto the King, and ¶ after certaine dayes I obtained of the King.

d Called alſo Darius, Ezra. 7. 1. for, at the yeres end.

7 And when I was come to Ieruſalem, I vnderſtoode the euil that Eliſhib had done for Tobiah, in that he had made him a chamber in the court of the houſe of God,

e Thus we ſee to what inconuenience the people fall into, when they are deſtitute of one that hath the feare of God, ſeeing that their chief gouernour was but a while abſent, and yet they fall into ſuch great abſurdities as appeareth alſo Ezra. 7. 1.

8 And it grieved mee ſore: therefore I caſt forth all the veſſels of the houſe of Tobiah out of the chamber.

9 And I commanded them to clenſe the chambers: and thither brought I againe the veſſels of the houſe of God with the meate offering and the incenſe.

10 And I perceiued that the portions of the Leuites had not bene giuen, and that euery one was fled to his land, euen the Leuites and fingers that executed the worke.

11 Then reproveth I the rulers and ſaid, Why is the houſe of God forſaken? And I aſſembled them, and ſet them in their place.

12 Then brought all Iudah the tithes of corne and of wine, and of oyle vnto the treaſures.

13 And I made treaſurers ouer the treaſures, Shelemiah the Prieſt, and Zadok the Scribe, & of the Leuites, Pedaiah, and vnder their hand Hauan the ſonne of Zaccur the ſonne of Mattaniah: for they were counted faithfull, and their office was to diſtribute vnto their brethren.

14 Remember mee, O my God, herein, and wipe not out my kindneſſe that I haue ſhewed on the houſe of my God, & on the offices thereof.

15 In thoſe dayes ſaw I in Iudah them, that trode winepreſſes on the Sabbath, & that brought in ſheaves, and which laded aſſes alſo with wine, grapes, and figges, and all burdens, and brought them into Ieruſalem vpon the Sabbath day: and I proteſted to them in the day that they ſolde vitayles.

16 There dwelt men of Tyrus alſo therein, which brought fiſh and all wares, and ſolde on the Sabbath vnto the children of Iudah euen in Ieruſalem.

17 Then reproveth I the rulers of Iudah, and ſayd vnto them, What euill is this that yee doe, and breake the Sabbath day?

18 Did not your fathers thus, and our God brought all this plague vpon vs, and vpon this city? yet ye increaſe the wrath vpon Iſrael, in breaking the Sabbath.

19 And when the gates of Ieruſalem beganne to be darke before the Sabbath, I commanded to ſhut the gates, and charged, that they ſhould not be opened till after the Sabbath, and ſome of my ſeruants ſet I at the gates, that there ſhould no burden be brought in on the Sabbath day.

20 So the chapmen and merchants of all merchandise remained once or twiſe all night without Ieruſalem.

21 And I proteſted among them, and ſaid vnto them, Why traye ye all night about the wall? If ye do it once againe, I will lay hands vpon you. From that time came they no more on the Sabbath.

22 ¶ And I ſayd vnto the Leuites, that they ſhould clenſe themſelues, and that they ſhould come and keepe the gates, to ſanctifie the Sabbath day. Remember mee, O my God, concerning this, and pardon mee according to thy great mercy.

23 In thoſe dayes alſo I ſaw Iewes that married wiues of Aſſhdo, of Ammon, and of Moab.

24 And their children ſpake halfe in the ſpeech of Aſſhdo, and could not ſpeak in the Iewes language, and according to the language of the other people.

25 Then I reproveth them, and in curſed them, and ſmote certaine of them, and pulled off their haire, and tooke an othe of them by God, Ye ſhall not giue your daughters vnto their ſonnes, neither ſhall ye take of their daughters vnto your ſonnes, nor for your ſelues.

26 * Did not Salomon the King of Iſrael ſinne by theſe things? yet among many nations was there no King like him: for he was * beſoued of God, and God had made him King ouer Iſrael: * yet ſtrange women cauſed him to ſinne.

27 Shall we then obey vnto you, to do all this great euill, and to tranſgreſſe againſt our God, to marie ſtrange wiues?

28 And one of the sonnes of Ioiada the sonne of Eliashib the hie Priest was the sonne in law of Sualballat the Horonite: but I chafed him from me.
29 Remember them, O my God, that desire the Priesthood, and the covenant of the Priesthood, and of the Levites.

30 Then cleansed I them from all strangers, and appointed the wardes of the Priestes and of the Leuites, every one in his office,
31 And for the offering of the wood at times appointed, and for the first fruits, Remember me, O my God, in goodnesse.

o That is so their mercie was me,

ESTER.

THE ARGUMENT.

Because of the diuersitie of names, whereby they used to name their Kings, and the supposition of Dynasties wherein the Ebrewes, and the Grecians doe vary, diuerse authors write diuersly as touching this Abashueroth, but it seemeth, Daniel 6. 1 & 9. 1, that he was Darius King of the Medes, and sonne of Astyages, called also Abashueroth, which was a name of honour, and signified great and chiefe, as chiefe head. Herem is declared the great mercie of God toward his Church: who neuer faileth them in their greatest dangers, but when all hope of worldly helpe faileth, he euer stirreth up some, by whom he sendeth comfort, and deliuerance. Herem also is described the ambition, pride, and crueltie of the wicked, when they come to honour, and their sudden fall when they are at the height, and how God preferreth and preferreth them which are zealous of his glorie, and haue a care and loue toward their brethren.

CHAP. I.

3 King Abashueroth maketh a royall feast, 12 Whereunto the Queene Vastiti will not come, 19 For which cause she is disordered. 20 The Kings decrees touching the preeminence of men.

IN the dayes of a Abashueroth (this is Abashueroth that reigned from India euen vnto Ethiopia, ouer an hundredth, and seuen and twenty prouinces)

2 In those dayes when the king Abashueroth sat on his throne, which was in the palace of Shushan,

3 In the third yere of his reigne, he made a feast vnto all his princes and his seruants, euen the power of Persia and Media, and to the captaines and gouernours of the prouinces which were before him,

4 That he might shew the riches and glorie of his kingdome. and the honor of his great maiestie many dayes, euen an hundredth and fourescore dayes.

5 And when these dayes were expired, the king made a feast to all the people that were found in the palace of Shushan, both vnto great and small, seuen dayes, in the court of the garden of the kings palace,

6 Vnder an hanging of white, greene, and blue clothes fastened with cordes of fine linen and purple, in siluer rings, and pillars of marble: the 4 bedes were of golde and of siluer vpon a pavement of porphyre, and marble and alabastrer, and blue colour.

7 And they gaue them drinke in vessels of golde, and changed vessell after vessell, and royall wine in abundance according to the power of the king.

8 And the drinking was by an order, none might compell: for so the king had appointed vnto all the officers of his house, that they should doe according to euery mans pleasure.

9 ¶ The Queene Vastiti made a feast also for the women in the royall house of King Abashueroth.

10 Vpon the seventh day when the King was merio with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seuen euniches, that serued in the presence of King Abashueroth,

11 To bring Queene Vastiti before the King with the crowne royall, that he might shewe the

people and the princes her beautie: for shee was faire to looke vpon.

12 But the Queene Vastiti refused to come at the Kings word, which he had giuen in charge to the euniches: therefore the king was very angry, and his wrath kindled in him.

13 Then the king sayd to the wise men, that knew the times (for so was the kings manner towards all that knew the law and the iudgement):

14 And the next vnto him was Carhena, Shehtar, Admatha, Tarshish, Meres, Marfena, and Memucan the seuen princes of Persia, and Media, which sawe the kings face, and fate the first in the kingdome)

15 What shall we do vnto the Queene Vastiti according to the law, because she did not according to the word of the King Abashueroth by the commission of the euniches?

16 Then Memucan answered before the king and the Princes, The Queene Vastiti hath not only done euill against the King, but against all the Princes, and against all the people that are in all the Prouinces of King Abashueroth.

17 For the sake of the Queene shall come abroad vnto all women, so that they shall despise their husbands in their owne eyes, and shall say, The king Abashueroth commanded Vastiti the Queene to bee brought in before him, but shee came not.

18 So shall the princeesses of Persia and Media this day say vnto all the Kings Princes, when they heare of the acte of the Queene: thus shall there be much despitefulnesse and wrath.

19 If it please the king, let a royall decree proceed from him, and let it be written among the statutes of Persia & Media, (& let it not be transgressed) that Vastiti come no more before King Abashueroth: and let the king giue her royall estate vnto her companion that is better then she.

20 And when the decree of the King which shalbe made, shalbe published throughout all his kingdome (though it be great) all the women shall giue their husbands honour, both great and small.

21 And this saying pleased the king and the Princes, and the king did according to the worde of Memucan.

22 For he sent letters into all the prouinces of the King, into every prouince according to the writing thereof, and to euery people after their language,

1 Ester, which was in the hand of the euniches.

h That had experience of things as they had learned by diligent making in continuance of time.

1 Which were as chiefe counsellors, that might haue always access to him.

k By her disobedience she hath giuen an example to all women to doe the like to their husbands.
l That is, his disobedience.

m Meaning, that they would take this occasion hereof to do the like, and that the rest of women would by continuance doe the same.

n Let her be divorced & another make Queene.

o For he had vnder him an hundredth and seuen countries.

p That is, that the wife should be subject to the husband, and at his commandment.

language, that every man should beare rule in his owne house, and that hee should publish it in that language of the same people.

CHAP. I.

1 After the Queene is put away, certaine young maydes are brought to the king. 17 Efter pleaseth the king, and made Queene. 22 Mordecai displeaseth vnto the king those that would betray him.

a That is, be called the matter againe into common-cause.
b By the few with men of his council.

After these things, when the wrath of King Ahasuerus was appeased, hee remembered Vashti, and what hee had done, and what was decreed against her.

2 And the kings seruants that ministred vnto him, sayd, Let them seeke for the king beautifull young virgins.

3 And let the king appoint officers through all the prouinces of his kingdome, and let them gather all the beautifull young virgins vnto the palace of Shushan, into the house of the women vnder the hand of Hege the kings eunuch & keeper of the women, to giue them their things & for purification.

4 And the maid that shall please the king, let her reigne in the stead of Vashti. And thus pleased the king, and hee did so.

5 ¶ In the citie of Shushan, there was a certaine Jew, whose name was Mordecai, the sonne of Iair, the sonne of Shimei, the sonne of Kith a man of Iemini,

6 Which had bene caried away from Ierusalem with the captiuitie that was caried away with Ieconiah king of Iudah (whom Nebuchadnezzar, King of Babel had caried away)

7 And hee nourished Hadassah, that is, Ester, his vnckes daughter: for shee had neither father nor mother, and the maide was faire and beautifull to looke on: and after the death of her father & her mother, Mordecai took her for his own daughter.

8 And when the kings commandement, and his decree was published, and many maides were brought together to the palace of Shushan, vnder the hand of Hege, Ester was brought also vnto the kings house vnder the hand of Hege the keeper of the women.

9 And the maid pleased him, and shee found fauour in his sight, therefore hee caused her things for purification to be giuen her speedily, and her state, and seuen comely maides to bee giuen her out of the kings house, and hee gaue charge to her and to her maydes of the bell in the house of the women.

10 But Ester shewed not her people and her kins: for Mordecai had charged her that shee should not tell it.

11 And Mordecai walked euery day before the court of the womens house, to know if Ester did well, and what should be done with her.

12 And when the course of euery mayd came, to goe into King Ahasuerus, after that hee had bene twelve moneths according to the manner of the women (for so were the dayes of their purifications accomplished, fixe moneths with oyle of myrrhe, and fixe moneths with sweete odours and in the purifying of the women:

13 And thus went the maydes vnto the king) whatsoever the required, was giuen her to goe with her out of the womens house vnto the kings house.

14 In the euening she went, and on the morrow she returned into the second house of the women vnder the hand of Shasbazar the kings eunuch,

which kept the concubines: shee came in to the King no more, except shee pleased the King, and that shee were called by name.

15 Now when the course of Ester the daughter of Abihail the vnckle of Mordecai (which had taken her as his owne daughter) came, that shee should goe in to the king, shee desired nothing, but what ¶ Hege the kings eunuch the keeper of the women & laide: and Ester found fauour in the sight of all them that looked vpon her.

16 ¶ So Ester was taken vnto King Ahasuerus into his house royall in the tenth moneth, which is the moneth Tebeth, in the seventh yere of his reigne.

17 And the King loued Ester above all the women, and shee found grace and fauour in his sight more then all the virgins: so that hee fet the crowne of the kingdome vpon her head, and made her Queene in stead of Vashti.

18 Then the King made a great feast vnto all his princes, and his seruants, which was the feast of Ester, and gaue rest vnto the prouinces, and gaue gifts, according to the power of a King.

19 And when the virgins were gathered the second time, then Mordecai fate in the kings gate.

20 Ester had not yet shewed her kindred nor her people, as Mordecai had charged her: for Ester did after the word of Mordecai, as when shee was nourished with him.

21 ¶ In those dayes when Mordecai fate in the Kings gate, two of the kings eunuchs, Bigthan and Teresh, which kept the doore, were wroth, & sought to lay a hand on the king Ahasuerus.

22 And the thing was knowne to Mordecai, and hee tolde it vnto Queene Ester, and Ester certified the King thereof in Mordecais name: and when inquisition was made, it was found fortherfore they were both hanged on a tree: and it was written in the booke of the Chronicles before the King.

CHAP. III.

1 Haman after he was raised, obtained of the King, that all the Jews should be put to death: because Mordecai had not done him worship as other had.

After these things did King Ahasuerus promote Haman the sonne of Hammedatha the Agagite, and exalted him, and set his seat above all the princes that were with him.

2 And all the kings seruants that were at the kings gate, bowed their knees, and reuerenced Haman: for the King had so commanded concerning him: but Mordecai bowed not the knee, neither did reuerence.

3 Then the kings seruants which were at the kings gate, said vnto Mordecai, Why transgresseth thou the kings commandment?

4 And albeit they spake daily vnto him, yet hee would not heare them: therefore they tolde Haman, that they might see how Mordecais matters would stand: for hee had tolde them, that hee was a Jew.

5 And when Haman saw that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

6 Now he thought it too little to lay hands only on Mordecai: and because they had shewed him the people of Mordecai, Haman sought to destroyall the Jewes that were throughout the whole kingdome of Ahasuerus, even the people of Mordecai.

7 In the first moneth (that is the moneth of Nisan) in the twelfth yeere of King Ahafhueroth, they cast Pur (that is a lot) before Haman, from day to day, and from moneth to moneth vnto the twelfth moneth, that is the moneth of Adar.

8 Then Haman said vnto King Ahafhueroth, There is a people scattered, and dispersed among the people in all the prouinces of thy kingdom, and their lawes are diuers from all people, and they doe not obserue the Kings lawes: therefore it is not the kings profit to suffer them.

9 If it please the King, let it bee written that they may be destroyed, and I will pay ten thousand talents of siluer by the hands of them that haue the charge of this businesse to bring it into the kings treasure.

10 Then the king tooke hisring from his hand, and gaue it vnto Haman the sonne of Hammedatha the Agagite the Iewes aduarier.

11 And the king said vnto Haman, Let the siluer be thine, and the people to doe with them as it pleaseth thee.

12 Then were the kings Scribes called on the thirtieth day of the first moneth, and there was written (according to all that Haman commanded) vnto the kings officers, and to the captaiues that were ouer euery prouince, and to the rulers of euery people, and to euery prouince, according to the writing thereof, and to euery people according to their language: in the name of King Ahafhueroth was it written, and sealed with the kings ring.

13 And the letters were sent by postes into all the kings prouinces, to roote out, to kill and to destroy all the Iewes, both young and olde, children and women, in one day vpon the thirtieth day of the twelfth moneth (which is the moneth of Adar) and to spoyle them as a pray.

14 The contents of the writing was, that there should bee given a commandement in all prouinces, and published vnto all people, that they should be ready against the same day.

15 And the postes compelled by the Kings commandement went forth, and the commandement was giuen in the palace at Shushan: and the King and Haman fate drinking, but the citie of Shushan was in perplexitie.

CHAP. II.

1 Mordecai giueth the Queene knowledge of the cruell decree of the king against the Iewes. 2 Shee writeth that they pray for her.

Now when Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth, and ashes, and went out into the mids of the citie, and cried with a great cry, and a bitter.

2. And he came euen before the Kings gate, but he might not enter within the kings gate, being clothed with sackcloth.

3 And in euery prouince and place, whither the kings charge and his commiſſion came, there was great sorrow among the Iewes, and fasting, and weeping, and mourning, and many lay in sackcloth and in ashes.

4 Then Esthers maides & her Eunuches came and told it her: therefore the Queene was very heauie, and she sent raiment to clothe Mordecai, and to take away his sackcloth from him, but he received it not.

5 Then called Esther Hatach one of the Kings

eunuches, whom he had appointed to ſerue her, & gaue him a commandement vnto Mordecai, to know what it was, and why it was.

6 So Hatach went forth to Mordecai vnto the ſtreet of the citie, which was before the kings gate.

7 And Mordecai told him of all that which had come vnto him, and of the ſumme of the ſiluer that Haman had promiſed to pay vnto the Kings treaſures, becauſe of the Iewes, for to deſtroy them.

8 Alſo he gaue him the copie of the writing and commiſſion that was giuen at Shuſhan, to deſtroy them, that he might ſhew it vnto Eſther and declare it vnto her, and to charge her that ſhe ſhould goe in to the king, and make petition and ſupplication before him for her people.

9 ¶ So when Hatach came, he told Eſther the words of Mordecai.

10 Then Eſther ſaid vnto Hatach, and commanded him to go vnto Mordecai.

11 All the kings ſeruants & the people of the Kings prouinces doe know, That whoſoever, man or woman, that cometh to the king into the inner court, which is not called, there is a law of his, that hee ſhall die, except him to whom the king holdeth out the golden rod, that hee may liue. Now I haue not bene called to come vnto the king theſe thirtie daies.

12 And they certified Mordecai of Eſthers wordes.

13 And Mordecai ſaid, that they ſhould answer Eſther thus, Think not with thy ſelfe that thou ſhalt eſcape in the kings houſe, more then all the Iewes.

14 For if thou holdeſt thy peace at this time, comfort and deliuerance ſhall appeare to the Iewes out of another place, but thou and thy fathers houſe ſhall periſh: and who knoweth whether thou art come to the kingdom for ſuch a time?

15 Then Eſther commanded to answer Mordecai,

16 Goe, and aſſemble all the Iewes that are found in Shuſhan, and faſt ye for me, and eat nor, nor drinke in three daies, day nor night. I alſo & my maids will faſt likewise, and ſo will goe in to the King, which is not according to the law: and if I periſh, I periſh.

17 So Mordecai went his way, and did according to all that Eſther had commanded him.

CHAP. V.

1 Eſther inviteth in to the King, and ſitteth him and Haman to a feaſt. 2 Haman prepareth a gallows for Mordecai.

¶ And on the third day Eſther put on her royall apparell and ſtood in the court of the Kings palace within, ouer againſt the Kings houſe: and the King fate vpon his royall throne in the kings palace ouer againſt the gate of the houſe.

2 And when the King ſaw Eſther the Queene ſtanding in the court, hee found fauour in his ſight: and the King held out the golden ſceper that was in his hand: ſo Eſther drewe neere, and touched the top of the ſceper.

3 Then ſaid the King vnto her, What wilt thou, Queene Eſther? and what is thy requeſt? it ſhall be euen giuen thee to the halfe of the kingdom.

4 Then ſaid Eſther, If it pleaſe the king, let the King and Haman come this day vnto the banquet, that I haue prepared for him.

† Eſther had cauſed to ſtand before her.

† Eſther declaration.

1 Or, contrary.

2 Or, contrary.

3 Or, contrary.

4 Or, contrary.

5 Or, contrary.

6 Or, contrary.

7 Or, contrary.

8 Or, contrary.

9 Or, contrary.

10 Or, contrary.

11 Or, contrary.

12 Or, contrary.

13 Or, contrary.

14 Or, contrary.

5 And the king said; Cause Haman to make haste, that he may doe as Ester hath said. So the king and Haman came to the banquet that Ester had prepared.

6 And the king said vnto Ester at the banquet of wine, What is thy petition, that it may be giuen thee? and what is thy request? it shall euen be performed vnto the halfe of the kingdom.

7 Then answered Ester, and said, My petition, and my request is,

8 If I haue found fauour in the sight of the king, and if it please the king to giue me my petition, and to performe my request, let the king and Haman come to the banquet that I shall prepare for them, and I will doe to morrow according to the kings saying.

9 Then went Haman forth the same day ioyfull, and with a glad heart. But when Haman saw Mordcaei in the kings gate, that he stood not vp, nor moued for him, then was Haman full of indignation at Mordcaei.

10 Neuertheless, Haman refrained himselfe: and when he came home, he sent, and called for his friends, and Zeresh his wife.

11 And Haman told them of the glorie of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how that hee had for him about the princes and seruants of the king.

12 Haman said moreover, Yea, Ester the queene did let no man come in with the king to the banquet that shee had prepared, same time: and to morrow am I bidden vnto her also with the king.

13 But all this doeth nothing auail me, as long as I see Mordcaei the Iewe sitting at the kings gate.

14 Then said Zeresh his wife and al his friends vnto him, Let them make a tree of fiftie cubites high, and to morrow speake thou vnto the king, that Mordcaei may be hanged thereon: then shalt thou goe ioyfully with the king vnto the banquet. And the thing pleased Haman, and he caused to make the tree.

CHAP. VI.

1 The king turneth away the Chronicles, and biddeth the scribe to write of Mordcaei, to commend him to cause Mordcaei to be had in honour.

2 The same night the king slept not, and hee commanded to bring the booke of the Records, and the Chronicles: and they were read before the king.

3 Then it was found written that Mordcaei had told of Bigdana & Terah, two of the kings eunuchs keepers of the doore, who sought to lay hands on the king Ahahueroh.

4 Then the king said, What honour and dignitie hath bene giuen to Mordcaei for this? And the king seruants that ministered vnto him, said, There is nothing done for him.

5 And the king said, Who is in the court? (Now Haman was come into the inner court of the kings house, that hee might speake vnto the king to hang Mordcaei on the tree that he had prepared for him.)

6 And the kings seruants said vnto him, Behold, Haman standeth in the court. And the king said, Let him come in.

7 And when Haman came in, the king said vnto him, What shall bee done vnto the man whome the king will honour? Then Haman thought in his heart, To whom would the king

doe honour more then to me?

8 And Haman answered the king, The man whome the king will honour.

9 Let them bring for him royall apparell, which the king useth to weare, and the crowne that the king useth vpon, and that the honours royall may be set vpon his head.

10 And let the raiment and the horse bee delivered by the hand of one of the kings most noble princes, and let them apparell the man (whom the king will honour) and cause him to ride vpon the horse through the street of the citie, & proclaim before him, Thus shall it bee done vnto the man whome the king will honour.

11 Then the king said to Haman, Make haste, take the raiment and the horse, as thou hast said, and doe so vnto Mordcaei the Iewe, that sitteth at the kings gate: let nothing faile of all that thou hast spoken.

12 So Haman tooke the raiment and the horse, and araid Mordcaei, and brought him on horsebacke thorow the street of the citie, and proclaimed before him, Thus shall it be done to the man whome the king will honour.

13 And Mordcaei came againe to the kings gate, but Haman hastened home mourning and his head couered.

14 And Haman tolde Zeresh his wife, and all his friends, al that had befallen him. Then said his wife men and Zeresh his wife, vnto him, If Mordcaei be of the seede of the Iewes, before whome thou hast begun to fall, thou shalt not preuaile against him: but shalt surely fall before him.

15 And while they were yet talking with him, came the kings eunuchs, and hastied to bring Haman vnto the banquet that Ester had prepared.

CHAP. VII.

1 The queene biddeth the king and Haman againe, and prayeth for her selfe and her people. 2 Shee accuseth Haman, and he is hanged on the gallows which he had prepared for Mordcaei.

3 The king and Haman came to banquet with the queene Ester.

4 And the king said againe vnto Ester on the second day at the banquet of wine, What is thy petition, Queene Ester, that it may be giuen thee? and what is thy request? It shall be euen performed vnto the halfe of the kingdom.

5 And Ester the queene answered, and said, If I haue found fauour in thy sight, O king, and if it please the king, let my life be giuen me at my petition, and my people at my request.

6 For we are sold, I, and my people, to bee destroyed to be slaine, and to perish: but if we were sold for seruants, & for handmaids, I would haue held my tongue, although the aduersarie could not but recompence the kings losse.

7 Then King Ahahueroh answered, and said vnto the queene Ester, Who is hee? and where is he that presumeth to doe thus?

8 And Ester said, The aduersarie and enemy is this wicked Haman. Then Haman was afraid before the king and the queene.

9 And the king arose from the banquet of wine, in his wrath, and went into the palace garden: but Haman Rode vp, to make request for his life to the queene Ester: for hee saw that there was a mischief prepared for him of the king.

10 And when the king came againe out of the palace garden, into the house where they dranke wine, Haman was fallen vpon the bed

d Because they used to drinke exceedingly in their banquets, they called the banquet by the name of wine, which was moist in use of them.

e I will declare what thing I demand.

f Thus he wicked when they are promoted, in stead of acknowledging their charge and humbling themselves, were ambitious, disaffected, and crafty.

g Meaning the highest that could be found.

h Thus he wicked when they are promoted, in stead of acknowledging their charge and humbling themselves, were ambitious, disaffected, and crafty.

i Thus he wicked when they are promoted, in stead of acknowledging their charge and humbling themselves, were ambitious, disaffected, and crafty.

k Chap. 2. 22.

l Thus he wicked when they are promoted, in stead of acknowledging their charge and humbling themselves, were ambitious, disaffected, and crafty.

m Thus while the wicked imagine the destruction of others, they themselves fall into the same pit.

n Mordcaei being thus lying in wait, made himselfe ready to kill him, as he had vowed to do.

o Thus he wicked when they are promoted, in stead of acknowledging their charge and humbling themselves, were ambitious, disaffected, and crafty.

p Thus God did not let him escape, but he was hanged on the gallows which he had prepared for Mordcaei.

q Real Ch. 1. 6.

r Haman was not so much pained by the king by his fall, as he was by the loss of his life, which he had prepared for Mordcaei.

s Thus he wicked when they are promoted, in stead of acknowledging their charge and humbling themselves, were ambitious, disaffected, and crafty.

whereon Ester *sate* : therefore the King said, Will hee force the Queene also before me in the house? As the word went out of the kings mouth, they covered Hamans face.

9 And Harbonah one of the eunuchs, said in the presence of the King, Behold, there standeth yet the tree in Hamans house fiftie cubites high, which Haman had prepared for Mordecai, that spake good for the King. Then the King sayd, Hang him thereon.

10 So they hanged Haman on the tree, that he had prepared for Mordecai : then was the kings wrath pacified.

CHAP. VIII.

1 After the death of Haman was Mordecai exalted. 14. Considerable letters are sent unto the Iewes.

1 He same day did King Ahashuerof giue the house of Haman the aduersarie of the Iewes vnto the Queene Ester. And Mordecai came before the King : for Ester told what he was vnto her.

2 And the King tooke off his ring, which he had taken from Haman, and gaue it vnto Mordecai : and Ester set Mordecai ouer the house of Haman.

3 And Ester spake yet more before the king, and fell downe at his feete weeping, and besought him that he would put away the wickednesse of Haman the Agagite, and his deuice that hee had imagined against the Iewes.

4 And the King held out the golden scepter toward Ester. Then arose Ester, and stood before the King.

5 And said, If it please the King, and if I haue found fauour in his sight, and the thing be acceptable before the King, and I please him, let it bee written, that the letters of the deuise of Haman the sonne of Ammedatha the Agagite may be called againe, which he wrote to destroy the Iewes, that are in all the kings prouinces.

6 For how can I suffer and see the euill, that shall come vnto my people? Or how can I suffer and see the destruction of my kinned?

7 And the King Ahashuerof saide vnto the Queene Ester, and to Mordecai the Iew, Beholde, I haue giuen Ester the house of Haman, whom they haue hanged vpon the tree, because he layd hand vpon the Iewes.

8 Write ye also for the Iewes, as it liketh you in the kings name, and seale it with the kings ring. (for the writings written in the Kings name, and sealed with the kings ring, may no man reuoke)

9 Then were the Kings Scribes called at the same time, euen in the third month, that is the moneth of Suan, on the thre and twentieth day thereof : and it was written, according to all as Mordecai commanded, vnto the Iewes and to the princes, and captaines and rulers of the prouinces, which were from India euen vnto Ethiopia, an hundred and feuen and twentie prouinces, vnto every prouince, according to the writing thereof, and to euery people after their speech, and to the Iewes, according to their writing, and according to their language.

10 And hee wrote in the King Ahashuerof name, and sealed it with the Kings ring : and hee sent letters by postes on horsebacke and that rode on beastes of price, as dromedaries and colts of mares.

11 Wherein the King granted the Iewes (in

what cities soeuer they were) to gather themselves together, and to stand for their life, and to roote out, to slay and to destroy all the power of the people and of the prouince that vexed them, both children and women, and to spoyle their goods:

12 Vpon one day in all the prouinces of king Ahashuerof, euen in the thirteenth day of the twelfth moneth, which is the moneth of Adar.

13 The copie of the writing was, howe there should be a commandement giuen in al and euery prouince, published among all the people, and that the Iewes should be ready against that day to keeuene themselves on their enemies.

14 So the posts rode vpon beastes of price, and dromedaries, & went forth with speed, to execute the Kings commandement, and the decree was giuen at Shulhan the palace.

15 And Mordecai went out from the King in royal apparell of blew, and white, and with a great crowne of gold, and with a garment of fine linnen and purple, and the citie of Shulhan reioyed and was glad.

16 And vnto the Iewes was come light and ioy and gladnesse and honour.

17 Also in all and euery prouince, and in all and euery citie and place, where the Kings commandement and his decree came, there was ioy and gladnesse to the Iewes, a feast and good day, and many of the people of the lande became Iewes : for the feare of the Iewes fell vpon them.

CHAP. IX.

1 As the commandement of the King the Iewes put their aduersaries to death. 14. The ten sonnes of Haman are hanged. 17. The Iewes keepe a feast in remembrance of their deliuerance.

1 On the twelfth moneth, which is the moneth of Adar, vpon the thirteenth day of the same, when the Kings commandement and his decree drew neere to be put to execution, in the day that the enemies of the Iewes hoped to haue power ouer them (but it turned contrary : for the Iewes had rule ouer them that hated them)

2 The Iewes gathered themselves together into their cities throughout all the prouinces of the King Ahashuerof, to lay hand on such as sought their hurt, and no man could withstand them, for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes and the captaines, and the officers of the King exalted the Iewes : for the feare of Mordecai fell vpon them.

4 For Mordecai was great in the kings house, and the report of him went through all the prouinces : for this man Mordecai waxed greater and greater.

5 Thus the Iewes smote all their enemies with strokes of the sword and slaughter, and destruction, and did what they would vnto those that hated them.

6 And at Shulhan the palace slew the Iewes and destroyed foue hundred men,

7 And Parthandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha, 9 And Parmashta, & Arifai, and Aridai, and Valiezatha,

10 The ten sons of Haman, the sonne of Ammedatha, the aduersarie of the Iewes slew they : but they layd not their hands on the spoyle.

11 On the same day came the number of those that

h That is, to defend themselves against all that would afflict them.

i Which hath part of February and part of March.

k The King gaue them libertie to kill all that did opposethem.

l He sheweth by these words that follow what this light was.

m Confirmed themselves to the Iewes religion.

a This was by Gods great goodness done, who turneth the ioy of the wicked into sorrow and the wrath of the godly into gladnesse.

b Did them honour, and shewed them friendship.

c Which had conspired their death by the permission of the wicked Haman. d Besides those three hundredth, which they slew the second day, as verse 15. e Whereby they declared that this was Gods iust judgement vpon the enemies of his Church, forasmuch as they sought not their owne gain, but to execute his vengeance.

that were slaine, vnto the palace of Shushan before the King.

12 And the King said vnto the Queene Ester, The Iewes haue slaine in Shushan the palace, and destroyed fise hundred men, and the ten sonnes of Haman: what haue they done in the rest of the kings prouinces? and what is thy petition, that it may be giuen thee? or what is thy request moreover, that it may be performed?

13 Then said Ester, If it please the king, let it be granted also to morrow to the Iewes that are in Shushan, to do according vnto this daies decree, that they may hang vpon the tree Hamans ten sonnes.

14 And the king charged to do so, and the decree was giuen at Shushan, and they hanged Hamans ten sonnes.

15 ¶ So the Iewes that were in Shushan assembled themselves vpon the fourteenth day of the moneth Adar, & slew three hundred men of Shushan, but on the spoyle they layd not their hand.

16 And the rest of the Iewes that were in the kings prouinces assembled themselves, and stood for their liues, and had rest from their enemies, and slew of them that hated them, seuentie and fise thousand: but they layd not their hand on the spoile.

17 This they did on the thirteenth day of the moneth Adar, and rested the fourteenth day thereof, and kept it a day of feasting and ioy.

18 But the Iewes that were in Shushan assembled themselves on the thirteenth day, and on the fourteenth thereof, & they rested on the fiftenth of the same, and kept it a day of feasting and ioy.

19 Therefore the Iewes of the villages that dwell in the vnwallt towne, kept the fourteenth day of the moneth Adar with ioy and feasting, *even* a ioyfull day, and euery one sent presents vnto his neighbour.

20 ¶ And Mordecai wrote these words, and sent letters vnto all the Iewes that were through all the prouinces of the King Ahashueros, both neere and farre.

21 Inioyning them that they should keepe the fourteenth day of the moneth Adar, and the fiftenth day of the same, euery yeere.

22 According to the dayes wherein the Iewes rested from their enemies, and the moneth which was turned vnto them from sorrow to ioy, and from mourning into a ioyfull day, to keepe them the dayes of feasting, and ioy, and to send presents euery man to his neighbour, and gifts to the poore.

23 And the Iewes promised to do as they had

begun, and as Mordecai had written vnto them, 24 Because Haman the sonne of Hammedatha the Agagite al the Iews aduersarie, had imagined against the Iewes, to destroy them, and had call Pur (that is a lot) to consume and destroy them.

25 And when the came before the King, hee commanded by letters, Let his wicked purpose (which hee imagined against the Iewes) turne vpon his owne head, and let them hang him and his sonnes on the tree.

26 Therefore they called these dayes Purim, by the name of Pur, and because of all the words of this letter, & of that which they had seene besides this, and of that which had come vnto them.

27 The Iewes also ordeined, and promised for them and for their seede, and for all that ioyned vnto them, that they would not faile to obserue those two dayes euery yeere, according to their writing, and according to their season.

28 And that these dayes should be remembered, and kept throughout euery generation and euery family, and euery prouince, and euery citie: euen these dayes of Purim should not faile among the Iewes, and the memoriall of them should not perish from their feede.

29 And the Queene Ester the daughter of Abihail & Mordecai the Iew wrote with all authority (to confirme this letter of Purim the second time)

30 And he sent letters vnto all the Iewes to the hundred and seuen and twentie prouinces of the kingdom of Ahashueros, with words of peace and truth.

31 To confirme these dayes of Purim according to their seasons, as Mordecai the Iew and Ester the Queene had appointed them, and as they had promised for them selves and for their seede with fasting and prayer.

32 And the decree of Ester confirmed these words of Purim, and was written in the booke.

CHAP. X.

The estimation and authoritie of Mordecai.

1 And the king Ahashueros laide a tribute vpon the land, and vpon the yles of the sea.

2 And all the actes of his power, and of his might, & the declination of the dignitie of Mordecai, wherewith the king magnified him are not written in the booke of the Cronicles of the kings of Media and Persia?

3 For Mordecai the Iew was the second vnto King Ahashueros, & great among the Iewes, and accepted among the multitude of his brethren, who procured the wealth of his people, and spake peaceably to all his seede.

I O B.

THE ARGVMENT.

In this historie is set before our eyes the example of a singular patience. For this holy man Job was not only extremely afflicted in outward things and in his body, but also in his mind and conscience, by the sharpe temptations of his wife, and chiefe friends: which by their vehement words, & subtil dispartations brought him almost to despair: for they set forth God as a seuerer Judge, and mortall enemy vnto him, which had cast him off; therefore in vaine he should seeke vnto him for succour. These friends came vnto him vnder pretence of consolation, & yet they tormented him more then did all his affliction. Notwithstanding he did constantly resist them, & at length had good success. In this story we haue to marke that Job maintaineth a good cause, but handleth it euill: again his aduersaries haue an euill matter, but they defend it craftily. For Job held that God did not alway punish men according to their sinnes, but that he had secret iudgements, wherof man knew not the cause, and therefore man could not reason against God therein, but he should be conuicted. Moreover, he was assured that God had not reuelled him, yet through his great torments & affliction he braisteth forth into many inconueniences both of words and sentence, and

f This he requesteth, not for desire of vengeance, but with zeal: to see if iudgements executed against his enemies,

g Reade Chap. 3. 11.

h Meaning, that they laid hands on some, that were not the enemies of God.

i Meaning, in all places lauing in Shushan.

k As the Iewes do euen to this day, calling it in the Persians language Purim, that is, the day of lots.

l The Iewes gather hereof that Mordecai wrote this story: but it seemeth that he wrote but only their letters, and decrees that follow.

m He setteth before our eyes the view of this feast, which was for the remembrance of Gods deliuerance, the maintenance of mutual friendship and reliefe of the poore.

o Reade Chap. 7.

p That is, Ester. These were the words of the kings commandment to destroy Hamans wicked enterprise.

q Meaning, the fourteenth day of the moneth Adar.

r Which were letters drawing vnto them necessity, and offering them some of doubt and fear.

s Or, through necessity.

t That they should observe with fasting and earnest prayer, which in some is signified by the word, (duney).

u The estimation and authoritie of Mordecai.

v That is, the king.

w That is, the king.

x That is, the king.

y That is, the king.

z That is, the king.

aa That is, the king.

ab That is, the king.

ac That is, the king.

ad That is, the king.

and **ſteweth himſelfe as a deſperate man in many things, and as one that would reſiſt God: and this is his good cauſe, which he doeth not handle well.** Againſt the aduerſaries maintaine with many goodly arguments, that God puniſheth continually according to the treſpaſſes grounding vpon Gods providence, his iuſtice, and mans finnes, yet their intention is euill: for they labour to bring Iob into deſpaire, and forſey maintaine an euill cauſe. **Ezechiel commendeth Iob as a iuſt man, Ezech. 14. 14. and James ſet- teth out his patience for an example, Iam. 5. 11.**

CHAP. I.

1 The balaiſſing, riches, and care of Iob for his children. 20 Sa- tan hath permiſſion to tempt him. 12 He ſcramped him by ſa- ling away his iuſtice, and his children. 20 His faith and patience.



Here was a man in the lande of Uz called Iob, and this man was an vpright and iuſt man, one that feared God, and eſchewed euill.

3 And he had ſeven ſonnes, and three daughters.

3 His ſubſtance alſo was ſeven thouſande ſheepe, and three thouſand camels, and five hundred yoke of oxen, and five hundred the aſſes, and his familie was very great, ſo that this man was the greateſt of all the men of the Eaſt.

4 And his ſonnes went and banketed in their houſes, euery one his day, and fent, and called their three ſiſters to eate and drinke with them.

5 And when the dayes of their banketing were gone about, Iob ſent, and ſanctified them, and roſe vp early in the morning, and offered burnt offerings according to the number of them all. For Iob thought, It may be that my ſonnes haue ſinned, and b blaſphemed God in their hearts: thus did Iob euery day.

6 ¶ Now on a day when the children of God came and ſtood before the Lorde, Satan came alſo among them.

7 Then the Lord ſayd vnto Satan, Whence commeſt thou? And Satan answered the Lord, ſaying, o From compaſſing the earth to and fro, and from walking in it.

8 And the Lord ſayd vnto Satan, Haſt thou not conſidered my ſeruant Iob, how none is like him in the earth? an vpright & iuſt man, one that feareth God, and eſcheweth euill?

9 Then Satan answered the Lord, and ſayd, Doeth Iob feare God for nothing?

10 Haſt thou not made q an hedge about him, and about his houſe, and about all that he hath, on euery ſide? thou haſt bleſſed the worke of his handes, and his ſubſtance is increaſed in the land.

11 But ſtretch out now thine hand, and ouch all that he hath, to ſee if he will not blaſpheme thee to thy face.

12 Then the Lord ſayd vnto Satan, Loe, all

that he hath is in thine hand: onely vpon him- ſelfe ſhalt thou ſtretch out thine hand. So Satan departed from the preſence of the Lord.

13 ¶ And on a day, when his ſonnes and his daughters were eating and drinking wine in their eldeſt brothers houſe,

14 There came a meſſenger vnto Iob and ſaid, The oxen were plowing, and the aſſes feeding in their places,

15 And the 7 ſhabeans came violently, and tooke them: yea, they haue ſlaine the ſeruants with the edge of the ſword: but I onely am eſcaped alone to tell thee.

16 And whiles hee was yet ſpeaking, another came, and ſaid, The fire of God is fallen from the heauen, and hath burnt vp the ſheepe and the ſeruants, and deuoured them: but I onely am eſcaped alone to tell thee.

17 And whiles hee was yet ſpeaking, another came, and ſaid, The Caldeans ſet out three bandes, and fell vpon the camels, and haue taken them, and haue ſlaine the ſeruants with the edge of the ſworde: but I onely am eſcaped alone to tell thee.

18 And whiles hee was yet ſpeaking, came another, and ſaid, Thy 7 ſonnes, and thy daughters were eating, and drinking wine in their eldeſt brothers houſe,

19 And behold, there came a great wind from beyond the wiernefſe, and ſmote the foure corners of the houſe, which fell vpon the children, and they are dead, and I onely am eſcaped alone, to tell thee.

20 Then Iob aroſe, and rent his garment, and ſhaued his head, and fell downe vpon the ground, and worſhipped,

21 And ſaid, Naked came I out of my mothers wombe, and naked ſhall I returne: thither the Lord hath giuen, and the Lord hath taken it: bleſſed be the Name of the Lord

22 In all this did not Iob ſinne, nor charge God fooliſhly.

as the wicked the doe. * Eccl. 9. 14. 1. 7. Tem. 6. 7. b That is, in the bellie of the earth, which is the mother: ſall. c Feare by hee conſiſteth that God is iuſt, and good, although his hand be ſore vpon him d But declared that God did all things according to iuſtice and equitie.

CHAP. II.

6 Satan hath permiſſion to afflict Iob. 9 His miſe ſimplicity him to forſake God. 11 His three friends viſite him.

And on a day the children of God came and ſtood before the Lord, and Satan came alſo among them, and ſtood before the Lord.

2 Then the Lord ſayd vnto Satan, Whence commeſt thou? And Satan answered the Lord, and ſayd, From compaſſing the earth to and fro, and from walking in it.

3 And the Lord ſayd vnto Satan, Haſt thou not conſidered my ſeruant Iob, how none is like him in the earth? an vpright and iuſt man, one that feareth God, and eſcheweth euill? for yet he continueth in his vprightneſſe, although thou moueſt me againſt him, to deſtroy d him with- out cauſe.

t God giueth not Satan power ouer man to giue him, but to declare that he hath no power ouer man, but that which God giueth him.

u That is, went to execute that which God had permitted him to doe: for elſe hee can neuer get out of Gods preſence.

z That is the Arabian y Which thing was alſo done by the craft of Satan, to tempt Iob the more grieuouſly, for as much as he might ſee, that not onely men were his enemies, but that God made warre againſt him.

z This laſt plague declareth, that when one plague is paſt which ſeemeth hard to be borne, God can ſend another ſartr more grieuouſe to tripe him, and teach them obedience.

a Which came not: ſ impetruſe, but declarin that the children of God are not infeſtible like blockes, but that in the patience they feele afliction and gaine of minde: yet they keepe a meane herein, and rebell not againſt God.

b That is, the Angels, Chap. 8. 6. c Chap. 1. 2. d He reuſeth Iob's integrity by this, that he reſiſteth not to ſee God where his plagues were grievouſly vpon him.

e That is, when the ſaddeſt reſight againſt him, or be thou wilt not ſee to bring thy ſelfe to paine.

e Hereby hee
meaneth that a mans
ovaine chin in deas-
ret vnto him then
another mans.
f Meaning, his
owne person.
g Thus Satan can
goe no further in
punishing, then
o oil hath limited
him.
h His fore was
most vehement,
whereas allo
God plagued the
Egyptians, Exod.
9. 9. & threateneth
to punish the
rebellious people.
Deut. 28. 7. Iobeth
this temerity was
most grievous for
Iob had meri-
ted Gods favour
by the veneration
of his deities,
he might have
thought that God
had cast him off.
i As delitute of
all other helpe and
meanes, & wander
fully afflicted with
the sorow of his
distresse.
k Satan with the
same influence
against Iob, as he
did against A-
dam.
l Meaning, what
gambit thou to
serue God, seeing
he thus plagues
thee, as though he
were thine enemy? This is the most grieuous temptation of the
soulfull, when their la is assailed, and when Satan goeth about to perdue them
that they fall in God in vaine. m For death was appointed to the blasphemers,
and so the meant that he should loose berid of his paine. n That is, to be pa-
cific in aduersitie, as we reioyce when he doth prosperitie, and so to acknow-
ledge him to be both mercifull and iust. o Hee lo belid his afflictions, that his
sorrowe through impatience did not murthere against God. p Which were men
of aueritie, wife and learned, and as the Septuagint write, Kings, and came to coun-
sell him, but when they saw how he was visited, they conceived an evil op-
inion of him, as though he had beene but an hypocrite, and so iustly plagued o for his
sinnes. q This was also a ceremonie, which they used in those countreys, at the
renting of their clothes in signe of sorow, &c. r And therefore thought that hee
would not haue hearkened vnto their counsell.

4 And Satan answered the Lorde, and said,
* Skin for skin, and all that euer a man hath, will
he giue for his life.

5 But stretch now out thine hand, and touch
his bones and his flesh, to see if he will not blas-
pheme thee to thy face.

6 Then the Lord said vnto Satan, I see, he is in
thine hand, but laue g his life.

7 ¶ So Satan departed from the pefence of
the Lord, and smote Iob with sore b boyles, from
the sole of his foot vnto his crowne.

8 And hee tooke a i posthord to scrape him,
and he fate downe among the ashes.

9 Then said his wife vnto him, Doeft thou
continue yet in thine vprightness? Blapheme
God, and die.

10 But hee said vnto her, Thou speakeft like a
foolish woman: what? shall we receiue good at
the hand of God, and not receiue euill? In all
this did not Iob sinne with his lips.

11 Now when Iobs three p friends heard of
all this euill that was come vpon him, they came
euery one from his owne place, to wit, Eliphaz
the Temanite, and Bildad the Shuhite, and Zo-
phar the Naamathite: for they were agreed to-
gether to come to lament with him, and to comfort
him.

12 So when they lift vp their eyes asfarre off,
they knew him not: therefore they lift vp their
voyes and wept, and euery one of them rent his
garment, and sprinkled i dust vpon their heads
towards the heauen.

13 So they fate by him vpon the ground se-
uen dayes, and seuen nights, and none spake a
word vnto him: for they law that the griefe was
very great.

14 ¶ Now when Iobs three friends saw that hee
was thus afflicted, they began to curse him, and
to say, why hast thou forsaken him? why
hast thou desired death? why hast thou said,
I curse the day that I was born? why hast thou
said, I curse the day that my mother bare me?
why hast thou said, I curse the day that I was
born? why hast thou said, I curse the day that
my mother bare me? why hast thou said, I
curse the day that I was born? why hast thou
said, I curse the day that my mother bare me?

CHAP. III.

1 Iob complained, and curseth the day of his birth.

2 And Iob cried out, and said,

3 Let the day of my birth be curse, and the
night when it was sayd, There is a man-
childe conceived.

4 Let that day bee darkenesse, let not God
regard it from above, neither let the light shine
vpon it.

5 But let darknesse and the shadow of death
staine it: let the cloud remaine vpon it, and let
them make it fearefull as a bitter day.

6 Let darknesse possesse it: hat night, let it
not be ioyned vnto the dayes of the yee, nor let it
come into the count of the moneths.

a The seven dayes
ended, Chap. 3.
b Here Iob began
to seele his
great imbeci-
lity in this he re-
pented the spi-
ritual death, he
Rom. 7. 8 and af-
ter a manner sel-
den, yet in the
end he getteth vi-
dencie, though he
was in the meane
time greatly
wounded.
c Men ought not
to be wearie of
their life, and curse
it, because of the
infirmities that it
is subiect vnto, but
because they are
giueto sinne and
rebellion against
God. d Let it be
put out of the
number of dayes,
and lett it haue
the light of the
Sunne to separate
it from the night.
e That is, well
obscure darknesse
which maketh
shew a ray of
death that is in
it.

7 Yea, desolate bee that night, and let no ioy
be in it.

8 Let them that curse the day, (being f readie
to renew their mourning) curse it.

9 Let the starres of that twilight bee dimme
through darknesse of it: let it looke for light, but
haue none: neither let it see the dawning of
the day,

10 Because it shut not vp the doores of my
mothers wombe, nor hid sorrow from mine eyes.

11 Why died I not in the birth? or why died
I not, when I came out of the wombe?

12 Why did the knees preuent mee? and why
did I sucke the breasts?

13 For should I now haue i lien and beene
quiet, I should haue slept then, and bene at rest,

14 With the kings and counsellors of
the earth, which haue builded themselves a desolate
places:

15 Or with the princes that had golde, and
haue filled their houses with silver.

16 Or why was I not hid, as an vntimely birth,
either as infants, which haue not seene the light?

17 The wicked I haue there ceased from their
tyranny, and there they that laboured valiantly,
are at rest.

18 The prisoners rest together, and heare
not the voyce of the oppressour.

19 There are small and great, and the seruant
is free from his master.

20 Wherefore is the light giuen to him that
is in miserie? and a life vnto them that haue
heauie heart?

21 Which long for death, and if it come not,
they would euen search it more then treasures:

22 Which ioy for gladnesse, and reioyce, when
they can finde the graue.

23 Why is the light giuen to the man whose
way is hid, and whom God hath hedged in?

24 For my fighting cometh before I ear, and
my roarings are powdered out like the water.

25 For the thing I feared, is come vpon me,
& the thing that I was afraid of, is come vnto me.

26 I had no peace, neither had I quietnesse,
neither had rest, yet trouble is come.

27 ¶ Now when Iobs three friends saw that hee
was thus afflicted, they began to curse him, and
to say, why hast thou forsaken him? why
hast thou desired death? why hast thou said,
I curse the day that I was born? why hast thou
said, I curse the day that my mother bare me?

CHAP. IIII.

1 Iob reprehended his friends, 7 and vniuersally, 17 and
of the presumption of his owne righteousness.

2 Then Eliphaz the Temanite answered, and
said,

3 If wee assay to commune with thee, wilt
thou be grieved? but a who can withhold him-
selfe from speaking?

4 Behold, thou hast taught many, and hast
strengthened the wearey hands.

5 Thy wordes haue confirmed him that was
falling, and thou hast strengthened the weak
knees.

6 But now it is come vpon thee, and thou
art grieved: it toucheth thee, and thou art trou-
bled.

7 Is not this thy feare, thy confidence, thy
patience, and the vprightnesse of thy wayes?

8 Remember, I pray thee: who euer perished
being

a Iob had
been
b Iob had
been
c Iob had
been
d Iob had
been
e Iob had
been
f Iob had
been
g Iob had
been
h Iob had
been
i Iob had
been
k Iob had
been
l Iob had
been
m Iob had
been
n Iob had
been
o Iob had
been
p Iob had
been
q Iob had
been
r Iob had
been
s Iob had
been
t Iob had
been
u Iob had
been
v Iob had
been
w Iob had
been
x Iob had
been
y Iob had
been
z Iob had
been

4 Think you that I cry out without cause, seeing the brute beasts doe not complain when they louse what they weild: c Can a mans tale desire in that, that hath no labour? mourning, that none take pleasure in affliction, seeing they can not away with things that are vnsuety to the mouth. f Herein he sheweth double joy in willing through impatience to die, and also in dying of God a thing which was not agreeable to his will. g That is, let me die at once, before I come to distrust in Gods promise through my impatience. h He feareth lest he should be brought to inconveniences, if his sorrows should continue. i Have I not sought to helpe my selfe as much as was possible. || Or, in judgement, or law. k He compareth those friends which comfort vs not in misery, to a brook, which in summer, when we neede water is drie, in winter is hard froze, and in the time of raie, when we have no neede of water with water. l They that passe thereby to go into the hot countries of Arabia, thinke to find water there to quench their thirst, but they are deceived. m That is, like to this brooke, which deceiveth them that thinke to have water there in their need, as I loathed for consolation at your hands. n Hee toucheth the worldlings, which for use needfull will give part of their goods and much more to their friends, which would not give him comfortable words. o Shew me wherein I have erred, and I will confesse my fault. p He that hath a good conscience doth not shrink at the sharpe words or reasonings of others, except they be able to persuade him by reason. q Do you censure at my words because I should be thought to speake foolishly, which am now in misery? r Consider whether I speake as one that is driven to this impatience through very sorrow, or as an hypocrite as you condemne me.

5 Doeth the wilde asse bray when he hath grasse? or loweth the oxe when he hath fodder? 6 That which is vnsuety, shall it be eaten without fault? or is there any taste in the white of an egge? 7 Such things as my soule refused to touch, as were sorrows, are my meate. 8 Oh that I might haue my desire, and that God would grant me the thing that I long for! 9 That is, that God would destroy me: that he would let his hand go, and cut me off. 10 Then should I yet haue comfort, (though I burne with sorrow, let him not spare) because I haue not denyed the words of the Holy one. 11 What power haue I that I should endure? or what is mine end, if I should prolong my life? 12 Is my strength the strength of stones? or is my flesh of brasse? 13 Is it not so, that there is in me no helpe? and that strength is taken from me? 14 He that is in misery, ought to be comforted of his neighbour: but men haue forsaken the feare of the Almighty. 15 My brethern haue deceiued me as a brook, and as the rising of the riuers they passe away. 16 Which are blackish with yce, and wherein the snow is hid. 17 But in time they are dried vp with heate and are consumed: and when it is hote they faile out of their places. 18 Or they depart from their way and course, yea, they vanish and perish. 19 They that go to Tema, considered them, and they that goe to Sheba, waited for them. 20 But they were confounded: when they hoped, they came thither, and were ashamed. 21 Surely now are ye like unto it: ye haue seene my fearful plague, and are afraid. 22 Was it because I saide, Bring vnto me? or giue a reward to me of your substance? 23 And deliuer me from the enemies hand, or ransom me out of the hand of tyrants? 24 Teach me, and I will observe your counsell: & cause me to understand, wherein I haue erred. 25 How steadfast are the words of righteousness: and what can any of you iustly reprove? 26 Doe ye imagine to reprove words, that the talke of the afflicted should be as the winde? 27 Ye make your wch to fall vpon the fatherlesse, and digge a pit for your friend. 28 Now therefore be content to looke vpon me: for I will not lie before your face. 29 Turne, I pray you, let there be none iniquitie: returne, I say, and ye shall see yet my righteousness in that behaile. Is there iniquitie in my tongue? doth not my mouth feele sorrows?

2 As a seruant longeth for the shadowe, and as a hireling looketh for the end of his worke, 3 So haue I had as an inheritance the monthes of vanitie, and painefull nights haue bene appointed vnto me. 4 If I layed mee downe, I sayd, When shall I arise? and measuring the euening, I am euery full with toiling to and fro vnto the dawning of the day. 5 My flesh is clothed with wormes and filthinesse of the dust: my skin is rent, and become horrible. 6 My daies are swifter then a weauers shuttle, and they are spent without hope. 7 Remember that my life is but a winde, and that mine eye shall not returne to see pleasure. 8 The eye that hath seene me, shall see me no more: thine eyes are vpon mee, and I shall be no longer. 9 As the cloude vanisheth and goeth away, so he that goeth downe to the graue, shall come vp no more. 10 He shall returne no more to his house, neither shall his place know him any more. 11 Therefore I will not spare my mouth, but will speake in the trouble of my spirit, and muse in the bitterness of my mind. 12 Am I a sea? or a whalefish, that thou keepest me in ward? 13 When I say, My couch shall relieue me, and my bed shall bring comfort in my meditation, 14 Then searest thou me with dreames, and astonishest me with visions. 15 Therefore my soule chuseth rather to be strangled and to die, then to be in my bones. 16 I abhorre it: I shall not liue alway: I spare me then, for my dayes are but vanitie. 17 What is man, that thou so dost magnifie him, and that thou testest thine heart vpon him? 18 And doest visit him euery morning, and triest him euery moment? 19 How long will it be, thou depart from mee? thou wilt not let mee alone whiles I may swallow my spittle. 20 I haue sinned, what shall I do vnto thee? O thou preseruer of men, why hast thou set me as a marke against thee, so that I am a burden vnto myselfe? 21 And why dost thou not pardon my trespass? and take away mine iniquity? for now I shall I sleepe in the dust, and if thou seeke mee in the morning, I shall not be found.

that he might slay his hand. n After all reiterations faith brasteth forth and leauieth death to repentance: yet it was not in such perfection, that he could haue said himselfe from reasoning with God, because that hee had tried his faith. o That is, I shall be dead.

CHAP. VIII.

1 Bildad sheweth that Iob is a finner, because that God punisheth the wicked, and preserveth the good.

2 Then answered Bildad the Shuhite, and sayd, 3 How long wilt thou talk of these things? and how long shall the words of thy mouth be as a mightie winde? 4 Doeth God peruert iudgement? or doeth the Almighty subuert iustice? 5 If thy finnes haue sinned against him, and hee hath sent thee into the place of thy iniquity, rewarded them according to their iniquitie: meaning that Iob by the example of his children, that he offend not God.

CHAP. VII.

1 Iob sheweth the sorrow and miserie of mans life. 2 Is there not an appointed time to man vpon earth? and are not his dayes as the dayes of an hireling?

3 Hath not an hireling sorrow? owne rest and ease? then is this my continual torment I am worse then an hireling.

b, My former health continued from month to month, and I haue labored for hope in vain. c That is, I thought that his health was secure and undisturbable. d That hee might be repaid of the benefit of the benefit of his health. e That is, I thought that his health was secure and undisturbable. f That is, I thought that his health was secure and undisturbable. g That is, I thought that his health was secure and undisturbable. h That is, I thought that his health was secure and undisturbable. i That is, I thought that his health was secure and undisturbable. k That is, I thought that his health was secure and undisturbable. l That is, I thought that his health was secure and undisturbable. m That is, I thought that his health was secure and undisturbable. n That is, I thought that his health was secure and undisturbable. o That is, I thought that his health was secure and undisturbable.

Gods power.

5 Yet if thou wilt early seeke vnto God, and pray to the Almighty,
6 If thou be pure and vpright, then surely hee will awake vp vnto thee, & he will make the habitation of thy righteoufnesse prosperous.
7 And though thy beginning be faill, yet thy latter end shall greatly increase.
8 Inquire therefore, I pray thee, of the former ages, and prepare thy selfe to search of their fathers.
9 (For we are but of yesterday, and are ignorant: for our daies vpon earth are but a shadow)
10 Shall not they teach thee and tell thee, and vtter the wordes of their heart?
11 Can a ruffe grow without myre? or can the graffe grow without water?
12 Though it were in greene and not cut downe, yet shall it wither before any other herbe.
13 So are the paths of all that forget God, and the hypocrites hope shall perish.
14 His confidence alſo ſhalbe cut off, and his trust ſhalbe as the house of a spider.
15 He ſhall leane vpon his house, but it ſhall not ſtand: he ſhall hold him ſafely by it, yet ſhall it not endure.
16 The tree is greene before the Sunne, and the branches ſpread ouer the garden thereof.
17 The rootes thereof are wrapped about the fontaine, and are ſolden about the house of ſtones.
18 If any plucke it from his place, and it deny, ſaying, I haue not ſeene thee,
19 Behold, it will reioyce by this meane, that it may grow in another molde.
20 Behold, God will not caſt away an vpright man, neither will he take the wicked by the hand,
21 Till he haue filled thy mouth with laughter, and thy lips with ioy.
22 They that hate thee, ſhall be clothed with ſhame, and the dwelling of the wicked ſhall not remaine.

1 To be planted in another place, where it may grow profperous. 2 If thou be goodly, hee will giue thee a ſeaſon to reioyce, and ſeeke thou affliction ſhall increaſe.

CHAP. IX.

1 He doeth exhibite mightie power of God, and that mans righteoufnesse is nothing.

Then Iob answered, and ſayd,
2 I knowe verily that it is ſo: for how ſhould man compared to God be a iuſtified?
3 If he would diſpute with him, he could not anſwere him one thing of a thouſand.
4 He is wiſe in heart, & mighty in ſtrength: who hath bene ſierce againſt him, and hath profpered?
5 He remoueth the mountaines, and they feele not when he oerthroweth them in his wrath.
6 He remoueth the earth out of her place, that the pillars thereof doe ſhake.
7 He commandeth the Sunne, and it riſeth not: he cloſeth vp the ſtarrs, as vnder a ſigner.
8 Hee himſelfe alone ſpreadeth out the heauens, and walketh vpon the height of the ſea.
9 He maketh the ſtarrs Acturus, Orion, and Pleiades, and the climates of the South.
10 Hee doeth great things, and vnſearchable: yea maruelous things without number.
11 Lo, when hee goeth by me, I ſee him not:

2 These are the names of certaine ſtarrs, whereby hee maketh that all ſtarrs both knowne and vknowne are at his appointment, I am not able to comprehend his workes, which are common and daily before mine eyes, much leſſe in thoſe things, which are hid and ſecret.

and when he poſſeth by, I perceiue him not.

12 Behold, when he taketh a pray, & who can make him to reſtore it? who ſhall ſay vnto him, What doeſt thou?

13 God ſhall not withdraw his anger, and the moſt mightie helpe hee doe ſtoute vnder him.

14 How much leſſe ſhall I anſwere him? or how ſhould I finde out my wordes with him.

15 For though I were iuſt, yet could I not anſwere, but I would make ſupplication to my Iudge.

16 If I cry, and hee anſwere mee, yet would I not beleue, that he heard my voyce.

17 For he deſtroyeth me with a tempeſt, and woundeth me without cauſe.

18 He will not ſuffer me to take my breath, but ſilletteth me with bitterneſſe.

19 If we ſpeake of ſtrength, beholde, hee is ſtrong: if we ſpeake of iudgement, who ſhall bring me in to pleaſe?

20 If I would iuſtifie my ſelfe, mine owne mouth ſhall condemne mee: & if I would be perſit, hee ſhall iudge me wicked?

21 Though I were perſit, yet I know not my foule: therefore abhorre I my life.

22 This is one point: therefore I ſayd, He deſtroyeth the perfect and the wicked.

23 If the ſcourge ſhould ſuddenly ſlay, ſhould God laugh at the puniſhment of the innocent?

24 The earth is giuen into the hand of the wicked: hee conuerſeth the faces of the iudges thereof: if not, where is he? or who is he?

25 My daies haue bene more ſwift then a poſt: they haue fled, and haue ſeene no good thing.

26 They are paſſed as with the moſt ſwift ſhips, and as the eagle that ſleeth to the pray.

27 If I ſay, I will forget my complaint, I will ceaſe from my wrath, and comfort mee,

28 Then I am afraid of all my forowes, knowing that thou wilt not iudge me innocent.

29 If I be wicked, why ſhall labour I thus in vaine?

30 If I waſh my ſelfe with ſnow water, and purge mine hands moſt cleane,

31 Yet ſhalt thou plunge mee in the pir, and mine owne clothes ſhall make me filthy.

32 For he is not a man as I am, that I ſhould anſwere him, if we come together to iudgement.

33 Neither is there any vmpire that might lay his hand vpon vs both.

34 Let him take his rod away from mee, and let not his feare aſtoniſh me:

35 Then will I ſpeake, and feare him not, but becauſe I am not ſo, I hold me ſtill.

that are counted perſit as them that are wicked. q To wit, hee is ſpoken according to our apprehenſion, as though hee would ſay, I God deſtroy both the wicked & the iuſt, why ſhould hee ſafer the innocent to be tormented by them? r That they cannot ſee to receiue iuſtice. s That can ſlowe the conſcience. t I thinke mee to fall into theſe ſermons, but my forowes bring me to theſe manifold inſinuations, and my conſcience condemne me. u Why doeth not God deſtroy mee as once that hee ſpakeſt according to the inſinuation of the fiſh. y Though I ſerue rather forſure in mine owne eyes, yet all is but corruption before God. z Whatſoeuer I would ſet vp to come my ſhipperſhip with, thoſe diſturb mee to moore. a Which might make an accord betweene God and mee, ſpeaking of impatience, and yet conſidering God to be iuſt in puniſhing him. b Signifying that Gods iudgements keep him in awe.

CHAP. X.

1 Iob is merrie of his life, and ſetteth out his fragility before God.
2 He deſcribeth how he ſlay his hand. 3 A deſcription of death.

My ſoule is cut off: though I liue: I will laue my complaint vpon my ſelfe, & will ſpeake liuth. b I will make an ample declaration of my torments to not God.

f He ſeruet that when God doeth execute his power, hee doeth as iuſtly, forasmuch as none can controule him.

g God will not be appealled for ought that man can lay for himſelfe for his ſatisfaction.

h That is, all the reaſon as that man can lay to oppoſe their cauſe.

i How ſhould I be able to anſwere him by eloquence whereby hee ſafer the innocent to be tormented, that albeit they were eloquent in talke, yet they ſhall not in heart that which they ſpake.

k Meaning, in his owne opinion, ſignifying, that man will ſometimes ſay hee is to be righteous, which before God is abomination.

l Whiles I am in my paines, I cannot, but brag forth in to many incommensurable although I know full well, God is iuſt.

m I am not able to feel, my ſinnes ſo great, as I feele the weight of his plagues: and this hee ſpeaketh to condemne his diſſimulation, and to iuſtifie God.

n After hee hath accuſed his owne weakeneſſe, hee conuinceth to iuſtifie God and his power.

o If I would ſtand in mine owne defence, yet God hath iuſt cauſe to condemne mee, if hee examine mine hart & conſcience, p If God puniſh according to all iuſtice, hee will deſtroy all ſinners.

q This is ſpoken according to our apprehenſion, as though hee would ſay, I God deſtroy both the wicked & the iuſt, why ſhould hee ſafer the innocent to be tormented by them? r That they cannot ſee to receiue iuſtice. s That can ſlowe the conſcience. t I thinke mee to fall into theſe ſermons, but my forowes bring me to theſe manifold inſinuations, and my conſcience condemne me. u Why doeth not God deſtroy mee as once that hee ſpakeſt according to the inſinuation of the fiſh. y Though I ſerue rather forſure in mine owne eyes, yet all is but corruption before God. z Whatſoeuer I would ſet vp to come my ſhipperſhip with, thoſe diſturb mee to moore. a Which might make an accord betweene God and mee, ſpeaking of impatience, and yet conſidering God to be iuſt in puniſhing him. b Signifying that Gods iudgements keep him in awe.

u I ſet mine ſoule to a dead man, then to one that cauſeth my life and

e He would not
that God should
perceiue should
him of his recei-
uion, but by the
ordurme means
that he punisheth
others.

d It is agreeable
to thy iustice to de-
me wrong?

e Wilt thou be
without compa-
sion?

f Wilt thou gra-
tifie the wicked
and condemne me?

g Dost thou ob-
lige ignorance?

h Art thou inco-
stant and change-
able, as the time,
to day friend, to-
morrow an enemy?

i By affliction thou
hast made me as
in a prison, and re-
fused me from
doing euill, with-
er can any set
me at libertie?

k In this light
veries following
he describeth the
mercy of God, in
the wonderful
creation of man;

and thereon grow-
eth that God
should not shew
himself rigorous
against him.

l As brittle as a
pot of clay.

m That is, reason
and vnderstanding
and many other
gifts, whereby
man excelleth all
earthly creatures.

n That is, thy fa-
therly care and
providence where-
by thou protectest
me, and without
the which I should
perish straight-
way.

o Though I be
not iolly able to
comprehend these
things, yett mult
needs comfesse
that it is so.

p I will alway
walke in feare and
humilitie, knowing
that none is iust
before thee.

q Iob being
sore afflicted in
these afflictions,
withstandeth rather
three dayes then
long paine.

r That is, diuer-
sities of dis-
eases; and in great
abundance: shewing
that God hath in-
finite meares to
punish man.

s Hee writeth
that God would
leane off his afflic-
tion, considering
his great miserie
and the breake of
his life.

t Hee spaketh
thus in the per-
son of a sinner, that
is come to me
with paines and
with the feeling
of Gods iudgements,
and therefore
cannot apprehend
in that state the
mercy of God
and comfort of
the refreccion.

in the bitterneffe of my soule.

2 I will fay vnto God, * Condemne me not:
shew me, wherefore thou contendest with me.

3 Thinkest thou it is good to oppresse me, and
to calt off the labour of thine hands, & to fauor
the counsell of the wicked?

4 Haft thou g carnall eyes? or dost thou see
as man seeth?

5 Are thy dayes as mans dayes? or thy yeeres,
as the time of man?

6 That thou inquest of mine iniquitie, and
searchest out my sinne?

7 Thou knowest that I cannot doe wicked-
ly: for none can deliuer me out of thine hand.

8 Thine hands haue made me, and fashioned
mee wholly round about, and wilt thou destroy
mee?

9 Remember, I pray thee, that thou hast made
me as the clay, and wilt thou bring me into dust
again?

10 Haft thou not powdered me out as milke? and
turned me to cruds like cheefe?

11 Thou hast clothed me with skin and fleshy,
and ioyned me together with bones and sinewes.

12 Thou hast giuen me life, and grace: and
thy visitation hath preferred my spirit.

13 Though thou hast hid these things in thine
heart, yet I know: so that it is so with thee.

14 If I haue sinned, then thou wilt straightly
looke vnto me, and wilt not hold me guiltlesse
of mine iniquitie.

15 If I haue done wickedly, woe vnto me: if I
haue done righteously, I will not lift vp mine
head, being full of confusion, because I see mine
affliction.

16 But let it increase: hunt thou be as a lyon:
returne and shewe thy selfe a rauenous vpon
mee.

17 Thou renewest thy plaguet against me, and
thou increasest thy wrath against me: * changes
and armies of sorowes are against me.

18 Wherefore then hast thou brought me out
of the wombe? Or that I had perished, and that
none eye had seene me!

19 And that I were as I had not bene, but
brought from the wombe to the graue!

20 Are not my dayes few? let him cease, and
leane off from me, that I may take a litle comfort.

21 Before I goe and shall not returne, euen
to the land of darkness and shadow of death:

22 Into a lande, I say, darke as darkenesse it
selfe, and into the shadow of death, where is none
order, but the light is there as darkenesse.

1 Iob being
sore afflicted in
these afflictions,
withstandeth rather
three dayes then
long paine.

2 That is, diuer-
sities of dis-
eases; and in great
abundance: shewing
that God hath in-
finite meares to
punish man.

3 Hee writeth
that God would
leane off his afflic-
tion, considering
his great miserie
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his life.

t Hee spaketh
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son of a sinner, that
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with the feeling
of Gods iudgements,
and therefore
cannot apprehend
in that state the
mercy of God
and comfort of
the refreccion.

CHAP. XI.

1 Iob is truly reprehended of Zophar. 2 God is incompre-
hensible. 3 He is mercifull to the penitent. 4 His afflic-
tion cease that time only.

Then answered Zophar the Naamathite, & said,

3 Should not the multitude of wordes be
answered? or should a great talker be iustified?

3 Should men hold their peace at thy lies? and
when thou mockest others, shall none make thee
ashamed?

4 For thou hast said, My doctrine is pure, and
I am cleane in thine eyes.

5 But, oh that God would speake and open
his lips against thee!

6 That he might shew thee the secrets of
wisdom: how thou hast deferred double, according
to right: know therefore that God hath for-
gotten thee for thine iniquitie.

7 Canst thou by searching find out God? canst
thou find out the Almighty by his perfection?

8 The heauens are hie, what canst thou do? it
is deeper then the bell, how canst thou know it?

9 The measure thereof is longer then the earth,
and it is broader then the sea.

10 If he cut off and shut vp, or gather to-
gether, who can turne him backe?

11 For he knoweth vaine men, and seeth in-
iquitie, and him that vnderstandeth nothing.

12 Yet vaine man would be wise, though man
new borne is like a wilde asse & colt.

13 If thou g prepare thine heart, and stretch
out thine hands toward him:

14 If iniquitie bee in thine hand, put it farre
away, and let no wickednesse dwell in thy Taber-
nacle.

15 Then truly shalt thou lift vp thy face with-
out spot, and shalt bee stable, and shalt not feare.

16 But thou shalt forget thy miserie, and re-
member it as waters that are past.

17 Thine age also shall appeare more cleare
then the noone day: thou shalt shine and bee as
the morning.

18 And thou shalt be bolde, because there is
hope: and thou shalt digge pirtes, and shalt lie
downe safely.

19 For when thou takest thy rest, none shall
make thee afraid: yea, many shall make suite vnto
thee.

20 But the eyes of the wicked shall faile, and
their refuge shall perish, and their hope shall be
row of mind.

owne euil I workes, and see that they offend not God, over whom they haue
i He declareth what quietnesse of conscience and successe in all thy wayes shall follow
which turne to God by true repentance. * Lewis. 16. 3. 6. k He sheweth that
trary things shall come vnto them that do not repent.

CHAP. XII.

2 Iob accuseth his friends of ignorance. 3 Hee declareth the
might and power of God. 4 And how hee chaunge the
course of things.

Then Iob answered, and sayd,

2 In deepe because that yee are the peo-
ple onely, a wisdomer must die with you.

3 But I haue vnderstanding aswell as you,
am not inferior vnto you: yea, who knoweth
not such things?

4 I am as one mocked of his neighbour,
who calleth vpon God, and he heareth him: the
iust and the vpright is laughed to scorn.

5 He that is ready to fall, is as a lampe de-
spised in the opinion of the rich.

6 The tabernacles of robbers doe prosper, and
they are in safety that pronounce God, whom God
hath enriched with his hand.

7 Aske now the beasts, & they shall teach
thee: or the fowles of the ayre, and they shall
declare vnto thee: or the creeping thinges of the
earth, and they shall tell thee: or the fish of the
sea, and they shall say vnto thee.

8 Who can hideth his counsel from God? who
can hee that keepeth his counsel in secret? who
can hee that keepeth his counsel in secret? who
can hee that keepeth his counsel in secret?

9 Therefore shall I not be silent, because I haue
heard these things: I will not hold my peace, be-
cause I haue seen these things.

10 I haue heard that he saith, I will not be
moued: I will not be troubled: I will not be
fearfull: I will not be ashamed.

11 Therefore shall I not be silent, because I haue
heard these things: I will not hold my peace, be-
cause I haue seen these things.

12 Therefore shall I not be silent, because I haue
heard these things: I will not hold my peace, be-
cause I haue seen these things.

a Should he be pre-
sided by his great
talker, that he is
iust?

then,

thee, and the fowles of the heauen, and they shall tell thee.

8 Or speake to the earth, and it shall shewe thee: or the fishes of the sea, and they shall declare vnto thee.

9 Who is ignorant of all these, but that the hand of the Lord hath made these?

10 In whole hand is the fowle of euery liuing thing, and the breath of all mankind.

11 Doeth not he the eares discern the wordes, and the mouth tasteth meate for it selfe?

12 Among the 8 ancient is wisdom, and in the length of dayes is vnderstanding.

13 With him is wisdom and strength: hee hath counsell and vnderstanding.

14 Beholde, he will breake downe, and it can not be built: he shueth a man vp, and he cannot be loofed.

15 Behold, hee withholdeth the waters, and they drie vp: but when he fendeth them out, they destroy the earth.

16 With him is strength and wisdom: he that is deceived, and that deceiue, are his.

17 He catcheth the counsellors to goe as spoyled, and maketh the iudges fooles.

18 Hee loofeth the collar of kings, and girdeth their loynes with a girdle.

19 Hee leadeth away the princes as a pray, and ouerthroweth the mightie.

20 Hee taketh away the speech from the faithfull *crusellours*, and taketh away the iudgement of the ancient.

21 Hee powreth contempt vpon princes, and maketh the strength of the mightie weake.

22 Hee discouereth the deepe places from their darknesse, and bringeth forth the shadowe of death to light.

23 Hee minceareth the people, and destroyeth them: hee enlargeth the nations, and bringeth them in againe.

24 Hee taketh away the hearts of them that are the chiefe ouer the people of the earth, and maketh them to wander in the wilderness out of the way.

25 They grope in the darke without light: and he maketh them to stagger like a drunken man.

power in words as they that reasoned against, were.

CHAP. XIII.

1 Job concealeth his knowledge with the experience of his friends, 16 The penitent shall be saved, and the hypocrite condemned. 20 Hee speaketh vnto God, that he would not handle him rigorously.

LO, mine eye hath seene all this: mine eare hath heard, and vnderstood it.

2 I know also as much as you know: I am not inferior vnto you.

3 But I will speake to the Almighty, and I desire to dispute with God.

4 For in deed yee forge lies, and all you are b physicians of no value.

5 Oh, that you would hold your tongue, that it might be imputed to you for wisdom!

6 Now heare my disputation, and giue eare to the arguments of my lips.

7 Will ye speake wickedly for Gods defence, and talke deceitfully for his cause?

8 Will ye accept his person? or will ye contend for God?

9 Hee reuoketh their zeale, which had not knowledge, nei her regarded they to comfort him, but they rated on Gods iustice, as though it was not evidently seene in his respect they had undertaken the probation thereof.

9 Is it well that hee should seeke of you? will you make a lye for him, as onelyeth for a man?

10 He will surely reprove you, if yee do secretly accept any person.

11 Shall not his excellencie make you afraid? and his feare fall vpon you?

12 Your memories may be compared vnto ashes, and your bodies vnto bodies of clay.

13 Holde your tongues in my presence, that I may speake, and let come vpon what will.

14 Wherefore do I take my flesh in my teeth, and put my soule in my hand?

15 Lo, though hee slay me, yet will I trust in him, and I will reprove my wayes in his sight.

16 He shall be my saluation alior: for the hypocrite shall not come before him.

17 Heare diligently my wordes, and marke my talke.

18 Behold now: if I prepare me to iudgement, I know that I shall be iustified.

19 Who is he that will please with me? for if I now hold my tongue, I die.

20 But do not these two things vnto me: then will I not hide my selfe from thee.

21 Withdraw thine hand from me, & let not thy feare make me afraid.

22 Then call thou, and I will answer: or let me speake, and answer thou me.

23 How many are mine iniquities & sinnes? shew me my rebellion and my finne.

24 Wherefore hidest thou thy face, and takest me for thine enemy?

25 Wilt thou breake a leafe driven to and fro? and wilt thou pursue the drie stubble?

26 For thou wiltest bitter things against me, and makest me to possesse the iniquities of my youth.

27 Thou puttest my feete also in the stocks, and lookest narrowly vnto all my pathes, and maketh the print thereof in the heel of my feete.

28 Such a one consumeth like a rotten thing, and as a garment that is moth eaten.

youth in Thou makest me thy prisoner, and doste fo presse me hand nor foot. † *See. rocc.*

CHAP. XIII.

1 Job describeth the shortnesse and misery of the life of man. 14 Hope is gaineth the glory. 22 The condition of mans life.

MAN that is borne of woman, is of short continuance and full of trouble.

2 Hee shooteth forth as a floure, and is cut downe: hee vanisheth also as a shadow, and continueth not.

3 And yet thou openest thine eyes vpon such a one, & causest me to enter into iudgement with thee.

4 Who can bring a cleane thing out of filthinesse? there is none.

5 Are not his dayes determined? the number of his moneths are with thee: thou hast appointed his bounds which he cannot passe.

6 Turne from him that hee may cease vntill his defied day, as an hireling.

7 For there is hope of a tree, if it be cut down, that it will yet sprout, and the branches thereof will not cease.

8 Though the root of it wax old in the earth, and the stocke thereof be dead in the ground,

9 Yet by the sent of water it will budde, and reth as the hireling, waleth for the end of his labor to receive his hiring.

d Your fame shall come to nothing.

e Is not this a manifest signe of mans infirmitie, and that I do not com-

plaine without cause, fearing that I am in a tornment as though I should tear mine

owne flesh, and put my life in danger?

f Whereby he declareth that he is not an hypocrite as they charged him.

g That is, cleane and not cut off yet my finnes, as you reas.

h To proue that God doth this punishment for my sinne.

i Hee leed not my cause, every man will condemn me.

k He sheweth what these two things are.

l His panghs thus moue him to reason with God, saying but that he had sinned:

but he desired to vnderstand what were his great finnes that had

deferred his righteousness: wherein hee desired that he

would know a cause of God why he did punish him.

m Now punish him now for the faults that I committed in my

that I cannot see the

a Talking oration of his aduersaries wordes, he describeth the shortnesse of mans life from his birth to his death.

b Chap. 8. 9. p. 14. 144. 4.

c A meaning is that fearing that man is so frail a creature, God should not

handle him so extremely: wherein Job sheweth the wickednesse of the flesh, when it is not subiect to the Spirit.

d In 1. 5. 7. c. Vanitie the time that thou hast appeared for him to die, which hee desireth.

the wicked.

Job affliction.

Chap. xvij. xviii.

No hope in prosperitie. 184

wind? or what maketh thee bolde so to an-
swere?

4 I could also speake as ye doe: (but would
God your soules were in my soules stead) I could
keepe you company in speaking, & could shake
mine head at you,

5 But I would strengthen you with my
mouth, & the comfort of my lips should asswage
your sorrow.

6 Though I speake, my sorrow cannot be as-
swaged: though I cease, what releafe have I?

7 But now hee maketh mee wearie: O God,
thou hast made all my congregation desolate,

8 And hast made me full of wrinkles which
is a witness thereof, and my kennefle is up in
me, testifying the same in my face.

9 His wrath hath torne me, and hee hateth
me, and gnasheth vpon me with his teeth: mine
enemy hath sharpened his eyes against me.

10 They have opened their mouthes vpon me,
and smitten me on the cheek in reproch: they
gathered themselves together against me.

11 God hath deliuered me to the vniust, and
hath made mee to runne out of the way by the
hands of the wicked.

12 I was in wealth, but he hath brought me to
nought: he hath taken me by the necke, and bea-
ten me, and set me as a marke for himselfe.

13 His archers compass me round about: he
curteth my raines, and doeth not spare, and po-
wereth my gall vpon the ground.

14 He hath broken me with one breaking vpon
another, and runneth vpon me like a giant.

15 I have sowed a sackloth vpon my skin,
and have abased mine vpon the dust.

16 My face is withered with weeping, and the
shadow of death is vpon mine eyes,

17 Though there be no wickednesse in mine
hands, and my prayer be pure.

18 O earth, couer not thou my blood, and let
my crying finde no place.

19 For loe, now my witnesse is in the heauen
and my record is on high.

20 My friends vpon speake eloquently against me:
but mine eye powreth out teares vnto God.

21 Oh that a man might vpon pleade with God, as
man with his neighbour!

22 For the yeeres accounted come, and I shall
goe the way, whence I shall not returne.

CHAP. XVII.

1 Job sayeth that hee hath sinned, and yet doth patiently abide
it. 10 He exhorted his friends to repentance, 15 denieth
that hee looketh but for death.

My breath is corrupt: my dayes are cut off, and
the graue is ready for me.

2 There are none but mockers with me, and
mine eye continueth in their bitterness.

3 Lay down now, and put me in suretie for
thee: who is he, that will touch mine hand?

4 For thou hast hid thy heart from vnder-
standing: therefore shalt thou not see them vpon
high.

5 He reuolunt with God as a man beside himselfe, to the intent that his cause
might be brought to light. 10 And as for thee? 12 That these mine affli-
ctions are thy iudgement, though man know not the cause.

5 For the eyes of his children shall faile, that
speakeeth flatterie to his friends.

6 Hee hath also made mee as a tabret before them.
7 Mine eye therefore is dim for griefe, and all
my strength is like a shadow.

8 The righteous shalbe aslonied at this, and
the innocent shalbe moued against the hypocrite.

9 But the righteous will hold his way, and his
whole hands are pure, shall increase his strength.

10 Allyn thou therefore turne you, and come now,
and I shall not finde one wise among you.

11 My dayes are past, mine enterprises are bro-
ken, and the thoughts of mine heart

12 Haue changed the night for the day, and
the light that approached, for darkness.

13 Though I hope, yet the graue shall mine
house, and I shall make my bed in the darke.

14 I shall say to corruption, Thou art my fa-
ther, and to the womne, Thou art my mother and
my sister.

15 Where is then now mine hope? or who shall
comfort the thing that I hoped for?

16 They shall goe downe into the bottome
of the pit: surely it shall lie together in the dust.

Then three that came to comfort him. m That is, haue brought me before: I had of
comfort. n Though I shall haue no more from aduerse to prosperitie as you
saie: o I haue no more hope in father, mother, sister, or any worldly
thing: for the dust and worme shall be to me a head of them. p Alworldly hope
and prosperitie faile, whi' h' you say, are only figures of Gods favour: but seeing that
these things perish, I set mine hope in God, and as the like euall sayings.

CHAP. XVIII.

1 Bildad rebueth the shepauers of the vnjust, full and wicked.

Then answered Bildad the Shuhite, and sayd,
2 When will ye make an end of your
words? cause vs to vnderstand, and then we will
speake.

3 Wherefore are we counted as beasts, and
are vile in your sight?

4 Thou art as one that teareth his soule in
his anger. Shall the earth bee forsaken for thy
sake? or the rocke removed out of his place?

5 Yea, the light of the wicked shall be quen-
ched, and the sparke of his fire shall not shine.

6 The light shall bee darke in his dwelling,
and his candle shall be put out with him.

7 The steps of his strength shall be refrained,
and his owne counsell shall cast him downe.

8 For he is taken in the net by his feet, and he
falketh vpon the snares.

9 The grenne shall take him by the heele, and
the thiefe shall come vpon him.

10 A snare is layd for him in the ground, and
a trap for him in the way.

11 Fearfulness shall make him afraid on ene-
ry side, and shall driue him to his feete.

12 His strength shalbe as famine: and destru-
tion shall be ready at his side.

13 It shall deuoure the inner parts of his
skinne, and the first borne of death shall deu-
oure his strength.

14 His hope shall be rooted out of his dwelling,
and shal cause him to goe to the King of feare.

15 Feare shall dwell in his house (because it is
not this) and brimstone shall be scattered vpon
his habitation.

16 His rootes shall bee dried vpon beneath, and
about shall his branch bee cut downe.

17 His remembrance shall perish from the
earth, and he shall haue no name in the streete.

18 They

f For that flatter-
eth a man, and
only iudgeth him
happy in his pro-
speritie: shall not
humble only but
in his posteritie be
punished.

g God hath made
all the world
speake of him, be-
cause of mine af-
fliction.

h That is, a
continual found
in their eares.

i To wit, when
they see the godly
punished: but in
the end they shall
come to vnder-
standing, & know
what shall be the
reward of the
hypocrite.

k That is, will not
be discouraged,
considering that
the godly are pu-
nished as well as
the wicked.

l That is, I had of
comfort.

m That is, haue brought me before: I had of
comfort.

n Though I shall haue no more from aduerse to prosperitie as you
saie: o I haue no more hope in father, mother, sister, or any worldly
thing: for the dust and worme shall be to me a head of them. p Alworldly hope
and prosperitie faile, whi' h' you say, are only figures of Gods favour: but seeing that
these things perish, I set mine hope in God, and as the like euall sayings.

o I haue no more hope in father, mother, sister, or any worldly
thing: for the dust and worme shall be to me a head of them. p Alworldly hope
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these things perish, I set mine hope in God, and as the like euall sayings.

q That is, I had of
comfort.

r That is, I had of
comfort.

s Which cometh
of your felicity
as Chap. x. v. 10

t Whom you
take to be but
beasts, as Chap.
11. 7.

u That is, like
man

v Shall God
change the order
of nature for thy
sake? by dealing
with thee other-
wise than he doth
with all men?

w As hee the wic-
ked is in his pro-
speritie, then God
change his state:
and this is his or-
dinary iudgement
for their times.

x Meaning that
the wicked are in
continual danger.

y That which
should nourish
himselfe is con-
sumed by famine.

z That is, to
strong and violent
death shall con-
sume his streng in
or as the fire
word signifieth, his
members or part
that is, write
most great lea-
rning, not
truly come by.

1 Though all
world would
our him yet
God would
delatray
him and his.

1 In briefe exco-
mmunication
he had beene
that hee had
made a base
and dishonour
him.

2 I will that
thy speake be
to vaine.

3 He reuolunt
with God as a
man beside
himselfe, to the
intent that his
cause might be
brought to light.

4 And as for thee?
12 That these
mine affli-
ctions are thy
iudgement, though
man know not
the cause.

m He shall fall from prosperity to aduersity.

n When they shall see what came vnto him.

18 They shall driue him out of the light vnto darknesse, and chase him out of the world.

19 He shall neither haue sonne nor nephewe among his people, nor any posteritie in his dwellings.

20 The posteritie shall be astonied at his day, and feare shall come vpon the ancient.

21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

2 Job reproacheth his friends, 19. and receiueh his miseries and grieuous paines. 25 He asseureth himselfe of the generall resurrection.

B Iob answered, and sayd,

2 How long will yee vex me foule, and torment me with words?

3 Ye haue now ten times reproched me, and are not ashamed: ye are impudent toward me.

4 And though I had indeed erred, mine error b remaineth with me.

5 But indeed if ye will aduance your felues against me, and rebuke me for my reproch,

6 Know now, that God hath c ouerthrowen me, and hath compassed me with his net.

7 Beholde, I cry out of violence, but I haue none answer: I cry, but there is no iudgement.

8 He hath hedged vp my way that I cannot passe, and he hath set darknesse in my paths.

9 He hath spoiled me of mine honour, and taken the c crowne away from mine head.

10 He hath destroyed me on euery side, and I am gone: and he hath remoued mine hope like f a tree.

11 And he hath kindled his wrath against me, and counteth me as one of his enemies

12 His s armies came together, and made their way vpon me, and camped about my tabernacle.

13 He hath remoued my brethren farre from mee, and also mine acquaintance were strangers vnto me.

14 My neighbours haue forsaken me, and my familiars haue forgotten me.

15 H they that dwell in mine house, and my mayds tooke me for a stranger: for I was a stranger in their sight.

16 I called my seruant, but he would not answer, though I prayed him with my mouth.

17 My breath was straunge vnto my wife, though I prayed her for the childrens sake of mine owne body.

18 The wicked also despised mee, and when I rose, they spake against me.

19 Al my secret friends abhorred me, and they whom I loued, are turned against me.

20 My bone b cleaueth to my skinnie, and to my flesh, and I haue escaped with the s skinnie of my teeth.

21 Haue pite vpon me: haue m pite vpon me, (O ye my friends) for the hand of God hath touched me.

22 Why doe ye persecute mee, as a God? and are not satisfied with my s flesh?

23 Oh that my wordes were now written! oh that they were written euen in a booke,

24 And grauen with p an yron pen in lead, or in stone for euer!

25 For I am sure that my r redeemer liueth, and he shall stand the last on the earth.

26 And though after my skin wormes destroy this body, yet shall I see God in my flesh.

27 Whome I my selfe shall see, and mine eyes shall behold, and none other for me, though my reynes are confused within me.

28 But ye said, Why is he persecuted? And there was a b deepe ratiuer in me.

29 Bee yee afraid of the sword: for the sword will be a uenged of wickednesse, that yee may know that there is a iudgement.

persecuted of God for his finnes, et he declareth that there was reason to wit, the trial of his faith and patience, and so to be an example for others.

God will be reuenged of this iniurie iudgement, when by y our confession.

CHAP. XX.

1 Zophar sheweth, that the wicked and the courteous shall haue a shor end, 22 though for a time they flourish.

T Hen answered Zophar the Naamathite, and said,

2 Doubtlesse my thoughts cause mee to answer, and therefore I make haste.

3 I haue heard a the correction of my reproch: therefore the spirit of mine vnderstanding causeth me to answer.

4 Knowest thou not this of old? and since God placed man vpon the earth,

5 That the reioycing of the wicked s short, and the ioy of the hypocrites is but a moment?

6 Though b his excellencie mount vp to the heaven, and his head reach vnto the cloudes,

7 Yet shall he perish for euer like his dange, and they which haue seene him, shall say, Where is he?

8 He shall flee away as a dreame, and they shall not find him, and shall passe away as a vision of the night.

9 So that the eye which had seene him, shall do no more, & his place shall see him no more.

10 His children shall c flatter the poore, and his hands shall d restore his substance.

11 His bones are full of the s sinne of his youth, and e it that he lied downe with him in the dust.

12 When wickednes was s sweet in his mouth, and he hid it vnder his tongue,

13 And fauoured it, and would not forsake it, but kept it close in his m uth,

14 Then his meate in his bowels was turned: the gall of Aspes was in the mids of him.

15 He hath deuoured substance, and hee shall vomit it: f for God shall draw it out of his bellie.

16 He shall sucke the g gall of Aspes, and the vipers tongue shall slay him.

17 He shall not see the s riuers, nor the floods and streames of hony and butter.

18 Hee shall restore the labour, and shall deuoure no more: euen according to the substance shall be his exchange, i and he shall enioy it no more.

19 For hee hath vndone many: he hath forsaken the poore, and hath spoyled houses which hee builded not.

20 Surely hee shall seele no quietnes in his body, neither shall hee refuse of that which hee desired.

21 There shall none of his s meate be left: therefore none shall hope for his goods.

22 When hee shall be filled with his abundance, hee shall be in paine, and the hand l of all the wicked shall assaile him.

and therefore God did plague him iustly for the same h Though God greatly reuenge abundance of his blessings, yet hee shall haue no part thereof i The wicked shall be as the chaff, which the wind shall waie away, and shall be as the chaff, which the wind shall waie away.

one wicked man shall seeke to destroy another.

a That is, many times, as Neh 4. 12. b That is, my selfe shall be punished for it: or, you haue not yet comforted it.

c He breatheth out againe into his passions, & declareth still that his affliction cometh of God, though he be not able to feel it cause him selfe.

d Meaning out of his afflictions.

e Meaning, his children, & whatsoever was decreed vnto him in this world.

f Which is plucked, & hath no more hope to grow.

g His manifold afflictions.

h As he household causes by all these losses Iob the worse that touching the flesh he had great occasion to be moued.

i Which were here and mine.

k But when these great losses and multiuers vnto him, he was touched in his owne person, as followe.

l All my flesh was consumed.

m Seeing I haue this iust cause to complaine, condemn me not as an hypocrite, specially why which should comfort me.

n Is it not enough that God doth punish me by reproches inuete my sorrow?

o To see my body punished except yee trouble my minde.

p He protesteth that notwithstanding his sore paines, yet his religion is persistered that he is not abashed.

q For as they iudged him.

r I doe not so iustifie my selfe before the world, but I know that I shall come before the great Iudge, who shall be my debitor and Saviour.

He shall seele no quietnes in his body, neither shall hee refuse of that which hee desired.

There shall none of his meate be left: therefore none shall hope for his goods.

When hee shall be filled with his abundance, hee shall be in paine, and the hand l of all the wicked shall assaile him.

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23 He shall be about to fill his bellie, *but* God shall send vpon him his fierce wrath, *and* shall cause to raine vpon him, *even* vpon his meate.

24 Hee shall flee from the yron weapons, *and* the bow of Steele shall strike him through.

25 The arrow is drawne out, and cometh forth of the bodie, and sheweth of his gall, *so* feare cometh vpon him.

26 *o* All darknesse shall be hid in his secret places: the fire that is not *o* blown forth deuoure him, *and* that which remaineth in his tabernacle, shall be destroyed.

27 The heauen shall declare his wickednesse, and the earth shall rise vp against him.

28 The *q* increase of his house shall goe away: it shall flow away in the day of his wrath.

29 This is the portion of the wicked man from *o* God, and the heritage that he shall haue of God, for his *w* words.

CHAP. XXI.

7 *Job* declareth how the propertie of the wicked maketh them proud. 12 *He* prayeth that his afflictions cease. 16 *His* destruction is at hand. 23 *None* ought to be iudged wicked for affliction, neither good for prosperitie.

But Iob answered, and said,

1 Heare diligently my wordes, and this *s*hall be in stead of your consolations.

2 Suffer mee that I may speake, and when I haue spoken, mocke on.

3 Doe I *d*urēt I talke to man? If it *b* were so, how should not my spirit be troubled?

4 Marke mee, and bee abashed, and lay your hand vpon *y*our *e* mouth.

5 Euen when I remember, I am afraide, and feare taketh hold on my flesh.

7 Wherefore doe the wicked *d* lie, *and* waxe olde, and grow in wealth?

8 Their feed is established in their fight with them, and their generation before their eyes.

9 Their houses are peaceable without feare, and the rod of God is not vpon them.

10 Their bullocke gendreth, and faileth not: their cow calueth, and casteth not her calfe.

11 They feed forth their children *l*ike sheep, and their fennes dance.

12 They take the tabret and harpe, and reioice in the found of the organs.

13 They spend their dayes in wealth, and suddenly *f* they goe downe to the graue.

14 They say also vnto God, Depart from vs: for we desire not the *k*nowledge of thy wayes.

15 Who is the Almighty, that we should serue him? & what profit should we haue, if we should pray vnto him?

16 Lo, their wealth is not in their *b* hand: therefore let the counsell of the wicked *e* be farre from me.

17 How oft shall the candle of the wicked be put out? and their destruction come vpon them?

18 They shall diuide their liues in his wrath.

19 They shall be as stubble before the winde, and as chaffe that the storme carrieth away.

20 God will lay vp the sorow of the father for his children: when hee rewardeth him, hee shall know it.

21 *H*is eyes shall see his destruction, and hee

shall drinke of the wrath of the Almighty.

21 For what pleasure hath he in his house after him, when the number of his moneths is cut off?

22 Shall any teach *l* God knowledge, who iudgeth the highest things?

23 One *o* dieth in his full strength, being in all ease and prosperitie.

24 His breasts are full of milke, and his bones runne full of marrow.

25 And another *o* dieth in the bitterness of his soule, and neuer eateth with pleasure.

26 They shall sleepe both in *o* the dust, and the wormes shall couer them.

27 Behold, I know your thoughts, and the enterprises *where* *w*heretofore you doe me wrong.

28 For ye say, Where is the princes' house? and where is the tabernacle of the wicked dwelling?

29 May ye not *q* aske them that goe by the way? and ye cannot denie their signes.

30 But the wicked is kept vnto the day of destruction, and they shall be brought forth to the day of wrath.

31 Who shall declare his way *f* to his face? and who shall reward him for that he hath done?

32 Yet shall hee be brought to the graue, and remaine in the heape.

33 The *t* slime valley shall be sweet vnto him, and euery man shall draw after him, as before him there were innumerable.

34 How then comfort *y* e me in mine iniquitie, seeing in your answeres there remaine but lies?

reprooche him in this world, yet death is a token, that God will bring him to an account. *f* He shall be punished for his sin, which before could not be covered with a royall palace. *g* Saying, that the iust in this world haue wicked aduersities.

CHAP. XXII.

1 *Eliphaz* affirmeth that Iob is punished for his sinnes. 6 *He* accuseth him of vnmmercifulnesse. 12 *And* that he denieth Gods providence. 21 *He* exhorteth him to repentance.

Then Eliphaz the Temanite answered, and sayd,

2 May a man be a profitable vnto God, as he that is wise may be profitable to himselfe?

3 *I*s it any thing vnto the Almighty, that thou art righteous? or is it profitable to *h*im, that thou makest thy wayes vpright?

4 Is it for feare *o* of thee that *h*ee will accuse thee? or goe with thee into iudgement?

5 Is not thy wickednesse great, and thine iniquities innumerable?

6 For thou hast taken the *e* pledge from thy brother for nought, and spoiled the clothes of the naked.

7 To such as were weary thou hast not given water to drinke, and hast withdrawn bread from the hungry.

8 But the mighty man *h*ad the earth, and he that was in authority, dwelt in it.

9 Thou hast cast out widowes empty, and the armes of the *f*atherlesse were broken.

10 Therefore snares are round about thee, and feare shall suddenly trouble thee:

11 Or darkenesse that thou shouldst not see, and *a* abundance of waters shall couer thee.

12 Is not God on *g* his in the heauen? and behold the height of the *h* stars how hie they are.

13 But thou sayest, How should God *k*now? can he iudge through the darke cloude?

of Gods maiesty. *b* That so much the more by their excellent feare God, and reverence him. *c* He reprooche Iob as though he desired Gods providence, and that he could not see the things that were done in his world.

14 The

1 *Who* feareth to the wicked prosperitie, and punisheth the godly.

2 *Meaning* the wicked.

3 *To* wit, the godly.

4 *As* concerning their bodie: and this he speaketh according to the common iudgement.

5 *Thus* they called Iob house in derision, considering that it was destroyed, because he was wicked.

6 *Which* though long travelling have experience & tolken thereof, so wit, that the wicked doe prosper, and the godly live in affliction.

7 *Though* the wicked flourish here, yet God will punish him in the last day.

8 *Though* men doe flatter him, and note dare bring him to an account.

9 *And* that he denieth Gods providence.

10 *Saying*, that the iust in this world haue wicked aduersities.

11 *Though* man were iust, yet God could haue no profit of his iustice: therefore when he punisheth him, he hath no regard to his iustice, but to his sinne.

12 *Least* thou shouldst reprove or hurt him?

13 *Thou* hast bene cruel and without charity, and wastdest doe nothing for the poore, but for this owne advantage.

14 *When* thou wast in power & authority, thou didst not suffer but *v*engeance.

15 *Thou* hast not only not feared pity, but appressed them.

16 *That* is, manifold afflictions.

17 *He* accuseth Iob of impiety and contempt of God, as though he would say, If thou wilt not for me, yet consider the bright

workes thou myest feare God, and reverence him.

18 *He* reprooche Iob as though he desired Gods providence, and that he could not see the things that were done in his world.

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k How God hath punished them from the beginning.

l He prooveth Gods providence by the punishment of the wicked.

m He taketh away before they wicked purposes to pause.

n He answereth to Job which Job had said Chap. 1.

o He sheweth the wisdom of the wicked for the time.

p He sheweth the wisdom of the wicked for the time.

q He sheweth the wisdom of the wicked for the time.

r He sheweth the wisdom of the wicked for the time.

s He sheweth the wisdom of the wicked for the time.

t He sheweth the wisdom of the wicked for the time.

u He sheweth the wisdom of the wicked for the time.

v He sheweth the wisdom of the wicked for the time.

w He sheweth the wisdom of the wicked for the time.

x He sheweth the wisdom of the wicked for the time.

y He sheweth the wisdom of the wicked for the time.

z He sheweth the wisdom of the wicked for the time.

a He sheweth the wisdom of the wicked for the time.

b He sheweth the wisdom of the wicked for the time.

c He sheweth the wisdom of the wicked for the time.

d He sheweth the wisdom of the wicked for the time.

e He sheweth the wisdom of the wicked for the time.

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g He sheweth the wisdom of the wicked for the time.

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i He sheweth the wisdom of the wicked for the time.

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o He sheweth the wisdom of the wicked for the time.

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v He sheweth the wisdom of the wicked for the time.

w He sheweth the wisdom of the wicked for the time.

x He sheweth the wisdom of the wicked for the time.

y He sheweth the wisdom of the wicked for the time.

z He sheweth the wisdom of the wicked for the time.

14 The cloudes hide him that hee cannot see, and he walketh in the circle of heauen.

15 Hast thou marked the way of the world, wherein wicked men haue walked?

16 Which were cut downe before the time, whose foundation was as a river that overflowed.

17 Which said vnto God Depart from vs, and asked what the Almighty could doe for them.

18 Yet hee filled their houses with good things: but let the counsell of the wicked be farre from me.

19 The righteous shall see them and shall reioyce, and the innocent shall laugh them to scorne.

20 Surely, our substance is hid: but the fire hath deuoured the remnant of them.

21 Therefore acquaint thy selfe, I pray thee, with him, and make peace: then by thou shalt haue prosperitie.

22 Receiue I pray thee, the law of his mouth, and lay vp his words in thine heart.

23 If thou returne to the Almighty, thou shalt be built vp, and thou shalt put iniquitie farre from thy tabernacle.

24 Thou shalt lay vp golde for dust, and the golde of Ophir as the flints of the riuers.

25 Yea, the Almighty shall be thy defence, and thou shalt haue plentie of siluer.

26 And thou shalt then delight in the Almighty, and life vp thy face vnto God.

27 Thou shalt make thy prayer vnto him, & he shall heare thee, and thou shalt render thy vows.

28 Thou shalt also decree a thing, and he shall establish it vnto thee, and the light shall shine vpon thy wayes.

29 When others are cast downe, then shalt thou say, I am lifted vp: and God shall save the humble person.

30 The innocent shall deliuer the yland, and it shall be preserved by the purenesse of thine hands.

CHAP. XXIII.

2 Job affirmeth that hee hath knowen and feared the power and sentence of the Iudge, 10 And that hee is not punished only for his sinnes.

B Vt Job answered, and said,

2 Though my talke be this day in bitterness, and my plague greater then my groining,

3 Would God yet I knew how to finde him, I would enter vnto his place.

4 I would pleade the cause before him, and fill my mouth with arguments.

5 I would knowe the words, that hee would answere me, & would vnderstand what he would say vnto me.

6 Would he plead against me with his great power? No, but he would put strength in me.

7 There yf righteous might reason with him, so I should be deliuered for euer from my Iudge.

8 Behold, if I go to the East, he is not there: if to the West, yet I cannot perceiue him:

9 If to the North where hee worketh, yet I cannot see him: he will hide himselfe in the South, and I cannot beholde him.

10 Hee hath given strength to maintain their cause, e Meaning that if hee consider Gods iudgement hee is not able to comprehend his iudgements on any side or part for hee hath turned himselfe.

10 But he knoweth my way, and tryeth me, and I shall come forth like the gold.

11 My foot he hath followed his steps: his way haue I kept, and haue not declined.

12 Neither haue I departed from the commandment of his lippes, and I haue esteemed the wordes of his mouth more then mine appined foodes.

13 Yet he is in one minde, and who can turne him? yea, he doeth what his minde desireth.

14 For he will performe that which is decreed of me, and many such things are with him.

15 Therefore I am troubled at his presence, and in considering it, I am afraid of him.

16 For God hath softened mine heart, and the Almighty hath troubled me.

17 For I am not cut off in darkenesse, but he hath hid the darkenesse from my face.

18 A good ende. In many points man is not able to attaine to that which he doeth without fear. 1 Hee knoweth the cause of his sinnes, which is that hee being in a wall, hee knoweth not how he knoweth the cause.

CHAP. XXIIII.

2 Job describeth the wickednesse of men, and sheweth what curse belongeth to the wicked, 12 How all things are governed by Gods providence, 17 And the destruction of the wicked.

H O should not the times be hidde from the Almighty, seeing that they which knowe him, see not his dayes?

2 Some remove the land markes, that rob the flockes and feede thereof.

3 They leade away the asse of the fatherlesse, and take the widewes ox to pledge.

4 They make the poore to turne out of the way, so that the poore of the earth hide themselves together.

5 Behold, others as wilde asses in the wilderness goe forth to their businesse, and rise early for a pray: the wilderness eueneth him and his children food.

6 They reape his prouision in the field, but they gather the late vintage of the wicked.

7 They cause the naked to lodge without garment, and without couering in the cold.

8 They are wet with the shewres of the mountaines, and they embrace the rocke for want of a couering.

9 They plucke the fatherlesse from the breast, and take the pledge of the poore.

10 They cause him to go naked without clothing, and take the gleaming from the hungry.

11 They that make oyle betweene their walles, and tread their wine presses, suffer thirst.

12 Men cry out of the city, and the soules of the flaine cry out: yet God deeth not charge them with folly.

13 These are they, that abhorre the light: they knowe not the wayes thereof, nor continue in the pathes thereof.

14 The murderer riseth early, and killeth the poore and the needy: and in the night he is as a thiefe.

15 The eye also of the adulterer waiteth for the twilight, and faith, None eye shall see me, and disguiseth his face.

16 They digge through houses in the darke, which they marked for themselves in the day:

which are appointed for that purpose: meaning, that those that labour for the wicked, are pained for hunger. 10 God doth not condemne the wicked, but hee punisheth him by his long silence. 11 That is, Go's word, because they are represented thereby. 12 By these particular vices and the licence thereunto, he would proueth God punisheth not the wicked, and rewardeth the iust.

f God hath his power in the world, and he knoweth our wayes: 1 I knowe, and I am not able to iudge of his wayes: 2 Hee knoweth the cause of his sinnes, which is that hee being in a wall, hee knoweth not how he knoweth the cause. 3 Hee knoweth the cause of his sinnes, which is that hee being in a wall, hee knoweth not how he knoweth the cause. 4 Hee knoweth the cause of his sinnes, which is that hee being in a wall, hee knoweth not how he knoweth the cause. 5 Hee knoweth the cause of his sinnes, which is that hee being in a wall, hee knoweth not how he knoweth the cause. 6 Hee knoweth the cause of his sinnes, which is that hee being in a wall, hee knoweth not how he knoweth the cause. 7 Hee knoweth the cause of his sinnes, which is that hee being in a wall, hee knoweth not how he knoweth the cause. 8 Hee knoweth the cause of his sinnes, which is that hee being in a wall, hee knoweth not how he knoweth the cause. 9 Hee knoweth the cause of his sinnes, which is that hee being in a wall, 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Gods power.

they know not the light.

17 But the morning is euen to them as the shadow of death: if one know them, they are in the terrors of the shadow of death.

18 He is swift vpon the waters: their f^r portion shall be cursed in the earth: he wil not behold the way of the vineyards.

19 As the drie ground and heat consume the snow waters, so shall the graue the sinners.

20 The pitfull man shall forget him: the wor^me shall feelee his sweetnesse: hee shall bee no more remembered, and the wicked shall be broken like a tree.

21 He doth euill intreat the barren that doth not beare, neither doth he good to the widow.

22 He draweth altho the ymagine by his power, and when he riseth vp, none is sure of life.

23 Though men giue him assurance to bee in safetie, yet his eyes are vpon their waies.

24 They are exalted for a litle, but they are gone, and are brought low as all others: they are destroyed, and cut off as the toppes of an eare of corne.

25 But if it be not so, where is he? or who wil proue me a liar, and make my wordes of no value?

CHAP. XXV.

Bilad p^roueth that no man is cleane nor without sinne before God.

Then answered Bilad the Shuhite, and said,

2 Power and feare is with him, that maketh peace in his high places.

3 Is there any number in his armies? and vpon whom shall not his light arise?

4 And how may a man be iustified with God? or how can he be cleane that is borne of woman?

5 Behold, he will giue no light to the moone, and the starres are vncleane in his sight.

6 How much more man, a wor^me, euen the sonne of man, which is but a wor^me?

power, the moone and starres cannot haue that light which is giuen them, much lesse can man haue any excellencie but of God.

CHAP. XXVI.

Job sheweth that man cannot helpe God, and p^roueth it by his minde.

But Job answered, and said,

2 Whom helpest thou? him that hath no power? fauest thou? y^e arme that hath no strength?

3 Whome counellest thou? him that hath no wisdom? or thou shewest right well as the thing is.

4 To whom doest thou declare these wordes? or whose spirit commeth out of thee?

5 The dead things are formed vnder the waters, and neere vnto them.

6 The graue is naked before him, and there is no couering for destruction.

7 He stretcheth out the North ouer the empty place, and hangeth the earth vpon nothing.

8 He bindeth the waters in his clouds, and the cloud is not broken vnder them.

9 Hee holdeth backe the face of his throne:

in the deepe places of the earth. There is nothing hid in the secret of the earth, but hee seeth it. Meaning, the graue wherein things putrified be can be seene while heauen to turne about the North pole.

band spreadeth his cloud vpon it.

10 He hath fet bounds altho the waters, vntill the day and night come to an ende.

11 The pillars of heauen tremble and quake at his reproofe.

12 The sea is calme by his power, and by his vnderstanding hee smiteth the pride thereof.

13 His spirit hath garnished the earth, and his hand hath formed the crooked serpent.

14 Lo, these are part of his waies: but how little a portion heare we of him? and who can vnderstand his fearfull power?

1 Which is a figure of floures fashioned like a serpent, because if these fewe things, which wee see daily with our eyes, declare his great power and providence, how much more would they appaare, if we were able to comprehend all his works?

CHAP. XXVII.

Threconscience and perisurise of Job. 23 The reward of the wicked and of the tyrants.

Moreouer Job proceeded and continued his parable, saying,

2 The liuing God hath taken away my iudgment: at the Almighty hath put my soule in bitterness.

3 Yet so long as my breath is in mee, and the Spirit of God in my nostrils,

4 My lips surely shall speake no wickednesse, and my tongue shall vtter no deceit.

5 God forbid, that I should iustifie you: vntill I die, I will neuer take away mine innocencie from my selfe.

6 I will keepe my righteoufnesse, and will not forsake it: mine heart shall not reprocue mee of my dayes.

7 Mine enimie shall be as the wicked, and hee that riseth against mee, as the vnrighteous.

8 For what hope hath the hypocrite when hee hath heaped vp riches, if God take away his feule?

9 Will God heare his cry, when trouble cometh vpon him?

10 Will hee see his delight on the Almighty? will he call vpon God at all times?

11 I will teach you what is in the hand of God, and I will not concele that which is with the Almighty.

12 Behold, al yee your felues haue seene it: why then doe you thus vanish in vanitie?

13 This is the portion of a wicked man with God, and the heritage of tyrants, which they shall receiue of the Almighty.

14 If his children bee in great number, the sword shall de^roy them, and his posteritie shall not be satisfied with bread.

15 His remnant shall be buried in death, and his widowes I shall not weepe.

16 Though hee should heape vp siluer as the dust, and prepare payment as the clay,

17 He may prepare it, but the iust shall put it on, and the innocent shall diuide the siluer.

18 Hee buildeth his house as the moth, and as a lodge that the watchman maketh.

19 When the rich man sleeth, he shall not be gathered to his fathers: they opened their eyes, and he was gone.

20 Terrors shall take him as waters, and a tempest shall carie him away by night.

21 The East wind shall take him away, and he shall depart: & it shall hurle him out of his place.

22 And God shall cast vpon him & not spare, though he would faine flee out of his hand.

& 23 Euer

h That is he. ceth the heauen, which are called his throne.

i So long as this world endureth.

k Not that heauen hath pillars to uphold it, but he speaketh by a similitude, as though he would say, The heauen is like a throne, so that he is not able to abide his reproofe, of the crookednesse.

l Hee is not able to comprehend

a He hath so feare of the liuing God, that men cannot iudge of mine vnrighteousnesse: for they iudge only by outward signes.

b How fewe men iudge of mee, yet will I speake concerning to thee, which I haue iudged, and do wickedly in betraying the truth.

c Which commendeth me as a wicked man, because hee causeth the hand of God is against me, so that I will not concele that which God doth thus punish me for my sinnes.

d Of my life sake. I will speake concerning to thee, which I haue iudged, and do wickedly in betraying the truth.

e That is, what God reuerfeth to himselfe, & whereof the giueeth not the knowledge to all.

f That is, these secret iudgements of God, and yet doe not vnderstand them.

g Why maintainest thou then this reuerf?

h Then will God order the wicked, and punish him, euen vnto his posteritie.

i None shall be like him.

k Which breedeth in another mans posteritie a garment, but is none shaken out.

l He meaneth, that the wicked tyrants shall not haue a quiet death, nor be buried honourably.

Chap. xxxj.

When mockt Iob.

2 For whereto should the strength of their hand haue serued me, *seeing* age & perished in chump?

3 For pouertie and famine they were solitary, fleeing into the wilderness, *which* is darke, desolate and waste.

4 They cut vp *spindles* by the bushes, and the iuniper rootes was their meat.

5 They were *chafed* for that from among men: they shouted at them, as at a theefe.

6 Therefore they dwelt in the clefts of riuers, in the holes of the earth and rocks.

7 They roared among the bushes, and vnder the shiffles they gathered themselves.

8 They were the children of fooles and the children of villaines, which were more vile then the earth.

9 And now am I their *song*, and I am their talke.

10 They abhorre me, and flee farre from me, and spare not to spit in my face.

11 Because that God hath loosed my *corde* and humbled me, & they haue loosed the bridle before me.

12 The youth rise vp at my right hand: they haue pusht my feete, and haue trode on me as on the paths of their destruction.

13 They haue destroyed my paths: they tooke pleasure at my calamitie, they had none helpe.

14 They came as a great breach of waters, & vnder this calamitie they come on heapes.

15 Feare is turned vpon me: and they pursue my soule as the wind, & mine health passeth away as a cloud.

16 Therefore my soule is now *powred* out vpon me, and the dayes of affliction haue taken hold on me.

17 *He* piercech my bones in the night, and my sinewes take no rest.

18 For the great vehemencie is my garment changed, which compasseth me about as the color of my coate.

19 *He* hath cast me into the sayre, and I am become like ashes and dust.

20 When I cry vnto thee, thou dost not heare me, neither regardst me, when I stand vp.

21 Thou turnest thy selfe *ouell* against me, and art enemy vnto me with the strength of thine hand.

22 Thou tkest me vp and caufest me to ride vpon the *wind*, and makest my *strength* to faile.

23 Surely I know that thou wilt bring mee to death, and to the house appointed for all the liuing.

24 Doubtlesse none can stretch his hand vnto the graue, though they cry in his destruction.

25 Did not I weep with him that was in trouble? was not my soule in heavinesse for the poore?

26 Yet when I looked for good, & euill came vnto me: & when I waited for light, there came darkness.

27 My bowels did boyle without rest, for the dayes of affliction are come vpon mee.

28 I was mourning without sunne: I stood vp in the congregation and cried.

29 I am a brother to the *Dragons*, and a companion to the Officers.

30 My skinne is blacke vpon mee, and my bones are burnt with *heat*.

31 Therefore mine harpe is turned to mourning, and mine organs into the voyce of them that weepe.

C H A P. XXXI.

1 Iob reciteth the innocencie of his liuing, & number of his vertues, which declareth what an angel he was in the faultfall.

2 Made a covenant with mine eyes: why then should I thinke on a maid?

3 For what portion should I haue of God from aboue? and what inheritance of the almightie from on high?

4 Is not destruction to the wicked, & strange punishment to the workers of iniquity?

5 Doeth not he behold my wayes and tell all my steps?

6 If I haue walked in vanitie, or if my foote hath made haste to deceive,

7 Let God weigh me in the iust balance, and he shall know my vprightnes.

8 If my steepe hath turned out of the way, or if mine heart hath walked after mine eye, or if a my blot hath cleaued to mine hands,

9 Let me sow and let another *eat*: yet let my plants be rooted out.

10 If mine heart hath bene deceived by a woman, or if I haue layd waite at the doore of my neighbour,

11 Let my wife *grinde* vnto another man, and let other men bow downe vpon her.

12 For this is a wickednes, and iniquity to be condemned:

13 Yea, this is a fire that shall deuoure *h* to destruction, & which shall root out all my increase.

14 If I did contemne the iudgement of my seruants, and of my made, when they did contend with me,

15 What then shall I do when *God* standeth vp? & when he shall visit me, what shall I answer?

16 He that hath made me in the wombe, hath he not made *him*? hath not he alone facioned vs in the wombe?

17 If I refrained the poore of *their* desire, or haue coufed the eyes of the widow *to* faile,

18 Or haue eaten my morsels alone, and the fatherlesse hath not eaten thereof,

19 (For from my youth hee hath grown vp with me *as with* a father, and from my mothers wombe I haue bene a guide vnto her.)

20 If I haue feene any perish for want of clothing, or any poore without couering,

21 If his loynes haue not blessed mee, because he was warmed with the fleece of my sheepe,

22 If I haue life *vp* my hande against the fatherlesse, when I saw that I might helpe him in the gate,

23 Let mine *pricke* fall from my shoulder, and mine arme be broken from the bone.

24 For Gods punishment was a fearefull vnto me, and I could not be deliuered from his highnesse.

25 If I made gold mine hope, or haue said to the wedge of gold, *Thou art* my confidence,

26 If I reioyced because my substance was great, or because mine hand had gotten much,

27 If I did beholde the sunne, when it shined, or the moon walking in her brightness,

28 If mine heart did flatter me in secret, or if my mouth said kill mine *hand*,

29 (This altho had bene an iniquitie to be condemned: for I had deuid the God above)

30 If I reioyced at his destruction that hated me,

a I kept mine eyes from all wanton looks.
b Would I had bene as they that were punished?
c Iob declarth that the feare of God was a bridle to stay him from all wickednes.

d He deueth wheriu his vprightnes standeth, that is, in as much as he was blameles before men, and in as much as he was blameles before God.
e Iob declarth that the feare of God was a bridle to stay him from all wickednes.
f He deueth wheriu his vprightnes standeth, that is, in as much as he was blameles before men, and in as much as he was blameles before God.

g He is euen with their altho men neglect the iudgement of a iudice, yet the wish of God will neuer cease till such be destroyed.
h When they thow, it thence as a euill rewarded by me.
i I had my eye of others, but I should haue respected Gods iudgement.
j He was moued to shew his vprightnes, because they were Gods creatures as he was.

k He was moued for her respect, as he was moued for the fatherlesse, & maintained the widomes cause.
l To oppress him & to do him iniurie.
m Let me rest in peace.
n I refrained not from sinning for feare of men, but because I feared God.

o If I was proude of my worldly prouidence and pride, which is meant by the shining of the sunne and brightness of the moon.
p I mine owne delighs delighted me.
q By putting confidence in anything but in him alone.

God iust in his iudgments.

and the griefe of his bones is fore,

20 So that his life causeth him to abhorre bread, and his fume daintie meate.

21 His flesh faileth that it cannot be seen, and his bones which were not seene, clatter.

22 So his soule draweth to the graue, and his life to the 1 buriers.

23 If there be a messenger with him, or an interpreter, one of a thousand to declare vnto man his righteounesse,

24 Then will he haue mercy vpon him, and will say, Deliuere him, that he go not down into the pit: for I haue receiued a reconciliation.

25 Then shall his flesh be as fresh as a childes, and shall returne as in the dayes of his youth.

26 He shall pray vnto God, and he will be fauourable vnto him, and he shall see his face with ioy: for he will render vnto man his righteounesse.

27 He looketh vpon men, and if one say, I haue sinned, and I perueried righteounesse, and it did not profite me,

28 He will deliuer his soule from going into the pit, and his life shall see the light.

29 Lo, all these things will God worke with wife or thrife with a man,

30 That hee may turne backe his soule from the pit, to be illuminate in the light of the liuing.

31 Marke well, O Iob, and heare me: keepe silence, and I will speake.

32 If there be ymatter, answer me, and speak: for I desire to iustifie thee.

33 If thou hast not, heare me: holde thy tongue, and I will teach thee wisdom,

34 I will reuere him to heale of body, which is token of his blessing.

35 He will forgive his finnes and accept him as iust. That is, done wickedly.

36 If my face hath bene the cause of Gods wrath toward me, God will forgive me.

37 Meaning, o time, even as often a sinner doth repent. If thou doubt of any thing for occasion to speake against it. That is, to the wether, when a mans iustification is to be.

CHAP. XXXIIII.

5 Eliph charges Iob, that he called himself righteous. 12 Hee beweecheth Iob, that he iust in his iudgements. 24 God directeth the mightie. 30 By him the hypocrite reuolunt.

Moreouer Eliph answered and said,

2 Heare my wordes, ye wise men, and hearken vnto me, ye that haue knowledge.

3 For the eare trieth the wordes, as the mouth taketh meate.

4 Let vs seeke b iudgement among vs, and let vs know among our selues what is good.

5 For Iob hath said, I am righteous, and God hath taken away my iudgement.

6 Should I lie in my day night? my wound of the arrow is: grievous without my sinne.

7 What man is like Iob, that drinketh scornfulnesse like water?

8 Which goeth in the company of them that worke iniquitie, and walketh with wicked men?

9 For he hath sayde, If it profiteh a man nothing that he should walke with God.

10 Therefore hearken vnto mee, ye men of wisdom, God forbid that wickednesse should be in God, and iniquitie in the Almighty.

11 For he will render vnto man according to his worke, and cause euery one to find according to his way.

12 And certainly God will not do wickedly, neither will the Almighty peruert iudgement.

13 Whom hath he appoynded ouer the earth beside himselfe? or who hath placed the whole worlde?

14 If he set his heart vpon man, and gather vnto himselfe his spirit and his breath,

15 All flesh shall perish together, and man shall returne vnto dust:

16 And it thou hast vnderstanding, heare this and hearken to the voyce of my wordes.

17 Shall he that hateth iudgement, gouerne? & wilt thou iudge him wicked that is most iust?

18 Wilt thou say vnto a king, Thou art wicked? or to princes, Ye are vngodly?

19 How muche leffe to him that accepteth not the perfons of princes, and regardeth not the rich more then the poore, for they be all the worke of his hands.

20 They shall die suddenly, and the people shall be troubled at midnight, and they shall passe forth and take away the mightie without hand.

21 For his eyes are vpon the wayes of man, and he seeth all his goings.

22 There is no darkenesse nor shadowe of death, that the workers of iniquitie might be hid therein.

23 For he will not lay on man so much, that he should enter into iudgement with God.

24 He shall breake the mightie without seeking, and shall set vp other in their stead.

25 Therefore shall he declare their works: he shall turne the night, and they shall be destroyed.

26 He striketh them as wicked men in the places of the teers,

27 Because they haue turned backe from him, and would not confider all his wayes:

28 So that they haue caused the voyce of the poore to come vnto him, and he hath heard the cry of the afflicted.

29 And when he giueth quietnesse, who can make trouble? and when he hideth his face, who can behold him, whether it be vpon nations, or vpon a man only?

30 Because the y hypocrite doth reigne, and because the people are enared.

31 Surely it apperteyneth vnto God to say, I haue pardoned, I will not destroy.

32 But if I see not, teach thou me: if I haue done wickedly, I will do no more.

33 Will he performe the thing through bthee? for thou hast reprouedst, because that thou hast chofen, & not I: now speake what thou knowest.

34 Let men of vnderstanding tell me, and let a wife man hearken vnto me.

35 Iob hath not spoken of knowledge, neither were his wordes according to wisdom.

36 I desire that Iob may be dtryed vnto the ende, touching the answeres for wicked men.

37 For he addeth rebellion vnto his sinne: he clappeth his handes among vs, and multiplieth his wordes against God.

e Thus he speaketh in the prison of God as though Iob should be at his pleasure. d That he may speake vnto him as he can sweare him and all the wicked that shall vie with him in the maintenance of his cause.

CHAP. XXXV.

6 Neither doth god iustifie profane, or vngodly: for hee hath said, I will not heare. 13 The meekenesse vnto God and are not heard.

Eliph spake moreover, and said,

2 Thinkest thou this right, that thou hast sayd, I am more righteous then God?

3 For thou hast said, What profiteh it thee, & what availeth it me, to purge me from my sinne?

med as though he would say, that God to merced him without iust cause.

4 Therefore

h To destroy him. I The brats of life which he gave to man.

m If God were not iust, howe could hee gouerne the worlde?

n If man of nature were to speake cull of such as haue power, these much more say they to be alwayd to speake cull of G. d.

o When they looked out for it. P The workers of iniquitie that God shall send.

q God doeth so altho man at one measure, so that he should haue occasion to reuerd of him.

r For all his creatures are made to seruise him, so that hee should not be able to seeke for any other arm.

s Make them manifest that they are wicked.

t Declare y things that were hid.

u Meaning, or enly in a single of all men.

x By their cruelty and extortion.

y When tyrants sit in the throne of iustice, which vnder pretence of executing iustice are but hypocrites and oppresse the people.

z Because that God hath drawn back his countenance, and is absent from that place.

a Thus Eliph speaketh in the person of God as it were mocking Iob because hee would be wiser then God.

b Will God vie thy counsel in doing his work?

c Thus he speaketh in the person of God as though Iob should be at his pleasure.

d That he may speake vnto him as he can sweare him and all the wicked that shall vie with him in the maintenance of his cause.

e Thus he speaketh in the prison of God as though Iob should be at his pleasure.

f That he may speake vnto him as he can sweare him and all the wicked that shall vie with him in the maintenance of his cause.

g Thus he speaketh in the prison of God as though Iob should be at his pleasure.

h Thus he speaketh in the prison of God as though Iob should be at his pleasure.

i Thus he speaketh in the prison of God as though Iob should be at his pleasure.

j Thus he speaketh in the prison of God as though Iob should be at his pleasure.

k Thus he speaketh in the prison of God as though Iob should be at his pleasure.

l Thus he speaketh in the prison of God as though Iob should be at his pleasure.

m Thus he speaketh in the prison of God as though Iob should be at his pleasure.

n Thus he speaketh in the prison of God as though Iob should be at his pleasure.

o Thus he speaketh in the prison of God as though Iob should be at his pleasure.

p Thus he speaketh in the prison of God as though Iob should be at his pleasure.

b Such as are in the like case.

c If thou canst not controlle the clouds, wilt thou presume to instruct God?
d Neither doeth thy sinne hurt God, not thy iustice please him: for he will be glorified without thee.

e The wicked may hurt men and cause him to cry, who ill he sought to God which teacheth comfort, should be delineated.

f Because they pray not in faith, as feeling Gods mercies.

g God is iust, now therefore thou iudgest of him.
h For if hee did punish thee as thou deservest, thou shouldst not be able to open thy mouth.

a He sheweth that when we speake of God, we must lift vp our spirits more highly, out of all earthly things to be able to reach.

b Thou shalt perceive that I am a faithful iudicator, and that I speake to thee in the name of God.

c Strong and constant, and of vnderstanding: for these are the gifts of God: and he loveth them in man, but fear much as God punished now Iob, it is a signe that they are not in him.

d Therefore he will not punish the wicked, but to the humble and afflicted heart he will show grace.

e He preferreth the godly to honour.

f He will moue their hearts to seeke their finnes that they may come to him by repentance, as he did Menaeth.

g *See 1. 19.*
h That is, in their folly or obliuion, and so that be cause of their owne destruction.

i Which are maliciously bent against God, and flatter themselves in their vices. j When they are in affliction, they like not to God for iaspous, as *Ala. Chro. 16. 12. reue. 16. 11.* k They die of some vice death, and that before they come to age. l If thou hadst bene obedient to God, he would have brought thee to liberty and wealth.

4 Therefore wilt I answer thee, & thy companions with thee.

5 Look vnto the heauen, and see and behold the clouds which are hier then thou.

6 If thou sinnest, what doest thou against him, yea, when thy finnes be many, what doest thou vnto him?

7 If thou be righteous, what giuest thou vnto him? or what receiveth he at thine hand?

8 Thy wickednes may hurt a man as thou art: & thy righteoufnes may profite the sonne of man.

9 They cause many that are oppressed, to cry, which cry out for the violence of the mighty.

10 But none saith, Where is God that made me, which giueh songs in the night?

11 Which teacheth vs more then the beasts of the earth, and giueh vs more wisdom then the foules of the heauen.

12 Then they crie because of the violence of the wicked, but he answereth not.

13 Surely God will not heare vanitie, neither will the Almighty regard it.

14 Although thou sayest to God, Thou wilt not regard it, yet iudgement is before him: trust thou in him.

15 But now because his anger hath not visited, nor called to count the east with great extremity.

16 Therefore Iob openeth his mouth in vaine, and multiplieth words without knowledge.

CHAP. XXXVI.

a *Eliahs strength* the power of God, b *And his sufferer*, 9 *And therefore he punisheth*, 13 *The property of the wicked*.

Eliahs also proceeded and sayd,
2 Suffer me a litle, and I will instruct thee: for I haue yet to speake on Gods behalfe.

3 I will fetch a my knowledge a farre off, and will attribute righteoufnes vnto my maker.

4 For truly my words shall not be false, and he that is perfect in knowledge, speaketh of thee.

5 Behold, the mighty God casteth away none that is mightie and valiant of courage.

6 He d maintaineth not the wicked, but hee giueh iudgement to the afflicted.

7 He withdraweth not his eyes from the righteous, but they are with kings in the throne, where he placeth them for euer: thus they are exalted.

8 And if they be bound in fetters and tyed with the cords of affliction,

9 Then will hee fiew them their work and their finnes, because they haue bene proud.

10 He openeth also their eare to discipline, and commandeth them that they returne from iniquity.

11 If they obey and serue him, they shall end their daies in prosperitie, & their yerres in pleasures.

12 But if they will not obey, they shall passe by the sword, and perish without knowledge.

13 But the hypocrites of heart increase the wrath: for they call not when he bindeth them.

14 Their soule dieth in youth, and their life among the whoremongers.

15 He deliuereth the poore in his affliction, and openeth their eare in trouble.

16 Euen so would hee haue taken thee out of the strait place into a broad place, and not shut vp beneath: and that which refteth vpon thy

table, had bene full of fat.

17 But thou art full of the iudgement of the manner of the iudgement and equitie maintaine all things.

18 For Gods wrath is, left hee should take thee away in thine abundance: for no multitude of gifts can deliuer thee.

19 Will he regard thy riches? he regardeth not gold, nor all them that excell in strength.

20 Be not carefull in the night, how hee destroyeth the people out of their place.

21 Take thou heede: looke not to p iniquitie: for thou hast chosen it rather then affliction.

22 Behold, God exaltech by his power: what teacher is like him?

23 Who hath appointed to him his way? or who can say, Thou hast done wickedly?

24 Remember that thou magnifie his worke, which men behold.

25 All men see it, and men beholds it a farre off.

26 Behold, God is excellent, and wee know him not, neither can the number of his yerres be searched out.

27 When he restraineth the drops of water, the raine is powreth downe by the vapour thereof.

28 Which raise the cloudes do drop and let fall abundantly vpon man.

29 Who can know the diuisions of the cloudes and the thunders of his Tabernacle?

30 Behold, he spreadeth his light vpon it, and couereth the bottome of the sea.

31 For thereby hee giueh the people, and giueh meat abundantly.

32 He couereth the light with the cloudes, and commandeth them to go against it.

33 His companion sheweth him thereof, and there is anger in rising vp.

hath double vie: the one that it enlargeth Gods iudgements, when it doeth our sorrow in his places, and the other that it maketh the last first: iud. 2. That one cloud is dash against another. a The cold vapour it eueh him: that is, the cloud of wrath, which bringeth in the cold cloud moueth vp toward the place where the fire is, and so anger is kindled: that is, noise and thunder clappeth.

CHAP. XXXVII.

a *Eliahs strength* the unsearchable wisdom of God is manifest by his works, b *As the thunders*, c *The sunne*, 9 *The whirlwind*, 11 *And the raine*.

At this also mine eare is astonished, and is moved out of his place.

2 Heare the found of his voyce, & the noise that goeth out of his mouth.

3 He directeth in vnder the whole heauen, & his light vnto the ends of the world.

4 After it a noyse foundeth: hee thundereth with the voyce of his maiestie, & hee will not stay when his voyce is heard.

5 God thundereth manfully with his voyce: hee worketh great things which we know not.

6 For he saith to the snow, Be thou vpon the earth: likewise to the final raine and to the great raine of his power.

7 With the force thereof hee shutteth vp euery man, that all men may know his worke.

8 Then the beasties go into the den, and remaine in their places.

9 The whirlwind cometh out of the South, and the cold from the Northwind.

10 By saines and thunders God causeth men to keepe their houses: hee causeth the clouds and purgeth the syre.

In these are also gathered after the manner of the wind: for these are the manner of Gods iudgements: for hee will be able and so forth. o Hee is not content in seeking the cause of Gods iudgements: when hee destroyeth any. p And for man to argue against God through impatience. q The words of God are to manifest, that a man may see them, as farre off as hee can: for the same, r Our inquiry is to know his will, that we may come to the knowledge of God. s That is, the raine cometh of the drops of water, which hee keepeth in the clouds. t Meaning of the clouds, which hee calleth the Tabernacle of God. u Vpon the cloud, v That men cannot come to the knowledge of his voyce, therefore, y He sheweth that the raine

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10 At the breath of God the froſt is giuen, and the breadth of the waters ^{is} made narrow.

11 He maketh alſo the cloudes to ^{be} labour, to water the earth, and ſcattereth the cloudes of this light.

12 And it is turned about by his gouernment, that they may doe whatſoeuer he commaundeth them vpon the whole world :

13 Whether it be for ^{his} puniſhment, or for his land, or of mercy, he caueth it to come.

14 Hearken vnto this, O Iob : ſtand and conſider the wonderous workes of God.

15 Didſt thou knowe when God diſpoſed them? and cauſed the light of his cloud to ſhine?

16 Haſt thou knowen the ^{many} varietie of the cloud, and the wonderous workes of him, that is perit in knowledge?

17 Or howe thy clothes are ^{as} warme, when hee maketh the earth quiet through the Southwinde?

18 Haſt thou ſtretched out the heauens, which are ſtrong, and as a molten ^{or} glaſſe?

19 Tel vs what we ſhall ſay vnto him : for we cannot diſpoſe our matter becauſe of ^{the} darkeneſſe.

20 Shall it be ^{as} tolde him when I ſpeake? or ſhall man ſpeake when he ſhall be ^{as} deſtroyed?

21 And now men ſee not the light, which ſhineth in the cloudes, but the winde paſſeth and cleaneſeth them.

22 The brightneſſe cometh out of the North: the praye ^{is} there ^{as} ſea to God, which is terrible.

23 It is the Almightye : wee cannot finde him out : he is excellent in power and iudgement, and abundant in iuſtice : he ^{is} afflicteth nor.

24 Let men therefore feare him : for hee will not regard any that are wiſe in their owne conceit.

CHAP XXXVIII.

1 God ſpeaketh to Iob, and declareth the weakeneſſe of man in the conſideration of his creatures, by whoſe excellencie his power, iuſtice, and providence of the Creator is knowne.

Then answered the Lord vnto Iob out of the ^{as} whirlwind, and ſayd,

2 Who is this that ^{as} darkeneth the counſel by words without knowledge?

3 Gird vp now thy loynes like a man : I will demand of thee, and declare thou vnto me.

4 Where waſt thou when I layed the foundations of the earth? declare, if thou haſt vnderſtanding.

5 Who hath layed the meaſures thereof, if thou knoweſt, or who hath ſtretched the line out of it?

6 Whereupon are the foundations thereof ſet : or who laid the corner ſtone thereof?

7 When the ſtarrs of the morning ^{as} prayed me together: and all the ^{as} children of God reioyced?

8 Or who hath ſhut vp the Sea with doores, when it iſſued and came forth ^{as} out of the wombe :

9 When I made the cloudes ^{as} a covering thereof, and darkeneſſe as the ſwadling bandes thereof :

10 When I ſtabliſhed my commandement vpon it, and ſet barres and doores,

11 And ſayd, Hitherto ſhalt thou come, but no further, and heere ſhall it ^{as} ſtay thy proude waues.

12 Haſt thou commanded the morning ſince thy dayes? haſt thou cauſed the morning to know his place?

13 That it might take holde of the corners of the earth, and that the wicked might be ^{as} ſhaken out of it?

14 It is turned as clay to faſhion, ^{as} I & al ſtand vp as a garment.

15 And from the wicked their light ſhall be taken away, and the hie arme ſhall be broken.

16 Haſt thou entred into the bottomes of the ſea? or haſt thou walked to ſeek out the ^{as} depth?

17 Haue the gates of death bene opened vnto thee? or haſt thou ſeene the gates of the ſhadowe of death?

18 Haſt thou pierced the breadth of the earth? tell if thou knoweſt all this.

19 Where is the way ^{as} where light dwelleth? and where is the place of darkeneſſe,

20 That thou ^{as} ſhouldeſt receive it in the bounds thereof, and that thou ſhouldeſt know the paths to the houſe thereof?

21 Knoweſt thou it, becauſe thou waſt then borne, and becauſe the number of thy dayes is great?

22 Haſt thou entred into the treaſures of the ſnow? or haſt thou ſeene the meaſures of the haile,

23 Which I haue hid againſt the time of trouble, againſt the day of warre and battell?

24 By what way is the light parted, which ſcattereth the Eaſt wind vpon the earth?

25 Who hath diuided the ſpouts for the raine? or the way for the lightning of the thunders,

26 To cauſe it to raine on the earth where no man is, and in the wildeſſe where there is no man?

27 To fulfill the wilde and waſte place, and to cauſe the bud of the herbe to ſpring forth?

28 Who is the father of the raine? or who hath begotten the drops of the dew?

29 Out of whoſe wombe came the yce? who hath ingendred the froſt of the heauen?

30 The waters are hid? ^{as} with a ſtone : and the face of the depth is frozen.

31 Canſt thou refrain the ſweete influences of the Pleiades? or looſe the bands of Orion?

32 Can thou bring forth ^{as} Marſaroth in their time? canſt thou alſo guide ^{as} Arcturus with his finnes?

33 Knoweſt thou the courſe of heauen, or canſt thou ſet the ^{as} rule thereof in the earth?

34 Canſt thou liue vp thy voice to the cloudes, that the abundance of water may couer thee?

35 Canſt thou ſend the lightnings? that they may walke, and ſay vnto thee, Loe, here wee are?

36 Who hath put wiſedome in the ^{as} reines? or who hath giuen the heart vnderſtanding?

37 Who can number cloudes by wiſedome? or who can cauſe the clots of y bottels of heauen,

38 When the earth groweth into hardneſſe, and the clots are fuſt together?

CHAP.

g As though the great ſea were but as a little baſe in the hand of God to turne and ſtir.

h That is, Gods decrees and commandments, as verſe 1.

i To witte, riſe, ſet thou waſt borne?

k Who ſinging, in the night bene glen to wickedneſſe cannot aſcend the liſſe, but hide them ſilence.

l The earth which ſeemed in the night to haue an forme, by the riſing of the ſunne, it as it were created anew, and all things therein clad with new brauery.

m I ſhow art not able to ſeek out the depth of the ſea, how much leſſe art thou able to comprehend the counſel of God.

n That thou mighteſt appoynt it his way and limits.

o To puniſh mine enemies with thee, as Eſay 9. 18. Iſa. 10. 17.

p The yce comes, riſe it, as though it were paired with ſtone.

q Which ſtarrs ariſe when the ſunne is in Taurus, which is the ſpring time, and bring forth.

r Which ſtarrs bringeth in winter.

s Certaine ſtarrs ſo called ſome think they are the twelue ſignes.

t The North ſtarr, which is the ſunne that are about him.

u Canſt thou create the beaſtye bodie, to haue any power over the earthly bodie?

x In the ſecret parts of man, y That is, the cloudes wherein the water is contained as in bectels.

z For when it doeth not open, their bottles, the earth cometh to this increaſe, becauſe,

CHAP. XXXIX.

The towne and providence of God, which extendeth even to the young ravens, giving man full occasion to praise his confidence in God.
37 Job confesseth and humbleth himselfe.

a After he had declared Gods works in the heavens, he sheweth his marvellous providence in earth, even toward the best beasts.
b Reads fish.
147.9.

c He chiefly maketh mention of wilde goates and hinds, because they bring forth their young with most difficulty.
d That is how long they go with young.
e They bring forth with great difficulty.

f That is, the barren ground where no good fruits grow.

g It is possible to make the vnicorne tame: signifying that if man cannot rule a creature, that it is much more impossible that he should appoint the wisdom of God, whereby he governeth all the world.

h They write that the ostrich couereth her eggs in the sand, and because the country is so hot, and the sunne still keepeth them warme, they are hatched.
i If he should take care for them.
k That is, to have a care, and natural affection toward his young.
l When the young ostrich is grown up, he outruneth the horse.
m That is, given him in contrage, which is meant by nying and flaking him: for with his breath he couereth his necke.
n He beareth with his load.
o He is rich in the ground: he is contented with nothing vnder him.

Vlt thou hunt the pray for the lion? or filt the appetite of the lions whelpes.
2 When they couch in their places, and remaine in the covert to lie in wait?
3 Who prepareth for the rauen his meate, when his birdes b crie vnto God, wandering for lacke of meate?
4 Knowest thou the time when the wild goates bring forth young? or doest thou marke when the c hinds doe calue?
5 Canst thou number the moneths that they d fulfill? or knowest thou the time when they bring forth?
6 They bowe themselves: they e bruise their young, and cast out their sorrowes.
7 Tet their young waxe fatte, and growe vp with corne: they goe forth and returne not vnto them.
8 Who hath fet the wilde asse at liberty? or who hath loosed the bonds of the wilde asse?
9 f I which haue made the wilde messie his house, and the i salt places his dwellings.
10 He derideth the multitude of the city: hee heareth not the crie of the druer.
11 He seeketh out the mountaine for his pasture, and searcheth after euery greene thing.
12 Will the vnicorne s serueth thee? or will hee tary by thy crib?
13 Canst thou binde the vnicorne with his band to labour in the furrow? or wil he plow the valleys after thee?
14 Wilt thou trust in him, because his strength is great, and cast off thy labour vnto him?
15 Wilt thou beleue him, that hee will bring home thy seed, and gather it vnto thy barn?
16 Hast thou giuen the peacocks? or wings and feathers vnto the ostrich?
17 Which leaueth his egges in the earth, and maketh them h hote in the dust.
18 And forgetteth that the foot might scatter them, or that the wilde beast might breake them.
19 He sheweth himselfe cruell vnto his young ones, as they were not his, and is without feare, as if he trauelled i in vaine.
20 For God hath deprived him of k wisdom, and hath giuen him no part of vnderstanding.
21 When l time is, he mounteth on high: he mocketh the horse and his rider.
22 Hast thou giuen the horse strength, or couered his necke with m neyng?
23 Hast thou made him as fray as the grasshopper? his strong neyng is fearefull.
24 He diggeth in the valley, and reioyceth in h strength: hee goeth forth to meet the harnessed man.
25 He mocketh at feare, and is not afraid, and turneth not backe from the sword,
26 Though the quier rattle against him, the glittering speare and the field.
27 He followeth the ground for fiercenesse and rage, and he beleueth not that it is the noise of the trumpet.
28 He saith among the trumpets, Ha, ha: he smelleth the battell as farre off, and the noise of the captaines, and the shouting.

29 Shall the hauke flie by thy wisdom, stretching out his wings toward the p South?
30 Doth the eagle mount vp at thy commandement, or make his nest on high?
31 She abideth and remaineth in the rocks, even vpon the top of the rocks, and the tower.
32 From thence she spieth for meate, and her eyes behold as farre off.
33 His young ones also sucke vp blood: and where the flaine are, there is she.
34 Moreover the Lord spake vnto Iob, & said,
35 Is this y to learne, to striue with the Almighty? he that reproueth God, let him answere to it.
36 ¶ Then Iob answered the Lord, saying,
37 Behold, I am vile: what shall I answer thee? I will lay mine hand vpon my mouth.
38 Once haue I spoken, but I will answere no more, yea, twife, but I will proceed no further.

CHAP. XL.

a How weakes mans power is, being compared to the works of Gods
10 Whose power appeareth in the creation, and gouerning of these great beastes.

A Gaine the Lord answered Iob out of * the whirlwind, and sayd,
1 Gird vp now thy loynes like a man: I will demand of thee, and declare thou vnto me.
2 Wilt thou disanull a my iudgement? or wilt thou condemne me, that thou mayest be iustified?
3 Or hast thou an arme like God? or doest thou thunder with a voyce like him?
4 Decke thy selfe now with maiestie and excellencie, and aray thy selfe with beautie and glory.
5 Cast abroad the indignation of thy wrath, and behold euery one that is proud, & abate him.
6 Look e euery one that is arrogant, and bring him low: and destroy the wicked in their place.
7 Hide them in the dust together, and binde e their faces in a secret place.
8 Then will I confesse vnto thee also, that thy right hand can d faue thee.
9 ¶ Behold now e Behemoth (whom I made f with thee) which eateth g grasse as an ox.
10 Behold now, his strength is in his loynes, and his force is in the nauell of his bellie.
11 When he taketh pleasure, his taile is like a cedar: the sinews of his floues are wrapt together.
12 His bones are like staues of brasie, and his small bones like staues of yron.
13 He is the chiefe of the wayes of God: he that made him, will make his sword to approach vnto him.
14 Surely the mountaines bring him forth grasse, where all the beasts of the field play.
15 Leth he vnder the trees in the covert of the reede and fennes?
16 Can the trees couer him with their shadow? or can the willowes of the riuer compasse him about?
17 Behold, he spoileth the riuer, & maketh fast not: he trunfeth that he can draw vp Iorden into his mouth.
18 Heraketh it with his eyes, and thrusteth his nose through whatsoever meeteth him.
19 Canst thou draw out i Luathian with an hook, and with a line which thou shalt cast downe vnto his tongue?
20 Canst thou cast an hook into his nose? canst

¶ That is, when cold cometh, he sheweth the warme country.

¶ To thinke the way for a man that will learne, to striue with God: which thing he representeth in Iob.
¶ Wherby he sheweth that he repented, and desired pardon for his fault.

¶ Chap. 38.

a Signifying that they that indite themselves, condemne God as iniust.

b Meaning that these were people vnto God, and belonged to none.

c Cause them to die if thou canst.
d Proving hereby that whatsoever attributes to himselfe a power and ability to faue himselfe, maketh himselfe God.

e This be it thought to be the elephant, or some other, which is vnto us known.
f Whom I made as well as thee.
g This commandeth the providence of God toward man: for if he were giuen to cleaue as a stone, neither were able to resist him, or contrarie him.
h He is one of the chiefest works of God among the beasts.

i Though thou dare not come nere him, yet God can kill him.
k He drieth at his reere, suffocating his body.
l Making the whale.

ntance.

That is, when
of counsellors
into the wrong
waye.

in this way
is man that will
me, to flaine
God which
be repara-
on Job
bravely be-
eth that he
red, and de-
pardon for
alia.

321.

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This is one
that the ly-
vith as great
on the stones
in the myre.

It is he maketh
that he fire as
shyld by his
wallowing, or els
he speake in water
to be at condance
to weasle of deeme
that sheweth
of thers in white
flesh and sheweth
fearme before
him.

Linathan.

canst thou pierce his iawes with an angle ?
22 Will he make many prayers vnto thee, or
speake thee faire ?
23 Will he make a covenant with thee ? and
wilt thou take him as a seruant for euer ?
24 Wilt thou play with him as with a birde ?
or wilt thou binde him for thy maydes ?
25 Shall the companions banquet with him ?
shall they diuide him among the merchants ?
26 Canst thou fill the basket with his skynne ?
or the wild panier with his head ?
27 Lay thine hand vpon him: remember o the
barrell, and doe no more so.
28 Behold, his hope is in vaine: for shall not
one perish euen at the sight of him ?

CHAP. XII.

One is so fierce that dare stirre him vp. Who
is he then that can stand before me ?
2 Who hath preuented mee that I should
make an ende ? All vnder heauen is mine.
3 I will not keepe silence concerninge his
parts, nor his power, nor his comely proportion.
4 Who can discouer the face of his garment ?
or who shall come to him with a double bridle ?
5 Who shall open the doores of his face ?
his teeth are fearefull round about.
6 The maiestie of his scales is like strong
fields, and are surelealed.
7 One is set to another, that no winde can
come betweene them.
8 One is ioyned to another: they stick to-
gether, that they cannot be fundred.
9 His niefings make the light to shine, and
his eyes are like the eyelids of the morning.
10 Out of his mouth goe lamps, and sparkes
of fire leape out.
11 Out of his nostrils cometh out smoke, as
out of a boylng pot or caldron.
12 His breath maketh the coales burne: for a
flame goeth out of his mouth.
13 In his necke remaineth strength, and la-
bour is reiected before his face.
14 The members of his body are ioyned: they
are strong in themselves, and cannot be mooued.
15 His heart is as strong as a stone, and as hard
as the nether millstone.
16 The mightie are afraid of his maiestie, and
for feare they faint in themselves.
17 When the sword doeth touch him, he will
not rise vp, nor for the speare, dart nor habergion.
18 Hee esteemeth yron as straw, and braile as
rotten wood.
19 The archer cannot make him flee: the stones
of the sling are turned into stubble vnto him.
20 The darts are counted as strawe: and hee
laugheth at the shaking of the speare.
21 Sharpe stones vnder him, and he spreadeth
sharpe stones vpon the myre.
22 He maketh the depth to be boile like a pot,
and maketh the sea like a pat of oymntment.
23 He maketh a path to shine after him, one
would thinke the depth as an hoare head.

Chap. xli. xlii.

Iobs felicitie. 190

24 In the earth there is none like him: hee is
made without feare,
25 He beheldeth all his things: he is a King
ouer all the children of pride.

CHAP. XLII.

Then Iob answered the Lord, and said,
2 I know that thou canst doe all things,
and that there is no thought hid from thee.
3 Who is hee that hideth counsell without
knowledge ? therefore haue I spoken that I vn-
derstood not, when things too wonderfull for me,
and which I knew not.
4 Heare, I beseech thee, and I will speake: I
will demand of thee, and declare thou vnto me.
5 I haue heard of thee by the hearing of the
eare, but now mine eyes seeth thee.
6 Therefore I abhorre my selfe, and repent in
dust and ashes.
7 Now after that the Lord had spoken these
words vnto Iob, the Lord also said vnto Eliphaz
the Temanite, My wrath is kindled against thee,
and against thy two friends: for ye haue not spo-
ken of me the thing that is right, like my ser-
uant Iob.
8 Therefore take vnto you now seuen bul-
locks, and seuen rammes, and goe to my seruant
Iob, and offer vp for your selues a burnt offering,
and my seruant Iob shall pray for you: for I will
ye haue not spoken of mee the thing which is
right, like my seruant Iob.
9 So Eliphaz the Temanite, and Bildad the
Shuhite, and Zophar the Naamathite, went,
and did according as the Lord had said vnto them,
and the Lord accepted Iob.
10 Then the Lord turned the captiuitie of
Iob, when he prayed for his friends: also the Lord
gave Iob twice so much as he had before.
11 Then came vnto him all his brethren, and
all his sisters, and all they that had bene of his ac-
quaintance before, and did eate bread with him in
his house, and had compassion on him, and com-
forted him for all the euill that the Lord had brought
vpon him, and euerie man gave him a peece of
money, and euerie one an earring of gold.
12 So the Lord blessed the last dayes of Iob,
more then the first: for he had 14 teene thou-
sand sheepe, and fixe thousand camels, and a thou-
sand yoke of oxen, and a thousand shee asses.
13 He had also seuen fountaines, and three daugh-
ters.
14 And he called the name of one Memimah,
and the name of the second Keziah, and the name
of the third Keren-happuch.
15 In all the land there no women found so
faire as the daughters of Iob, and their father gaue
them inheritance among their brethren.
16 And after this lined Iob an hundredth and
fourtie yeeres, and saw his sonnes, and his sonnes
sonnes, euen foure generations.
17 So Iob died, being old, and full of dayes.

No thought so
feared, but thou
dost see it, nor any
thing that thou thin-
kest, but thou canst
bring it to passe.
b Is there any but
I? for thin God
hid to his charge,
Chap. 32.
c I confesse herein
mine ignorance,
a dicit I spoke
I will not what
d He seeth that
he will be Gods
scholar to learne
of him.
e I knew thee on-
ly before by hea-
ring: but now thou
hast caused me to
seele wize thou art
to me, what I may
reife: a myelle
ouer vnto thee.
f You tooke in
hand an euill cause,
in that you con-
demned him by
his outward af-
flictions, and not
comforted him
with thy mercies.
g Who had a good
cause, but handled
it euill.
h When you haue
reconciled your
selves to him for
the faults that you
haue committed
against him, he shall
pray for you, and
will beare him.
i He comforted
him out of the af-
fliction wherein
he was.
k That is all him
kindred, trade
Chap. 19.
l Or, I amle, or ma-
ny for me, orked.
m I God made him
twice for as he was
in care: for he was
also, and gave
him as many chil-
dren as he had ta-
ken from him.
n That is, of long
life, or beautifull
as the day.
o As pleasant as
calis, or sweete
spice.
p That is, the
home of felicitie.







THIS SECOND

PART OF THE BIBLE

CONTEINETH THESE
BOOKES.

Pſalmes.

Prouerbes.

Eccleſiaſtes.

The ſong of Sa-
lomon.

Iſaiah.

Ieremiah.

Lamentations.

Ezekiel.

Daniel.

Hofea.



Ioel.

Amos.

Obadiah.

Ionah.

Micah.

Nahum.

Habakkuk.

Zephaniah.

Haggai.

Zechariah.

Malachi.



[illegible]



THE PSALMES OF DAVID.

THE ARGVMENT.

THis booke of Psalmes is set forth vnto vs by the holy Ghost, to bee esteemed as a most precious treasure, wherein all things are contained that appertaine to true felicitie, as well in this life present as in the life to come. For the riches of true knowledge and heavenly wisdom, are here set open for vs to take thereof most abundantly. If we would know the great and high maiestie of God, here we may see the brightnesse thereof shine most clearly. If we would see his incomprehensible wisdom, here is the schoole of the same profession. If we would comprehend his insimable beaustie, and approach neere therunto, and fill our hands with that treasure, here wee may haue a most liuely and comfortable taste thereof. If wee would know wherein standeth our saluation, and how to attaine to life euerslasting, here is Christ our onely redeemer, and mediator, most evidently described. The rich man may learne the true vse of his riches. The poore man may finde full contentment. He that will reioice shall know the true ioy, and how to keepe measure therein. They that are afflicted and oppressed, shall see where standeth their comfort, and how they ought to praise God when he sendeth them deliuerance. The wicked and the persecutors of the children of God shall see how the hand of God is euer against them: and though he suffer them to prosper for a while, yet hee bridleth them, insonmuch as they cannot touch an haire of ones head, except hee permit them, and how in the end their destruction is most miserable. Briefly, here wee may haue most present remedies against all tentations and troubles of minde and conscience, so that being well practised herein, we may be assured against all dangers in this life: live in the true feare, and loue of God, and at length attaine to that incorruptible crowne of glory, which is laide up for all them that loue the coming of our Lord Iesus Christ.

PSAL. I.

Whether it was Esau, or any other that gathered the Psalmes into a booke, it seemeth hee did so in this manner of a purpose, to reuoke all folly from the studie and meditation of the heavenly wisdom. For the effect thereof is, That they be blessed, which give themselves wholly all their life to the holy Scriptures: 4. and that the wicked contemners of God, though they seeme for a while happy, yet at length shall come to miserable destruction.

Blessed is the man that doeth not walke in the counsel of the wicked, nor stand in the way of sinners, nor sit in the seate of the scornfull.

2 But his delight is in the law of the Lord, & in his law doth he meditate day & night.

3 For hee shall be like a tree planted by the riuers of waters, that will bring forth his fruit in due season: whose lease shall not fade: so whatsoeuer hee shall doe, shall prosper.

4 The wicked are not so, but as the chaffe, which the wind driueth away.

5 Therefore the wicked shall not stand in the iudgement, nor sinners in the assembly of the righteous.

6 For the Lord knoweth the way of the righteous, and the way of the wicked shall perish. In this world, yet the Lord driueth them downe that they shall not returne from the company of the righteous. 7 But tremble when they feele Gods wrath. 8 Doth approue and prosper, like as not to know, is to proue and reiect.

PSAL. II.

The Prophet Dauid reioiceth that notwithstanding his enemies rage, yet God will continue his kingdom for euer, and aduance it vnto the ende of the world, 10. and therefore exhortheth kings and rulers, that they would humbly submit themselves vnder Gods wrath, because it is in vaine to resist God. Herein is figured Christes kingdom.

Why doe the heathen rage, and the people murmur in vaine?

* After 2. 25.

2 The Kings of the earth band themselves, & the Princes are assembled together against the Lord, and against his Christ.

3 Let vs breake their bands, and cast their cords from vs.

4 But hee that dwelleth in the heauen, shall laugh: the Lord shall haue them in derision.

5 Then shall hee speake vnto them in his wrath, and vexe them in his sore displeasure, saying,

6 Euen I haue set my King vpon Zion mine holy mountaine.

7 I will declare the decree: that is, the Lord hath said vnto mee, * Thou art my sounne: this day haue I begotten thee.

8 Aske of mee, and I shall giue thee the heathen for thine inheritance, and the fends of the earth for thy possession.

9 * Thou shalt crush them with a scepter of yron, and breake them in pieces like a potters vessel.

10 Be wise now therefore, ye kings: be learned ye Iudges of the earth:

11 Serue the Lorde in feare, and reioyce in trembling.

12 Kisse the Sonne, lest he be angry, and yee perish in the way, when his wrath shall suddenly burne. Blessed are all that trust in him.

* Reuel. 2. 27. g. He exhortheth all rulers to repent in time. h. In signe of homage. i. When the wicked shall say, Peace and rest, seeing yet to bee but in the mid way of their purposes, then shall destruction suddenly come. 1. Thess. 5. 3.

PSAL. III.

Dauid driues forth of his kingdom, was greatly tormented in mind for his sinnes against God: 4. And therefore calleth vpon God, and waiteh bold through his promises against the great railings, and seruours of his enemies, yea, against death it self, which hee saw present before his eyes. 7. Finally, he reioiceth for the good success, that God gave him and all the Church.

a This was a token of his stable faith, that for all his troubles he had his recourse to God.
b Saul here signifies a sitting vp on the voyce, to cause vs to consider the sentence, as a thing of great importance.
c When he considered the truth of Gods promise, and tried it in himself, his faith increased manifoldly.
d Be the dangers must so great, or may yet God haue cure, as maye to deliver him.

a Among them that were appointed to sing the Psalmes, and to play on the instruments, one was appointed chiefe to fit the tune, and to begin: who had the charge, because he was most excellent, and he began this Psalm on the instrument called Neginoth, or in a tone so called.
b Those that are the defender of my iust cause.
c Both of mind and body.
d Ye that think your selfe noble in this world.
e Though your enterprises please you, yet to man, yet God will bring them to naught.
f Asking that which is his voice.
g For feare of Gods iudgement.
h Those that are not with outward ceremonies.
i The multiude of his enemies.
k Saul setteth his felicitie in Gods favour.
l This word is Hebrew may be referred to Saul, who is here translated to David, signifying that he should dwell in iustly alone, and he had many about him, because the Lord is with him.

1 Or, my most in-
firmities or paines.
a That is, my re-
pentant prayer and
secret complaint
and sighings.
b With patience
and trust I will
beard.
c Seeing that God
of nature teacheth
wickedness, he
must needs pun-
ish the wicked,
and ease the
godly.
d Which means most
easily after their
small afflictions.

A Psalm of David, when he fled from his foene Achish.
Orde, howe are mine aduersaries increased? how many a life against me?

1 Many say to my soule, there is no helpe for him in God. **Selah.**
2 But thou Lord art a buckler for me, my glory, and the lifter vp of mine head.
3 I did call vnto the Lord with my voice, and he heard me out of his holy mountaine. **Selah.**
4 I laid mee downe and slept, and rose vp againe: for the Lord sustained me.
5 I will not be afraid for tenne thousand of the people, that would beset me round about.
6 O Lord, arise: helpe me, my God: for thou hast smitten all mine enemies vpon the cheek bone: thou hast broken the teeth of the wicked.
7 A situation belongeth vnto the Lord, and thy blessing is vpon thy people. **Selah.**

PSALM IIIII.
1 When Saul persecuted him, he called vpon God, trusting most assuredly to his promise, and therefore he boldly reprooueth his enemies who wilfully resisted his dominion. 2 And finally preferreth the fauour of God before all worldly treasures.

A Psalm of David.
Hear me when I call, O God of my righteousness: thou hast let me at libertie, when I was in distress: haue mercy vpon me, and hearken vnto my prayer.
1 O yee 4 sonnes of men, how long will ye turne my glory into shame, louing vanitie, and seeking lies? **Selah.**

2 For be ye sure that the Lord hath chosen to himselfe a godly man: the Lord will heare when I call vnto him.
3 Tremble, & sinne not: examine your own heart vpon your bed, and be still. **Selah.**
4 Offer the sacrifices of righteousness, and trust in the Lord.
5 Many say, Who will shew vs any good? but Lord, lift vp the light of thy countenance vpon vs.
7 Thou hast giuen me more ioy of heart, then they haue had, when their wheate and their wine did abound.

8 I will lay me downe, & also sleepe in peace: for thou, Lord, lonely makest me dwell in safety.

PSALM V.
1 David oppressed with his crueltie of his enemies, and fearing greater danger, calleth to God for succour, shewing how requisite it is that God should punish the malice of his aduersaries. 2 After hee sheweth of his perfect trust, hee conuerteth his complaint, as concluding, that when God shall deliver him, others also shall be partakers of the same mercies.

A Psalm of David.
Hear my words, O Lord, vnderstand my adoration.
1 Heauen vnto the voice of my crye, my king and my God: for vnto thee doe I pray.
2 Heare my voice in the morning, O Lord: for in the morning will I direct my vnto thee, and I will wait.
3 For thou art not a God that loueth wickednes, neither shall euill dwell with thee.
4 The foolish shall not stand in thy sight: which means most easily after their small afflictions.

for thou hatest all them that worke iniquitie.
5 Thou shalt destroy them that speake lies: the Lord will abhorre the bloodie man and deceitful.

6 But I will come into thine house in the multitude of thy mercie: and in thy feare will I worship toward thine holy Temple.
7 Leade me, O Lord, in thy righteousness, because of mine enemies: make the way plaine before my face.
8 For no constancie is in their mouth: which they are very corruption: their throat is an open sepulchre, and they flatter with their tongue.
9 Destroy them, O God, let them fall from their counsels: cast them out for the multitude of their iniquities, because they haue rebelled against thee.
11 And let all them that trust in thee, reioice and triumph for euer, and couer them thou in: and let them that loue thy Name, reioyce in thee.
12 For thou Lord wilt bless the righteous, and with fauour wilt compasse him, as with a shield.

PSALM VI.
1 When David by his sinne had prouoked Gods wrath, and was set not only by his hand against him, but also conceived the horror of death everlasting, he desireth forgiveness, & bewailing that if God took him away in his indignation, he should lacke occasion to praise him as hee was wont to doe whilst hee was among men.
2 Then suddenly feeling Gods mercies, he sharply rebuketh his enemies which reioiced in his affliction.
3 To him that excelleth on Neginoth, vpon the eight tune. **A Psalm of David.**

O Lord, rebuke me not in thine anger, neither chastise me in thy wrath.
2 Haue mercie vpon mee, O Lord, for I am weak: O Lord heale me, for my bones are vexed.
3 My soule is also sore troubled: but Lord, how long wilt thou delay?
4 Returne, O Lord: deliver my soule: saue me for thy mercies sake.
5 For in 4 death there is no remembrance of thee: in the graue who shall praise thee?
6 I fainted in my mourning: I cause my bed euerie night to swimme, and water my couch with my teares.
7 My mine eye is dimmed for delphight, & sunke in because of all mine enemies.
8 Away from me all ye workers of iniquity: for the Lord hath heard the voice of my weeping.
9 The Lord hath heard my petition: the Lord will receive my prayer.
10 All mine enemies shall be confounded and sore vexed: they shall be turned backe, and put to shame & suddenly.

ked think that the godly shall perish, God delivereth them suddenly, and destroyeth their enemies.

PSALM VII.
1 Being fully assured by Chush on of Sauls kindest, he calleth to God to be his defender, 2 to whom hee commendeth his innocencie, 3 first shewing that his confidence did not accuse him of any euill toward Saul: 4 Next that it touched Gods glory to award iustice against the wicked. 5 And for ending into the consideration of Gods mercies and promise, hee bewaileth and denieth the same outcries of his enemies, 6 shewing that that shall fall on their owne necke which they haue prepared for others.
7 Shigions of David, which hee sang vnto the Lord, concerning the words of Chush the sonne of Jemini.
O Lord my God, in thee I put my trust: saue me from all that persecute me, and deliver me.
2 Left a hee deuour my soule like a lion, and tear it in pieces, while there is none to helpe.

a In the day of his confessions he putteth his full confidence in God.
b Because thou art iustly, therefore thou art one of the destroyers of mine enemies.
c Rom. 12.
d Or, confusion to erre.
e Let their desires come to naught.
f Try I knowe not, but thou shalt knowe the faith of all others.
g Or, great success.
h So that he shall be safe from all dangers.

a Ier. 10. 24.
b Though I desire to direct, yet let thy mercie pacifie my feeling.
c For my minde is troubled, as if I were in a storme.
d His confidence is also touched with the feare of Gods iudgement.
e Hee lamenteth that often God should be silent from him to praise God in the congregation.
f Or, mine eye is dimmed with weeping.
g God heareth our prayer and hee will in addition, that we may triumph over our enemies.
h When the wicked shall be destroyed, and the godly shall be saved.

1 Or, I will sing.
2 Or, I will sing.
3 Sam. 1. 19.

a Or, I will sing.
b Or, I will sing.
c Sam. 1. 19.

3 Q. Lond.

3 O Lord my God, if I have done this thing, if there be any wickednesse in mine hands,
4 If I haue rewarded euill vnto him that had peace with me, (yea I haue deliuered him that vexed me without cause)

5 Then let the enemy persecute my soule, and take it: yea, let him tread my life downe vpon the earth, and lay mine ⁴ honour in the dust, Selah.

6 Arise, O Lord, in thy wrath, and lift vp thy selfe against the rage of mine enemies, and awake for me according to the iudgement that thou hast appointed.

7 So shall the Congregation of the people compass thee about: for their sakes therefore I returne on high.

8 The Lord shall iudge the people: iudge thou me, O Lord, according to my righteousnesse, and according to mine innocencie that is in me.

9 Oh let the malice of the wicked come to an end: but guide thou the iust: for the righteous God trieth the hearts and reins.

10 My defence is in God, who preferreth the vpriight in heart.

11 God iudgeth the righteous, and him that condemneth God, i every day.

12 Except he turne, he hath what his sword: he hath bent his bow, and made it ready.

13 He hath also prepared his deadly weapons: he will ordaine his arrowes for them that persecute mee.

14 Behold, he shall trauell with wickednesse: for he hath conceived mischief, but hee shall bring forth a lie.

15 He hath made a pit, and digged it, and is fallen into the pit that he made.

16 His mischiefes shall returne vpon his owne head, & his cruelty shall fall vpon his owne pate.

17 I will praye the Lorde according to his righteousnesse, and will sing praise to the Name of the Lorde most high.

PSAL. VIII.

1 The Prophet considering the excellent liberality & fatherly providence of God towards man, whom he made, as it were a god, & as all his works, doth not onely giue great thanks, but is also filled with admiration of the same, as our nothing able to compass such great mercies.

To him that excelleth on Gittish.

A Psalm of David.

O Lord our Lorde, how excellent is thy Name in all the world! which hast set thy glory about the heauens.

2 Out of the mouth of babes and sucklings hast thou ordeined strength, because of thine enemies, that thou mightest still the enemy and the auenger.

3 When I beholde thine heauens, even the workes of thy fingers, the moone and the starres which thou hast ordeined,

4 What is man? say I, that thou art mindful of him? and the sonne of man that thou visitest him?

5 For thou hast made him a little lower then God, and crowned him with glory and worship.

6 Thou hast made him to haue dominion in the workes of thine hands: thou hast put all things vnder his feet:

7 All ⁴ sheepe and oxen: yea, and the beasts of the field.

8 The fowles of the ayre, and the fish of the

sea, and that which passeth thorow the paths of the seas.

9 O Lorde our Lorde, how excellent is thy Name in all the world!

PSAL. IX.

1 After he had giuen thanks to God for the sundry victories that he had sent him against his enemies, and also proved by manifold experience, how ready God was to beate all his troubles: 14 He bring now likewise in danger of new enemies, desirous God to helpe him according to his wont, 17 and to destroy the malicious arrogancy of his aduersaries.

To him that excelleth vpon Must Labben. A Psalm of David.

I will praise the Lorde with my whole heart: I will speake of all thy marvellous works.

2 I will be glad, and reioyce in thee: I will sing praise to thy Name, O most high.

3 For thine mine enemies are turned backe: they shall fall and perish at thy presence.

4 For thou art hast maintained my right and my cause: thou art set in the throne, and iudget right.

5 Thou hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name for euer and euer.

6 O enemy, destructions are come to a perpetuall end, and thou hast destroyed the cities: their memoriall is perished with them.

7 But the Lorde shall sit for euer: he hath prepared his throne for iudgement.

8 For he shall iudge the world in righteousnesse, and shall iudge the people with equitie.

9 The Lorde also will be a refuge for the poore, a refuge in due time, euen in affliction.

10 And they that know thy Name, will trust in thee: for thou, Lorde, hast not failed them that seeke thee.

11 Sing praises to the Lorde, which dwelleth in Zion: shew the people his works.

12 For when he maketh inquisition for blood, he remembereth it, and forgetteth not the complaint of the poore.

13 Haue mercy vpon me, O Lorde: consider my trouble which I suffer of them that hate me, thou that liftest mee vp from the gates of death

14 That I may shew all thy praises within the gates of the daughter of Zion, and reioyce in thy saluation.

15 The heathen are sunk downe in the pit that they made: in the net that they hid, is their foote taken.

16 The Lorde is known by executing iudgement: the wicked is snared in the worke of his owne hands. Higgaion. Selah.

17 The wicked shall turne into hell, and all nations that forget God.

18 For the poore shall not be alway forgotten: the hope of the afflicted shall not perish for euer.

19 Vp Lorde: let not man preuaile: let the heathen be iudged in thy sight.

20 Put them in feare, O Lorde, that the heathen may know that thy are but men. Selah.

PSAL. X.

1 He complainer of the fraud, rapine, cruelties, and all kindes of wrong, which too litle men use, offering thy cause before thee, that wicked men, being as yet were drunken with worldly prosperitie, and therefore sitting apart all farre and secure from thee, God, should they may doe all things without thy bidding. 17 Therefore he callest vpon God to send some remedy against theiue and sperate enemy, 18 and as I haue compassed him with bones of bellicious.

1 O Lord of Hosts, my strength, the death of Labban or Goliath, a God is not praised except the whole glory be given to him alone.

2 How often the enemy increaseth his strength, yet God putteth him to the last.

3 A destruction of the enemy, that minde nothing but destruction: but the Lord will deliver his, and bring him into judgement.

4 Though God reuenge him, he daily the rising dent to his, yet the darkness on the wicked without end.

5 In this open assembly of the Church.

6 For God can know the wickedness in their secret places.

7 The name of God toward the Saints, must be declared, and the fall of the wicked must be considered.

8 O Lord, it is worthy to be noted.

9 God promiseth not to helpe us because we haue felt the affliction.

10 Wh. ch. they cannot learn, yet the face of thy indignation.

a To those as we
enter into affliction
as we in the Lord
should help vs. but
that is not a way
his doctrine.

b The wicked man
reioyeth in his
owne lusts he bo-
asteth when he hath
that he would be
the braggart of his wit
and wealth, & blef-
seth himselfe, and
that blasphe-
meth the Lord.

c Or justly as
Or justly he would
become he was na-
mer to call.

d The will shall
not touch mee,
Thou shalt not
be speakest thou,
because hee is not
like me.

e He knoweth that
the wicked have
many maner to
hide their cruel-
ty and there-
fore ought to be
feared.

f By the hypo-
crite of these
same authorities,
the poore are de-
noted.

g He calleth
God for helpe, be-
cause wickednesse
is to false out-
growne, and God
must now helpe
the poore.

h The poore
shall neede, possi-
ble their blasphemy
to be.

i To iudge
betweene the right
and the wrong.

k For thou hast
utterly destroy-
ed him.

l The poore
shall be destroyed,
after Gods Law,
shall be destroyed.

m God will
revenge them helpe
the poore.

n For thy
mercy, as thou
manages the earth.

o This is the
red counsel of
his enemies to him
and the compari-
son to draw him
from the hope of
Gods promise.

p All hope of
favour is taken away,
and an inno-
cent and my cause
good.

q Though all
things in earth be
out of order, yet
God will execute
iudgement from
heaven.

Why standest thou farre off, O Lord, & hid-
dest thee in a due time, when in affliction?
The wicked with pride doth persecute the
poore: let them bee taken in the crafts that they
haue imagined.

For the wicked hath made boast of his
owne hearts desire, & the courteous blesteth him-
selfe: he contemneth the Lord.

The wicked is so proud, that hee seeketh
not for God: hee thinketh alwayes, There is no
God.

His wayes alway prosper: thy iudgements
are high above his sight: therefore hee despiseth all
his enemies.

He faith in his heart, I shall neuer be mo-
ued, nor be in danger.

His mouth is full of cursing, and deceite,
and fraud: vnder his tongue is mischief and in-
iquitie.

He lyeth in wait in the villages: in the se-
cret places doth he murder the innocent: his eyes
are bent against the poore.

He lyeth in wait secretly, as a lion in his
denne: he lieth in wait to spoile the poore: he
doth spoile the poore, when he draweth him into
his net.

He croucheth and boweth: therefore heaps
of the poore do fall by his might.

He hath said in his heart, God hath forgot-
ten, he hideth away his face, and will neuer see.

Arise, O Lord God, lift vp thine hand: for-
get not the poore.

Wherefore doeth the wicked contemne
God? he sayth in his heart, Thou wilt not re-
gard.

For thou hast seene it: for thou beholdest
mischief and wrong: that thou mayest take it
into thine hands: the poore commiteth himselfe
vnto thee: for thou art the helper of the father-
lesse.

Break thou the arme of the wicked and
malicious: search his wickednesse, and thou shalt
find it none.

The Lord King for euer and euer: the
heathen are destroyed: the earth of his land.

For thou hast heard the desire of the
poore: thou preparest their heart: thou benefest
thine care to them.

To iudge the fatherlesse and poore, that
earthly man causeth to feare no more.

PSAL. XI.

This Psalm consisteth two parts. In the first David sheweth
how hard assaults of sinners hee suffered, and in how great
anxiety of mind hee was, when Saul did persecute him. In the
second hee reioyeth that God sent him succour in his necessity, de-
claring his iustice as well in governing the good, as the wicked
man, as the whole world.

To him that excelleth. A Psalm of David.
N the Lord put I my trust: how say ye then to
my soule? Flee to thy mountaine as a bird?

For loe, the wicked bend their bow,
and make ready their arrowes vpon the string, that
they may secretly shoot at them which are yrright
in heart.

For the foundations are cast downe: what
hath the righteous done?

The Lord is in his holy palace: the Lordes
throne is in the heauen: his eyes shall consider:
his eye lids will try the children of men.

The Lord will trye the righteous: but the
wicked, and him that loueth iniquity, doeth his
soule hate.

Vpon the wicked hee shall rainefire, & fire,
and brimstone, and stormy tempest: this is the
portion of their cup.

For the righteous Lord loueth righteousness:
his countenance doth behold the iust.

PSAL. XII.

The Prophet lamenteth the misfortune of the people, and the
decay of all good order, as if God speedily to send succour to
his children. Then comforteth himselfe and others with the
affiance of Gods helpe, he commeth forth with the
assurance of keeping his promise.

To him that excelleth vpon the eight tone.
A Psalm of David.

Helpe Lord, for there is not a godly man left:
for the faithfull are fayled from among the
children of men.

They speake deceitfully euery one with his
neighbour, flattering with their lips, and speake
with a double heart.

The Lord cutt off all flattering lips, and the
tongue that speaketh proud things:

Which haue layde, With our tongue will
we preuaile: our lips are our owne: who is Lord
ouer vs?

Now for the oppression of the needy, and
for the sighs of the poore, I will vpsayth the Lord,
and will set at liberty him, whom the wicked
hath shamed.

The words of the Lord are pure wordes, as
the siluer, tryed in a furnace of earth, fined seven
foldes.

Thou wilt keepe them, O Lord: thou wilt
preserve him from this generation for euer.

The wicked walke on euery side: when they
are exalted, it is as a thame for the soanes of men.

wicked generation. For this is shewed howe
suspicious the godly and man against the wicked.

PSAL. XIII.

David as hee were overcome with sundry and vnto affliction, sheweth
to God as his only refuge, and so as the length being incour-
aged through Gods promise, hee conceiveth most sure confidence a-
gainst the extreme humours of death.

To him that excelleth. A Psalm of David.
Ow long wilt thou forget me, O Lord, & for
euer? how long wilt thou hide thy face
from me?

How long shall I take counsell within my
selfe, hauing wearinesse daily in mine heart? how
long shall mine enemy be exalted about me?

Behold, and heare mee, O Lord my God:
lighten mine eyes, that I sleepe not in death:

Left mine enemy say, I haue preuailed a-
gainst him: and they that afflict me, reioyce when
I slide.

But I trust in thy mercy: mine heart shall
reioyce in thy saluation: I will sing to the Lord,
because he hath dealt iouly with me.

PSAL. XIII.

Hee describeth the peruersity of man, which were so grieuous
as to tempt God, as if God were brought to utter contempt. For
the which thing, although hee was greatly grieved, yet being
perswaded that God would send some preserue, hee comfort-
eth himselfe and others.

To him that excelleth. A Psalm of David.
Hee foole hath said in his heart, There is no
God: they haue corrupted, & done an abomi-
nable worke: there is none that doth good,

to forget God. There is nothing but disorder and wickednesse
in the world.

a As in the
first of the
day and
Gomorah.

b Which they
shall drinke
from the
dregges,
Psalm. 33.

c Which doth
deserve it
merit to be
oppressed.

d Hee recei-
ueth flatter-
ers of the
court which
want I in me
with their
torment, and
with their
weaknesse.

e They drinke
the consolati-
on to perse-
cute who they
further they
take in hand.

f The Lord is
moued with
the complaint
of the poore
and doth inter-
cede in the
end from all
damages.

g Because the
Lords word
and promise
is true he
will reuenge
it with peace
and he will
reue the
poore from
this man. For
they

a Hee decla-
reth his afflic-
tion a long
time, and that
his soule
fainted not.

b Changing
purpose as the
flicke man
doth his place.

c Which sig-
nifieth that
he came to
Gods sight
in his house,
if he did
not defend
him.

d The mercy
of Gods
of our saluati-
on. As he
saith by the
poet, psalm
138.

a Psalms.
b Hee com-
eth forth
with the
candour
of all, or
with the
light.

3 The Lord looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and seeke God.

3 All are gone out of the way: they are all corrupt: there is none that doeth good, no one.

4 Doe not all the workers of iniquitie know that they eate vp my people, as they eate bread? they call not vpon the Lord.

5 There they shall be taken with feare, because God is in the generation of the iust.

6 You haue made a mocke at the counsell of the poore, because the Lord is his trust.

7 Oh giue saluation vnto Israel out of Zion: when the Lord turneth the captiuitie of his people, then Iakob shall reioyce, and Israel shall be gladd.

¶ Note that of this 14. Psalme, the 5. 6. and 7. verses which are put in the common translation, and may seeme vnto some to be left out in this, are not in the same Psalme in the Hebrew text, but rather are put in more full, to expresse the manner of the wicked, and are gathered out of the 14. and 15. Psalmes, the 29. of the Prophet Ierem, and the 13. Psalme, and are altered by S. Paul, and placed together in the 3. to the Romans.

PSAL. XV.

This Psalme teacheth on what condition God did chuse the Jews for his peculiar people, and wherefore he placed his Temple among them, which was to the intent that they by lining uprightly and godly, might witness that they were his peculiar and only people.

A Psalme of David.

Lord, who shall dwell in thy Tabernacle? who shall rest in thy holy Mountaine?

2 He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart.

3 He that slandereth not with his tongue, nor doeth euill to his neighbour, nor receiue a false report against his neighbour.

4 In whose eyes a vile person is contemned, but he honoureth them that feare the Lord: he that sweareth to his owne hinderance and changeeth not.

5 He that giueth not his money vnto vsurie, nor taketh reward against the innocent: he that doeth these things, shall neuer be moued.

PSAL. XVI.

David prayeth for God for succour not for his works, but for his faith, faith, A Praying that heareth all his sorrows, taking God only for his comfort and succour, 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 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800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

A Psalme of David.

Referre mee, O God: for in thee doe I trust.

2 O my soule, thou hast said vnto the Lord, Thou art my Lord: my well doing extendeth not to thee.

3 But to the Saints that are in the earth, and to the excellent: all my delight is in them.

4 The sorowes of them, that offer to an other god, shall be multiplied: for their offerings of blood will I not offer, neither make mention of their names with my lips.

5 The Lord is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.

6 The lines are fallen vnto me in pleasant places: yea, I haue a faire heritage.

7 I will praise the Lord, who hath giuen me counsell: my reins also teach me in the nights.

8 God teacheth me continually by secret inspiration.

8 I haue set the Lord alwayes before mee: for he is at my right hand: therefore I shall not slide.

9 Wherefore my mine heart is glad, and my tongue reioyceth: my flesh also doth rest in hope.

10 For thou wilt not leaue my soule in the graue: neither wilt thou suffer thine holy One to see corruption.

11 Thou wilt shew me the path of life: in thy presence is the fulnesse of ioy: and at thy right hand there are pleasures for euermore.

PSAL. XVII.

Here bee complaints to God of the cruell pride and arrogancie of Saul, and the retri of his enemies, who thus rage d vnto him any cause giuen on his part. 6 Therefore he desireth God to reuenge his innocencie and iustitie him.

A Prayer of David.

Hear, O the right, O Lord, consider my crye: hearken vnto my prayer of lips vnfeined.

2 Let my sentence come forth from thy presence, and let thine eyes behold equitie.

3 Thou hast croued and visited mine heart in the night: thou hast tried me, and foundest nothing: for I was purposed that my mouth should not offend.

4 Concerning the workes of men, by the words of thy lips I kept mee from the paths of the cruell man.

5 Stay my steps in thy paths, that my feet do not slide.

6 I haue called vpon thee: surely thou wilt heare me, O God: encline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous mercies, thou that art the Saviour of them that trust in thee, from such as resist thy right hand.

8 Keepe me as the apple of the eye: hide me vnder the shadow of thy wings.

9 From the wicked that oppresse mee, from mine enemies, which compass me round about for my soule.

10 They are inclosed in their owne i fat, and they haue spoken proudly with their mouth.

11 They haue compassed vs now in our steps: they haue let their eyes to bring downe to the ground:

12 Like as a lion that is greedy of pray, and as it were a lions whelke lurking in secret places.

13 Vp Lord, disappoint mine: cast him down: deliuer my soule from the wicked with thy sword.

14 From men by thine i hand, O Lord, from men of the world, who haue their portion in this life, whose bellies thou fillest with thine hid treasure: their children haue yongh, and leaue the rest of their substance for their children.

15 But I will behold thy face in righteousness, and when I awake, I shall be satisfied with thine image.

16 And when I awake, I shall be satisfied with thine image.

PSAL. XVIII.

This Psalme is the first beginning of his gratulation, and thanksgiving in the evening into his kingdom, wherein hee casteth and prayeth wail highly the marueilous mercies and grace of God, who hath iustly preserved and defended him. 33 After hee setteth forth the image of Christs kingdom, that the faithfull may be assured that Christs shall alwayes conquer and overcome by the vnspokeable power of his Father, though all the whole world should stirre there against him.

a The faithful and where to perseuere to the end. b That is, reioyce both in body and soule. c This is chiefly meant of Christ, by whose resurrection all his members haue immortality. d Where God flourisheth, there is perfect iustitie.

a My righteous cause. b The vengeance that thou shalt see against mine enemies. c When thy Spirit examined my conscience. d I was innocent toward mine enemies: th in deed and thought. e Though the wicked provoked me to do euill for colligate thy ward keep me a chaste. f He was assured that God would not reuenge his request. g For all rebell against thee, which trouble thy Church.

h For their cause I cannot be satisfied but with my death. i They are put up with pride as the fowles that are clothed with fat. k Scap his rage.

l Or, woe hath I feared. m By thine heavenly power. n Or, who is my strength? o I haue long desired. p And thou shalt see me the time that Gods children shall come doe. q Thine is the full felicitie, comfort and countenance opened.

12 *He would upon God.*

13 *He would upon God.*

14 *He would upon God.*

15 *He would upon God.*

16 *He would upon God.*

17 *He would upon God.*

18 *He would upon God.*

19 *He would upon God.*

20 *He would upon God.*

21 *He would upon God.*

22 *He would upon God.*

23 *He would upon God.*

24 *He would upon God.*

25 *He would upon God.*

26 *He would upon God.*

27 *He would upon God.*

28 *He would upon God.*

29 *He would upon God.*

30 *He would upon God.*

31 *He would upon God.*

32 *He would upon God.*

33 *He would upon God.*

34 *He would upon God.*

35 *He would upon God.*

36 *He would upon God.*

37 *He would upon God.*

38 *He would upon God.*

39 *He would upon God.*

40 *He would upon God.*

41 *He would upon God.*

42 *He would upon God.*

43 *He would upon God.*

44 *He would upon God.*

45 *He would upon God.*

46 *He would upon God.*

47 *He would upon God.*

48 *He would upon God.*

49 *He would upon God.*

50 *He would upon God.*

51 *He would upon God.*

52 *He would upon God.*

53 *He would upon God.*

54 *He would upon God.*

55 *He would upon God.*

56 *He would upon God.*

8 * Hee trusted in the Lord, let him deliver him: let him save him, seeing he loveth him:

9 But thou didst draw me out of the womb: thou gavest me hope: *even* as my mothers breasts.

10 I was cast upon thee, *even* as the f' womb: thou art my God from my mothers belly.

11 Be not farre from mee because trouble is neere: for there is none to helpe me.

12 Many young bulles have compassed mee: mightie b'ulles of Basban have closed me about.

13 They gape vpon mee with their mouths, as a ramping and roaring lion.

14 I am like h water powered out, and all my bones are out of ioynt: mine heart is like waxe: it is molten in the midst of my bowels.

15 My strength is dried vp like a potherd, and my tongue cleaueth to my iawes, and thou hast brought me into the dust of death.

16 For dogges haue compassed mee, and the assembly of the wicked haue inclosed mee: they pierced mine hands and my feete.

17 I may tell all my bones, yet they beholde, and looke vpon mee.

18 They part my garments among them, and cast lots vpon my vesture.

19 But bee not thou farre off, O Lorde, my strength: chasten to helpe me.

20 Deliver my soule from the sword: my idola-
te soule from the power of the dogges.

21 Save me from the lions mouth, and an-
swere me in *saluacion* from the horns of the vi-
cinitors.

22 * I will declare thy Name vnto my bre-
thren: in the middes of the Congregation will I
praise thee, *saying*.

23 Praise the Lord, ye that feare him: mag-
nifie ye him, all the seede of Iacob, and feare yse
him, all the seede of Israel.

24 For he hath not despised nor abhorred the
affliction of the p'poore: neither hath he hid his
face from him, but when he called vnto him, he
heard.

25 My praise *shall* be of thee in the great Con-
gregation: my p'vowes will I performe before
them that feare him.

26 ¶ The p'poore shall eat, and be satisfied: they
that seeke after the Lord, shall praye him: your
heart shall liue for euer.

27 All the ends of the world shall remember
themselves, and turne to the Lord, and all the kin-
reds of the nations shall worship before thee.

28 For the kingdome is the Lords, and he ru-
leth among the nations.

29 All they that be far' in the earth shall see
and worship: all they that goe downe into the
dust, shall bow before him, *even* he that cannot
quicken his owne soule.

30 * Their seed shall serue him: it shall be counted
vnto the Lord for a generation.

31 They shall come and shall declare his righte-
ousnesse vnto a people that shall be borne, be-
cause he hath * done it.

32 They shall not be separated from the grace of Christs kingdom: I say
unto them, *even* as the f' womb: thou art my God from my mothers belly.

33 They shall not be separated from the grace of Christs kingdom: I say
unto them, *even* as the f' womb: thou art my God from my mothers belly.

34 They shall not be separated from the grace of Christs kingdom: I say
unto them, *even* as the f' womb: thou art my God from my mothers belly.

35 They shall not be separated from the grace of Christs kingdom: I say
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38 They shall not be separated from the grace of Christs kingdom: I say
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39 They shall not be separated from the grace of Christs kingdom: I say
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40 They shall not be separated from the grace of Christs kingdom: I say
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41 They shall not be separated from the grace of Christs kingdom: I say
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42 They shall not be separated from the grace of Christs kingdom: I say
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43 They shall not be separated from the grace of Christs kingdom: I say
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44 They shall not be separated from the grace of Christs kingdom: I say
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45 They shall not be separated from the grace of Christs kingdom: I say
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48 They shall not be separated from the grace of Christs kingdom: I say
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49 They shall not be separated from the grace of Christs kingdom: I say
unto them, *even* as the f' womb: thou art my God from my mothers belly.

50 They shall not be separated from the grace of Christs kingdom: I say
unto them, *even* as the f' womb: thou art my God from my mothers belly.

51 They shall not be separated from the grace of Christs kingdom: I say
unto them, *even* as the f' womb: thou art my God from my mothers belly.

52 They shall not be separated from the grace of Christs kingdom: I say
unto them, *even* as the f' womb: thou art my God from my mothers belly.

53 They shall not be separated from the grace of Christs kingdom: I say
unto them, *even* as the f' womb: thou art my God from my mothers belly.

9 A Psalm of David.

The Lorde is my * shepheard, I shall not want.

2 Hee maketh mee to rest in greene pasture, and leadeth mee by the still waters.

3 Hee * refresheth my soule, and leadeth me in the p'paths of righteousness for his Names sake.

4 Yea, though I should walke through the valley of the * shadowe of death, I will feare no euill: for thou art with me: thy rod & thy staffe, they comfort me.

5 Thou dost prepare a * table before me in the sight of mine adversaries: thou dost * anoi-
mine head with oyle, and my cup runneth ouer.

6 Doubtlesse kindeesse and mercy shall fol-
lowe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

7 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

8 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

9 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

10 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

11 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

12 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

13 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

14 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

15 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

16 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

17 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

18 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

19 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

20 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

21 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

22 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

23 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

24 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

25 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

26 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

27 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

28 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

29 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

30 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

31 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

32 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

33 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

34 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

35 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

36 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

37 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

38 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

39 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

40 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

41 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

42 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

43 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

44 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

45 Thy kindness shall * followe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

P S A L. XXIII.

1 *Alles is the Lord God hath made, and governeth all the world,*

2 *yet toward his chosen people, his gracious goodnesse doeth manifestly*

3 *appear, in that among them he will cause a dwelling place,*

4 *When though it was appointed among the children of A-*

5 *braham, yet only it is up there into the sanctuary, which*

6 *are the true worshippers of God, and not the false, which*

7 *they worship. 7. Finally he magnificeth Gods grace for the building*

8 *of the Temple, to the end he might stirre up all the faithful to the*

9 *true service of God.*

9 A Psalm of David.

The earth * is the Lords, and all that therein is the world and they that dwell therein.

2 For he hath founded it vpon the * seas: and established it vpon the floods.

3 Who shall ascend into the mountaine of the Lord? and who shall stand in his holy place?

4 *Even he that hath innocent hands, and a pure heart: which hath not lift vp his mind vnto vanitie, nor sworn deceitfully.*

5 He shall receive a blessing from the Lord, and righteousness from the God of his saluation.

6 This is the generation of them that seeke him, of them that seeke thy face, *this* is Iacob.

7 Lift vp your heads ye gates, and be ye lift vp your euerlasting doores, and the King of glory shall come in.

8 Who is this King of glory? the Lord, strong and mighty, *even* the Lord mightie in battell.

9 Lift vp your heads, ye gates, and lift vp your solues ye euerlasting doores, and the King of glory shall come in.

10 Who is this king of glory? the Lorde of hostes, he is the King of glory. Selah.

Temp' hee laye prayer for the spiritual Temple, which is the promise which was made to the temple, as it is written, *Psalm* 134.

P S A L. XXV.

1 *The Prophet touched with the consideration of his sinnes, and also*

2 *grieved with the cruel malice of his enemies, O Prophet in*

3 *God most faithfully to have his sinnes forgiven, O Epistolical*

4 *as he had committed in his youth. He beginneth every request*

5 *carrying to the three last verses, two or three except.*

9 A Psalm of David.

Vnto thee, * O Lord, lift I vp my soule.

2 My God, I be true in thee: let mee not be confounded: let not mine enemies reioyce ouer mee.

3 So all that hope in thee, shall not be ashamed: but let them be confounded, that transgress without cause.

4 * Show

P S A L. XXIII.

1 *Alles is the Lord God hath made, and governeth all the world,*

2 *yet toward his chosen people, his gracious goodnesse doeth manifestly*

3 *appear, in that among them he will cause a dwelling place,*

4 *When though it was appointed among the children of A-*

5 *braham, yet only it is up there into the sanctuary, which*

6 *are the true worshippers of God, and not the false, which*

7 *they worship. 7. Finally he magnificeth Gods grace for the building*

8 *of the Temple, to the end he might stirre up all the faithful to the*

9 *true service of God.*

4 Shew mee thy wayes, O Lord, and teach me thy pathes.

5 Leade me forth in thy truth, and teach me: for thou art the God of my saluation: in thee doe I trust 4 all the day.

6 Remember, O Lord, thy tender mercies, and thy louing kindnesse: for they have bene for euer.

7 Remember not the finnes of my youth, nor my rebellions, for according to thy kindnesse remember thou me, *euen* for thy goodnesse sake, O Lord.

8 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

9 Them that bee meeke, will hee guide in iudgement, and teach the humble his way.

10 All the pathes of the Lord are mercy and truth vnto such as keepe his covenant and his testimonies.

11 For thy Names sake, O Lord, be mercifull vnto mine iniquitie, for it is great.

12 What I man is he that feareth the Lord? him will he teach the way that he shall keepe.

13 His foule shall dwell at ease, and his feede shall inherite the land.

14 The secret of the Lord is reuealed to them that feare him: and his covenant to giue them vnderstanding.

15 Mine eyes are euer toward the Lord: for he will bring my feete out of the net.

16 Turne thy face vnto mee, and haue mercie vpon me: for I am desolate and poore

17 The sorowes of mine heart are enlarged: draw me out of my troubles.

18 Looke vpon mine affliction and my trouble, and forgie all my finnes.

19 Behold mine enemies, for they are many, and they hate me with cruell hatred.

20 Keepe my foule and deliuer me: let me not be confounded for I trust in thee.

21 Let mine vprightnesse and equitie preme me: for mine hope is in thee.

22 Deliuer Israel, O God, out of all his troubles.

For as much as I haue bene hurt by mine enemies, I praye thee that thou art the defender of my iust cause.

PSAL. XXVI.

David oppressed with many inuictees, finding no helpe in the world, calleth for ayde from God: and sheweth his integrity towards Saul, desiring God to see his iustice, and to defend his innocencie. 6. Finally he maketh mention of his sacrifice, which hee will offer for his deliuerance, and desirith to be in the company of the faithfull in the Congregation of God, where hee may be benefitted by Saul, promising integrity of life, and open prayer and thanksgiving.

A Psalm of David.

VJde me, O Lord, for I haue walked in mine innocencie: my trust hath bene also in the Lord: therefore shall I not slide.

2 Proue me, O Lord, and trie me: examine my reines, and mine heart.

3 For thy louing kindnesse is before mine eyes: therefore haue I walked in thy truth.

4 I haue not dainted with vaine persons, neither kept company with the dissemblers.

5 I haue hated the assembly of the euill, and haue not companied with the wicked.

For as much as they cannot write in scripturis before God, that delight in the company of the viciuous.

6 I will waite mine hands in innocencie, O Lord, and compile thine altar;

7 That I may declare with the voyce of thanksgiving, and set forth all thy wonderous workes.

8 O Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth.

9 Gather not my foule with the sinners, nor my life with the bloody men:

10 In whose hand is wickednesse, and their right hand is full of bribes.

11 But I will walke in mine innocencie: redeeme me therefore, and be mercifull vnto me.

12 My foote standeth in vprightnesse: I will praise thee, O Lord, in the Congregations.

PSAL. XXVII.

David, maketh this Psalm: being deliuered from great perils as appeareth in the prayer and thanksgiving annexed: 6. Wherein wee may see the constant faith of David against the assaults of all his enemies. 7. And also the true which doe desire to live and to bee deliuered, onely to worship God in his Congregation.

A Psalm of David.

THE Lord is my light & my saluation, whom shall I feare? the Lord is the strength of my life, of whom shall I be afraid?

2 When the wicked, *euen* mine enemies and my foes came vpon mee to eate my flesh, they stumbled and fell.

3 Though an hoste pitched against me, mine heart should not be afraid: though warre be raised against me, I will trust in this.

4 One thing haue I desired of the Lord, that I will require, *euen* that I may dwell in the house of the Lord all the dayes of my life, to behold the beauty of the Lord, and to visite his Temple.

5 For in the time of trouble hee shall hide mee in his Tabernacle: in the secret place of his pavilion shall he hide me, and set mee vp vpon a rocke.

6 And now shall he lift vp mine head above mine enemies Round about mee: therefore will I offer in his Tabernacle sacrifices of ioy: I will sing and prayse the Lord.

7 Hearken vnto my voyce, O Lord, when I cry: haue mercie also vpon mee and heare mee.

8 When thou saydest, Seeke ye my face, mine heart answered vnto thee, O Lord, I will seeke thy face.

9 Hide not therefore thy face from mee, nor cast thy seruant away in displeasure: thou hast bene my succour: leaue mee not, neither forsake me, O God of my saluation.

10 Though my father and my mother should forsake mee, yet the Lord will gather mee vp.

11 Teach me thy way, O Lord, and leade me in a right path, because of mine enemies.

12 Giue me not vnto the lust of mine aduersaries: for there are false witnesses risen vp against me, and such as speake cruelly.

13 I should haue feared, except I had beleued to see the goodnesse of the Lord in the land of the liuing.

14 Hope in the Lord: be strong, and he shall comfort thine heart, and trust in the Lord.

PSAL.

e I will see thee with a pure affection, and with the godly that enioine vnto thee.

f Delight not in the merchandise of the wicked. g While euill hands doe cleaue the malicious desires of thine heart, I am preferred from time to time by the power of God, and therefore will pray in his assembly.

h Because he was assured of good sacrifice in all dangers, and that his saluation was surely layd vp in God, he feared not the tyrannie of his enemies. i That God will deliuer thee, I am very faith the victory. k The lust of country, wife, and all worldly commodities grieue me not in respect of this one thing, that I may see thy face, O Lord, in his Tabernacle.

l David sheweth himselfe by the Spirit of prophesie that he should overcome his enemies, & bring God in his Tabernacle.

m He groundeth vpon Gods promise, that hee is not willing to obey his commandment.

n He sheweth Gods love to his people, that hee should not let the loue of parents towards their children, but either pacifie their wrath, or bridle their rage, & in their youth should be before them as fathers, &c. o The righteous himselfe depend on the Lord, seeing he neuer faileth in his promises.

P S A L M XXVIII.

Bring in great fear and trembling of bows to see God discomfited by the wicked for deliverance to be rid of them. 4. And cry out for vengeance against them; and as length afterwards himself, that God hath heard his prayer. 5. Unto whose tuition he commendeth all the faithful.

A Psalm of David.

Vnto thee, O Lord, doe I cry: O my strength, be not deaf to me; lest if thou answer mee not, I be like them that goe downe into the pit.

2 Hear the voyce of my petitions, when I cry vnto thee, when I hold vp my hands toward thee O holy Oracle.

3 Draw me not away with the wicked, and with the workers of iniquity: which speake friendly to their neighbours, when malice is in their hearts.

4 Reward them according to their deedes, and according to the wickednesse of their inventions: recompense them after the worke of their hands: render them their reward.

5 For they regard not the works of the Lord, nor the operation of his hands: therefore breake them downe, and build them not vp.

6 I Praised be the Lord, for he hath heard the voyce of my petitions.

7 The Lord is my strength and my shield: mine heart trusted in him, & I was helped: therefore mine heart shall reioyce, and with my song will I praye him.

8 The Lord is my strength, and he is the strength of the deliverances of his anoynted.

9 Saue thy people; and blese thine inheritance: feede them also, and exalt them for euer.

Meaning, his souldiers, who were as meane,

P S A L M XXIX.

The Prophet exhorteth the princes and rulers of the world (which for the most part thinke there is no God.) 3. At the least to feare him for the thunder and tempests, for feare whereof all creatures tremble. 11. And though thereby God sheweth himself, yet he is alwayes mercifull to his, and moueth them thereby to praise his Name.

A Psalm of David.

Gie vnto the Lord, ye sonnes of the mighty, glorie vnto the Lord glory and strength.

2 Gie vnto the Lord glory due vnto his Name: worship the Lorde in the glorious Sanctuary.

3 The voice of the Lord is vpon the waters: the God of glory maketh it to thunder: the Lord is vpon the great waters.

4 The voice of the Lord is mighty: the voice of the Lord is glorious.

5 The voice of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.

6 He maketh them also to leape like a calfe: Lebanon also and Shiron like a yong unicorn.

7 The voice of the Lord kindleth the flames of fire.

8 The voice of the Lord maketh the wilderness to tremble: the Lord maketh the wilderness off Kadesh to tremble.

9 The voice of the Lord maketh the hinds to calfe, and discovereth the forests: therefore in his Temple doeth every man speake of his glory.

For feare maketh them to cast their selves. b. Maketh the trees bare, or perforce the most secret places. c. Though the wicked are nothing moved with their sight, yet the faithful praye to God.

10 The Lord sitteth vpon the flood, and the Lord thold remaine King for euer.

11 The Lord shall giue strength vnto his people: the Lord shall blese his people with peace.

P S A L M XXX.

When David was deliuered from great danger, hee remembred that hee had beene in the life, and to leaue by his example, that God is rather mercifull then severe, and rigorous towards his children. 7. And also that the full promise is to aduantage vnto the iudges. 8. This dauid, hee remembred to praye for cure.

A Psalm or song of the dedication of the house of David.

I Will magnifie thee, O Lord: for thou hast exalted me, and hast not made my foes to reioyce ouer me.

2 O Lord my God, I cryed vnto thee, and thou hast restored me.

3 O Lorde, thou hast brought vp my soule out of the graue: thou hast reuiued me from them that goe downe into the pit.

4 Sing praises vnto the Lord, ye his Saints, and giue thanks before the remembrance of his Holinesse.

5 For he endureth but a while in his anger: but in his fauour a life: weeping may abide at euening, but ioy commeth in the morning.

6 And in my prosperitie I sayd, I shall neuer be moued.

7 For thou Lorde of thy goodnesse haddest made my mountaine to stand strong: but thou diddest hide thy face, and I was troubled.

8 Then cried I vnto thee, O Lord, and prayed to my Lord.

9 What profite is there in my blood, when I goe downe to the pit? shall the dust giue thanks vnto thee? or shall it declare thy trust?

10 Heare, O Lord, and haue mercy vpon me: Lord, be thou mine helper.

11 Thou hast turned my mourning into ioy: thou hast loosed my sacke, and girded me with gladnesse.

12 Therefore shall my tongue praise thee and not cease; O Lord my God, I will giue thanks vnto thee for euer.

The congregation of the Lord here in the earth: therefore hee will be praised in the earth. 1. Can thou hast my tongue should praise thee, it will not be vniuersall if my dauid.

P S A L M XXXI.

Dauid deliuered from some great danger, first rehearseth what meditation hee had by the power of faith, when death was before his eyes, his enemies being ready to take him. 13. Then hee offereth that the fauour of God is alwayes ready to shew himselfe to him. 20. Finally hee exhorteth all the faithful to trust in God, and to loue him, because hee preserueth and strengtheneth them, as they may see by his example.

To him that excelleth. A Psalm of David.

N ever be confounded; deliuer me in thy righteousness.

2 Bow downe thine eare to me: make haste to deliuer me: be vnto me a strong rock, and a house of defence to saue me.

3 For thou art my rocke and my fortress: therefore for thy Names sake direct me and guide mee.

4 Drawe mee out of the nette, that they haue layed pinnely for mee: for thou art my strength,

To magnify the name of the Lord, and to leaue by his example, that God is rather mercifull then severe, and rigorous towards his children. 7. And also that the full promise is to aduantage vnto the iudges. 8. This dauid, hee remembred to praye for cure.

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For thou art my rocke and my fortress: therefore for thy Names sake direct me and guide mee.

5 Into thine hand I commend my spirit: for thou hast redeemed me, O Lord God of truth.
6 I have hated them that give themselves to deceitfull vanities: for I^d trust in the Lord.

7 I will be glad and reioyce in thy mercy: for thou hast seen my trouble: thou hast known my soule in aduersities.

8 And thou hast not shut mee vp in the hand of the enemies, but hast set my feet a^c large.

9 Haue mercy vpon me, O Lord: for I am in trouble: mine eye, my soule & my belly are consumed with griefe.

10 For my life is waisted with heauinesse, and my yeeres with moorning: my strength faileth for my paine, and my bones are consumed.

11 I was a^c reproch among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance, because they seeing me in the street fled from me.

12 I am forgotten as a dead man out of mind: I am like a broken vessel.

13 For I haue heard the railing of great men: feare was on euery side, while they conspired together against me, and consulted to take my life.

14 But I trusted in thee, O Lord: I said, "Thou art my God."

15 My times are in thine hand: deliuer mee from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine vpon thy seruant, and saue me through thy mercy.

17 Let me not be confounded, O Lord: for I haue called vpon thee: let the wicked bee put to confusion, and to silence in the graue.

18 Let the lying lips bee made dumbe, which cruelly, proudly, and spitefully speake against the righteous.

19 How great is thy goodnesse, which thou hast laied vp for them that feare thee! and done to them that trust in thee, *euens* before the sonnes of men!

20 Thou dost hide them from the pride of men: thou keepst them secretly in thy Tabernacle from the strife of tongues.

21 Blessed bee the Lord: for hee hath shewed his marueilous kindnesse toward me in a strong citie.

22 Though I said in mine haste, I am cast out of thy sight, yet thou heardest the voyce of my prayer, when I cried vnto thee.

23 Loue ye the Lord all his Saints: for the Lord preferreth the faithfull, and rewardeth abundantly the proud doer.

24 All ye that trust in the Lord, be strong, and he shall establish your hearts.

Hee and his friends deserued to haue bene forsaken. [Or, see] Be constant in your vocation, and God will confirme you by many strong.

P S A L. XXXII.

David punished with grievous sickness for his sinnes, commeth then himselfe whom God doeth not impute their transgressions.
5 And after that hee had confessed his sinnes, and obtayne pardon, 6 he exhorteth the wickedness to turne godly, 11 and the good to reioyce.

¶ A Psalm of David to give instruction.
Blessed is he whose wickednes is forgiven, and whose sinne is couered.

1 True iudges by faith, is to haue our sinnes freely remitted, and to be kept in Rom. 4.6.

2 Blessed is the man, to whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

3 When I held my tongue, my bones consumed, or when I roared all the day,

4 (For thine hand is heauy vpon me day and night: & my moisture is turned into the drought of Summer, Selah.)

5 Then I acknowledged my sinne vnto thee, neither hid I mine iniquitie: for I thought, I will confesse against my felie my wickednesse vnto thee, O Lord, and thou forgavest the punishment of my sinne. Selah.

6 Therefore shall euery one that is godly, make his prayer vnto thee in a f time, when thou mayest be found: surely in the flood of great waters they shall not come neere him.

7 Thou art my secret place: thou preferrest me from trouble: thou compassedst me about with ioyfull deliuerance. Selah.

8 I will instruct thee, and teach thee in the way that thou shalt goe, and I will guide thee with mine eye.

9 Bee yee not like an horse, or like a mule, which vnderstand not: whose mouths thou dost binde with bit and bridle, lest they come neere thee.

10 Many forswore shall come to the wicked: but he that trusteth in the Lord, mercy shall compass him.

11 Beglad yee righteous, and reioyce in the Lord, and be ioyfull all yee, that are vpright in heart.

i If men can rule brut beasts, thinke they that God will not rage? k Hee sheweth that peace and joy of conscience in the fruit of faith.

P S A L. XXXIII.

He exhorteth good men to praise God, for that hee hath not only created all things, and by his prouidence gouerneth the same, but also faithfull in his promises, 10 bee vnderstandeth mans heart, and scattereth the counsel of the wicked, 16 so that no man can be perfect in his creature, or man through: but they, that put their confidence in his mercie, shall bee preserved from all aduersities.

Reioyce in the Lord, O yee righteous: for it is become thine vpright men to be thankfull.

2 Praise the Lord with harpe: sing vnto him with viole and instrument of ten strings.

3 Sing vnto him a new song: sing cherefully with a loud voyce.

4 For the word of the Lord is righteous, and all his workes are faithfull.

5 He is loweth righteousness and iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heauens made, and all the hoste of them by the breath of his mouth.

7 He gathereth the waters of the sea together as vpon an heape, and layeth vp the depthes in his treasures.

8 Let all the earth feare the Lord: let all them that dwell in the world, feare him.

9 For he spake, and it was done: hee commanded, and it stood.

10 The Lord breaketh the counsel of the heathen, and bringeth to nought the deuices of the people.

11 By the creation of the heauens and beautiful ornament w^h hee hath gaue: in all of the waters hee teacheth forth the power of God: that all creatures might feare him. [Or, was created. p No counsell can preuaile against God, but hee dealeth with it, and it shall haue euill fortune.]

c Betwene hope and desire.

d Neioice by silence not crying.

e I shall be remembered to God, hee feelth a perpetual torment.

f Hee sheweth that as Gods mercie is the only cause of forgiveness of sinne, so the penitent is on and confesse which pr. ceede of faith.

g When necessity cometh him to take to thee for help, hee is g. To wit, the waters and great dangers.

h David promised to make the rest of Gods children partakers of the benefit which hee felt, and that hee will diligently loose and take care to direct them in the way of salvation.

i Wide and tame thirings of the holy Ghost, is the

It is the duty of the godly to set forth the praises of God for his mercy and power shewed toward them.

b To sing on instruments was a part of the ceremonial service of the Temple, which doth no more appertain vnto vs, than the sacrifices, offerings, and libets.

c That is, counsell or commandment: in governing the world.

d That is, the effect and execution.

e How few are the world iudgeth of Gods works, yet hee doth all things according to iustice and mercy.

f By the creation of the heauens and beautiful ornament w^h hee hath gaue: in all of the waters hee teacheth forth the power of God: that all creatures might feare him. [Or, was created. p No counsell can preuaile against God, but hee dealeth with it, and it shall haue euill fortune.]

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i Wide and tame thirings of the holy Ghost, is the

b Hee sheweth that all our felicity standeth in this, that the Lord is our God.

k There fore he knoweth their wicked enterprises.

l If kings and the mightie of the world cannot be feared by worldly means, but only by Gods providence, what have others to trust in that have not like means?

m God sheweth that toward his of his mercy, which man by no means is able to compass.

n Thus he speaketh in the name of the whole Church, which only depend on Gods providence.

11 The counsell of the Lord shall stand for ever, and the thoughts of his heart throughout all ages.

12 Blessed is that nation, whose God is the Lord: such the people that he hath chosen for his inheritance.

13 The Lord looketh downe from heauen, and beholdeth all the children of men.

14 From the habitation of his dwelling hee beholdeth all them that dwell in the earth.

15 He^h fashioneth their hearts every one, and understandeth all their works.

16 The King is not feared by the multitude of an hoste, neither is the mightie man deliuered by great strength.

17 A horse is a vaine helpe, and shall not deliuer any by his great strength.

18 Behold, the eie of the Lord is vpon them that feare him, and vpon them that trust in his mercy.

19 To deliuer their soules from death, and to preferue them in famine.

20 Our soule waiteth for the Lord: for he is our helpe and our shield.

21 Surely our heart shall reioyce in him, because we trusted in his holy Name.

22 Let thy mercy, O Lord, be vpon vs, as we trust in thee.

P S A L. XXXIII.

After Dauid had foyled A chis, according as it is written in the 1. Samu. 21. 1. 1. where in this title he calleth Abimelech (which was a generall name to all the kings of the Philistines) he prayeth God for his deliuerance, 3. prouoking all others by his example to trust in God, to feare and serue him: 14. who deliuereth the godly with his Angels, 15. and vicerly deliuereth the wicked in their finnes.

A Psalm of Dauid, when he changed his behaviour before Abimelech, who draue him away, and he departed.

I Will alway giue thanks vnto the Lord: his praise shall be in my mouth continually.

2 My soule shall glory in the Lord: the humble shall heare it, and be glad.

3 Praise ye the Lord with me: and let vs magnifie his Name together.

4 I fought the Lord, and he heard me. yea, he deliuered me out of all my trouble.

5 They shall looke vnto him, and runne to him: and their faces shall not be ashamed saying,

6 This poore man cryed, and the Lord heard him, and saved him out of his troubles.

7 The Angel of the Lord pitcheth round about them, that feare him, and deliuereth them.

8 Taste ye and see, how gracious the Lord is: blessed is the man that trusteth in him.

9 Feare the Lord yee his Saints: for nothing wanteth to them that feare him.

10 The Lyons do lacke and suffer hunger, but they which seeke the Lord, shall want nothing that is good.

11 Come children, hearken vnto mee: I will teach you the feare of the Lord.

12 What man is he that desireth life, and lo- ueth long dayes for to see good?

13 Keepe thy tongue from euill, and thy lips, that they speake no guile.

14 Eschew euill and do good: seeke peace and follow after it.

15 The eyes of the Lord are vpon the righteous, and his eares are open vnto their crye.

16 But the face of the Lord is against them that do euill, to cut off their remembrance from the earth.

17 The righteous crye, and the Lord heareth them, and deliuereth them out of all their troubles.

18 The Lord is neere vnto them that are of a contrite heart, and will saue such as be afflicted in spirit.

19 Great are the troubles of the righteous: but the Lord deliuereth him out of them all.

20 He keepeth all his bones: not one of them is broken.

21 But malice shall slay the wicked: and they that hate the righteous, shall perish.

22 The Lord redeemeth the soules of his seruants: and none that trust in him, shall perish.

P S A L. XXXV.

So long as Saul was enemie to Dauid, all that had any authority vnder him, to flatter their king (as in the course of the world) did also most cruelly persecute Dauid: against whom hee prayeth God to please and to avenge his cause, 8. that they may be taken in their nets and finnes, which they layed for him, don his inuention: as hee declared, 27. and that the innocent, which taketh part with him, may reioyce and praye the Name of the Lord, that thus deliuereth his seruants. 28. And so hee prouinceth to speake forth the iustice of the Lord, and to magnifie his Name all the dayes of his life.

A Psalm of Dauid.

P Lead thou my cause, O Lord, with them that strive with me: fight thou against them that fight against me.

2 Lay hand vpon the shield and buckler, and stand vp for mine helpe.

3 Bring out also the spear, and stop the way against them that persecute mee, say vnto my soule, I am thy saluation.

4 Let them be confounded and put to shame, that seeke after my soule: let the be turned backe, and brought to confusion, that imagine mine hurt.

5 Let them be as chaffe before the wind, and let the Angel of the Lord scatter them.

6 Let their way be darke and slipperie: and let the Angel of the Lord persecute them.

7 For without cause they haue hid the pit and their net for me: without cause haue they digged a pit for my soule.

8 Let destruction come vpon him at vnwares, and let his net, that he hath layed priuily, take him: let him fall into the same destruction.

9 Then my soule shall be ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him, that is too strong for him! yea, the poore & him that is in miserie, from him that spoyleth him!

11 Cruell witnesses did rise vnto they asked of me things that I knew not.

12 They rewarded me euill for good, to haue spoiled my soule.

13 Yet I, when they were sicke, I was clothed with a sacke: I humbled my soule with fasting:

for both in soule and body. That would not suffer me to be taken from me all comfort, and brought me into despoire

k The mercy of God doth only change the wicked, but not at all the righteous name or ear.

l When they seeme to be full, hee will visit them with affliction.

m God is as hand to deliuer them.

n And as Christ shall pacifie the heart of his friend.

o Their wicked enemy, shall turne to their owne destruction.

p For when they stand to be executed, they shall see danger and death.

q To affliction God sheweth his iustice: their miserie.

r The mercy of God doth only change the wicked, but not at all the righteous name or ear.

s When they seeme to be full, hee will visit them with affliction.

t God is as hand to deliuer them.

u And as Christ shall pacifie the heart of his friend.

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aj Their wicked enemy, shall turne to their owne destruction.

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an When they seeme to be full, hee will visit them with affliction.

ao God is as hand to deliuer them.

ap And as Christ shall pacifie the heart of his friend.

aq Their wicked enemy, shall turne to their owne destruction.

ar For when they stand to be executed, they shall see danger and death.

as To affliction God sheweth his iustice: their miserie.

at The mercy of God doth only change the wicked, but not at all the righteous name or ear.

au When they seeme to be full, hee will visit them with affliction.

av God is as hand to deliuer them.

aw And as Christ shall pacifie the heart of his friend.

ax Their wicked enemy, shall turne to their owne destruction.

a He promisseth vntrist to become vniuersall of Gods great benefite for his deliuerance.

b They that are beneuolent with the experience of their owne euill.

c Which I continued for the dangers wherein I was.

d They shall be bold to see no thee for succour, when they shall see thy mercies toward me.

e Though Gods power be sufficient to gouerne vs, yet for our indignitie he appointed his Angels to watch ouer vs.

f The godly by their patient obedience practise more than they which rage and spall.

g If they abide the last trial.

h That is, the true religion and worship of God.

i Per. 3. 10. i Seeing all men naturally desire felicity, he wonders, h. why they call themselves willingly into miserie.

P S A L M XXXVIII.

1 David being sick of some grievous disease, acknowledgeth himself to be chastised of the Lord for his sinnes, and therefore prayeth Gods to turne away his wrath. 2 He uttereth the griefe of his soule by many words and circumstances, as wounded with the arrowes of Gods ire, forsaken of his friends, and increased of his enemies. 3 That in the end with firme confidence he commended his cause to God, and bopeful for Gods helpe at his hand.

A Psalm of David for a remembrance.

O Lord rebuke me not in thine anger, neither chastise me in thy wrath.

2 For thine arrowes haue light vpon mee, and thine hand lieth vpon me.

3 There is nothing found in my flesh, because of thine anger: neither is there rest in my bones, because of my sinne.

4 For mine iniquities are gone ouer mine head and as a weighty burden they are too heauie for me.

5 My woundes are putrified, and corrupt because of my foolishnesse.

6 I am bowed, and crooked very fore: I goe mourning all the day.

7 For my reines are full of burning, and there is nothing found in my flesh.

8 I am weakened and sore broken: I grieve for the very griefe of mine heart.

9 Lord, I poure my whole desire before thee, and my sighing is not hid from thee.

10 Mine heart p taneeth: my strength faileth me, and the height of mine eyes, euen b they are not mine owne.

11 My louers and my friends stand aside from my plague, and my kinsmen stand as farre off.

12 They also that seek after my life, lay snares, and they that go about to doe me euill, talke wicked things and imagine decei continually.

13 But I as a deafe man heard not, and as a dumme man, which openeth not his mouth.

14 Thus am I as a man, that heareth not, and in whole mouth are no reproofes.

15 For on thee, O Lord, doe I waite: thou wilt heare me, my Lord, my God.

16 For I said, Heare me, lest they reioyce ouer me: for when my foot slippeth, they extoll themselves against me.

17 Surely I am ready to halt, and my sorrow is euer before me.

18 When I declare my paine, and am sorie for my sinne,

19 Then mine enemies are alieue, and are mightie, and they that hate me wrongfully are many.

20 They also, that reward euill for good, are mine aduersaries, because I follow goodnesse.

21 Forake mee not, O Lorde: bee not thou faire from me, my God.

22 Hasten thee, to helpe mee, O my Lorde, my saluation.

See that thou succour mee not in time, they will mocke and triumph, as though thou hadst forsaken me. I am without hope to recover my strength: a large greaue miserie they most reioyce. Hee had rather haue the hatred of all the world, then to faile in any part of his dutie to Godward. Which are the tokens of my saluation, and this declareth that he prayed with iure hope of deliuerance.

P S A L M XXXIX.

1 David uttereth with what great griefe and bitterness of minde he was driven to the outrageous complaints of his iniquities. 2 For hee confesseth that when hee had determined silence, hee hearkned vnto many words, that hee would not, through the greatness of his griefe. 3 Then hee reuerfeth certaine requests which taste of the iniquities of man, 4 And mixeth with them many prayers: but all doe flowe into one

and needie, and to slay such as bee of vpight conuulsion.

15 But their sword shall enter into their owne heart, and their bowes shall be broken.

16 A small thing vnto the iust man is better then great riches to the wicked and mighty.

17 For the armes of the wicked shall be broken: but the Lord vpholdeth the iust men.

18 The Lord knoweth the dayes of vpight men, and their inheritance shall be perpetual.

19 They shall not be confounded in the perilous time, and in the dayes of famine they shall haue no yonghe.

20 But the wicked shall perish, and the enemies of the Lord shall be consumed as the fatted lambs: euen with the smoke shall they consume away.

21 The wicked boroweth and payeth not againe: but the righteous is mercifull and gentle.

22 For such as be blessed of God shall inherite the land, and they that be cursed of him, shall be cut off.

23 The pathes of man are directed by the Lord: for he leueth his way.

24 Though he fall, he shall not be cast off, for the Lord putteth vnder his hand.

25 I haue bene yong, and am olde: yet I saw neuer the righteous forsaken, nor his seede begging bread.

26 But hee is euer mercifull and lenderth, and his feede enioyeth the blessing.

27 Flee from euill and doe good, and dwell for euer.

28 For the Lord logeth iudgement, and forsaketh not his Saints: they shall bee preferred for euermore: but the seede of the wicked shall bee cut off.

29 The righteous men shall inherite the land, and dwell therein for euer.

30 The mouth of the righteous will speake of wisdom, and his tongue will talke of iudgement.

31 For the Law of his God is in his heart, and his steps shall not slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 But the Lord will not leaue him in his hand, nor condemne him, when he is iudged.

34 Waite thou on the Lorde, and keepe his way, and he shall exalt thee, that thou shalt inherite the land: when the wicked man shall perish, thou shalt see.

35 I haue seene the wicked strong, and spreading himselfe like a Greene bay tree.

36 Yet he is passed away, and loe, he was gone, and I sought him, but he could not be found.

37 Marke the vpight man, and behold the iust: for the end of that man is peace.

38 But the transgressours shall be destroyed together, and the ende of the wicked shall bee cut off.

39 But the saluation of the righteous men shall be of the Lord: he shall be their strength in the time of trouble.

40 For the Lord shall helpe them, and deliuer them: he shall deliuer them from the wicked and shall Que them, because they trust in him.

k For they are day fed as with Manna from hea uen, and haue sufficient, when the wicked haue neuer yonghe, but euer hunger. l God knoweth what dangers hang ouer his, and by what means to deliuer them. m For God will glorie them con cerned mindes: and that which shall be necessary. n They shall vaunt with way sudden ly: for they are fed for the day of saluation. o God to furnish them him with his blessing, that he is able to helpe others. p God prospereth the iust, because they walke in his way: with an vpight confidence. q When God doeth execute his faith with d uers creatiours. r Though the iust man distrust Gods blessing, are extended to his posteritie, and though God suffer some iust man to lacke temporal benefits, yet he recompenseth him with spiri tual treasures. s They shall continually be preferred vnder Gods wing, and haue at leastward self. t These three points are required of the iust, that their talke be godly, that Gods law be in their heart, and that their life be vp right. u Euen though it be sometime to expedient both for Gods glory and their saluation, yet he will approue their cause, and reuenge their wrong. x So that the profane of the wicked is but as a cloud, which vanissheth away in a moment. y He reuolunteth the iust, that he maye dilige ntly the examples both of Gods merces, and also of his iudgements. z Hee sheweth that the patience hope of the godly is neuer in vaine, but in the end hath good successe, though for a while God prooue them by sundry tribulations.

mind wonderfull troubled that it may plainly appear how hee
and from mightily against death and destruction.

To the excellent musician A Psalm of David.

I Thought, b I will take heed to my wayes, that
I fiane not with my tongue: I will keepe my
mouth bridled, while the wicked is in my sight.

I was dumme & spake nothing: I kept silence
even from good, & my forow was more stirred.

3 Mine heart was hote within me, and while
I was musing, the fire kindled, and I spake with
my tongue, saying,

4 Lord, let me know mine end, and the mea-
sure of my dayes, what it is: let me know how
long I have to live.

5 Beholde, thou hast made my dayes as an
hand breath, and mine age as nothing in respect
of thee: surely every man in his best tate is alto-
gether e vanitie Selah.

6 Doubtlesse man walketh in a shadow, and
disquieteth himselfe in vaine: he heapech vni-
ces, and cannot tell who shall gather them.

7 And nowe Lord, what wayte I for? mine
hope is euen in thee.

8 Deliuere mee from all my transgressions, and
make me not a rebuke vnto the f foolish.

9 I should haue bene dumme, and not haue
opened my mouth, because I shoudid it.

10 Take thy plague awaye from me: for I am
confused by the stroke of thine hand.

11 When thou with rebukes dost chastise man
for iniquity, thou as a moth b makest his beauty
to consume: surely every man is vanitie Selah.

12 Heare my praiser, O Lord, and hearken vn-
to my cry: keepe not silence at my teares, for I am
a stranger with thee, and a sojourner as all my
fathers.

13 Stay thine anger from me, that I may reco-
uer my strength, b before I go hence and be not.

14 Through mine iniquities, and through mine
unrighteousnes, were two heartes turned this
waye and that waye: mine heart was not
settled, because I was wicked, whither I
would, I was ready to fall backe.

15 For my transgression, I sought
to hide my face: I was afraid of mine
enemies, because I was wicked, whither I
would, I was ready to fall backe.

P S A L. XL.

1 David deliuered from great danger, doth magnifie and pray for the
grace of God for his deliuerance, and commendeth his providence
towards all mankind. 5 Then doth hee promise to give himselfe
wholly to Gods service, and so declareth how God is truly wor-
shipped. 14. Afterward hee giueth thanks and prayeth Com-
mending himselfe of his enemies, with good courage hee calleth
for ayde and succour.

To him that excelleth. A Psalm of David.

Wayted b patiently for the Lord, & he inclined
vnto me and heard my cry.

2 Hee brought me out of the b horrible
pit, out of the myrie clay, and let my feete vpon
the rocke and ordered my goings.

3 And he hath put in my mouth: a new song
of praise vnto our God: many shall see it & feare
and shall trust in the Lord.

4 Blessed is the man that maketh the Lord his
trust, and regardeth a not the proud, nor such as
turne aside to lies.

5 O Lord my God, thou hast made thy
wonderfull workes so many, that none can count
in order to thee thy thought towards vs: I would
declare, and speake of them, but they are more then
I am able to expresse.

6 Sacrifice and offering thou didst not desire:
I would haue offered, but thou didst not require
it: neither would I take it. I have desired
only to know thee, O Lord: and thou hast
answered me, saying, I will not take bullocke
nor heeffer, neither will I take any thing
out of thine house. Neither will I take
any thing out of thine house. Neither will I
take any thing out of thine house.

(for mine eares hast thou prepared) burnt offer-
ing and sinne offering hast thou not required.
7 Then said I, loe, I come: for in the rolle of
the booke it is written of me,

8 I desired to do thy good will, O my God:
yea, thy Law is within mine heart.

9 I haue declared thy righteousness in the
great Congregation: loe I will not reframe my
lips: O Lord, thou knowest.

10 I haue not hid thy righteousness within
mine heart, but I haue declared thy truth and
thy saluation: I haue not concealed thy mercy and
thy truth from the great Congregation.

11 Withdrowe not thou thy tender mercy
from me, O Lord, let thy mercy and thy truth al-
waye preferre me.

12 For innumerable troubles haue compassed
me: my finnes haue taken hold vpon me,
that I am not able to looke vp: yea, they are more
in number then the haire of mine head: therefore
mine heart hath failed me.

13 Let it please thee, O Lord, to deliuer mee:
make haste, O Lord, to helpe me.

14 Let them be c counted and put to shame
together, that seeke my soule to destroy it: let
thee be driuen backward and put to rebuke, that de-
fire mine hurt.

15 Let them bee destroyed for a reward of
their shame, which say vnto me, Aha, aha.

16 Let all them that seeke: hee, reioyce and be
glad in thee, and let them that loue thy saluation,
say alway, The Lord be praised.

17 Though I be poore and needy, the Lorde
thinketh on me: thou art mine helper & my deli-
uerer: my God, make no taryng.

18 He delieth that Gods mercy may content for him against the
m Let the fame shame and confusion light vpon them, which
brought vpon me. 19 As the faithful alwayes praise God for
his wisedome, so shall hee praise God for his wisedome.

P S A L. XLII.

1 David being grievously afflicted, beseecheth them that pray his case, 9
And complaineth of the ire of his owne friends & familiars,
as come to pass in Iudas, Iob, 13. 18. After hee feeling the great
mercy of God gently chastising him, & not inflicting his enemies
to triumph against him, 13. Giveth most heuient thanks to God.

To him that excelleth. A Psalm of David.

Blessed is he that standeth wisely of the poore:
the Lord shall deliuer him in the time of trouble.

2 The Lord will keepe him, and preferre him
aloue, hee shall be blessed vpon the earth: and thou
wilt not deliuer him vnto the will of his enemies.

3 The Lorde will strengthen him vpon the
bed of sorow: thou shalt turned all his bed in
his sickenesse.

4 Therefore I said, Lord haue mercy vpon me:
heale my soule, for I haue sinned against thee.

5 Mine enemies d speake euill of me, saying,
When shall hee die, and his name perishe?

6 And if hee come to see mee, hee speaketh
lies, but his heart heapech iniquity within him,
and when hee commeth forth, hee telleth it.

7 All they hate me, whisper together against
me: euen against mee doe they imagine mine hurt.

8 A mischief is light vpon him, & hee shall
lyeth all his life.

9 Yea, my familiar friend, whom I trusted,
which did eate of my bread, hath lifted vp the
heeke against me.

10 The enemies thought by his change punishment that
was mortal enemy, 1. Hee is a man of my grace. 2. As David
and as was chiefly accomplished in Christ, Iohn 13. 18. so shall
usually proue the same.

b Meaning either in prosperitie of life, or in the true fear of God against all tribulation.
i Shewing me out-draweth of the sinners y^e p^rovidence, b^y this tryction be furnished by the faithfull to great God.

10 Therefore, O Lord, haue mercy vpon mee, and raise me vp: fo I shall reward them.
11 By this I know that thou fauourest me, because mine enemy doth not triumph against me.
12 And as for me, thou vpholdest me in mine integrity, & dost set me before thy face for euer.
13 Blessed bee the Lord God of Israel world without end. ^k So be it, euen fo be it.

PSAL. XLII.

ⁱ The Prophet grievously complained, but being led by his p^resent, he could not be present in the congregation of Gods people, protesting that although he was separated in body from them, yet his heart was thitherward affectioned. 7 And last of all he sheweth, that he was vs for overcome with these sorrows & thoughts. 8 But that he continually put his confidence in the Lord.
To him that excelleth. A Psalm to giue instruction, committed to the sonnes of Korah.

As the Hart brayeth for the riuers of water, so panteth my soule after thee, O God.
2 My soule thirsteth for God, euen for the liuing God: when shall I come and appeare before the presence of God?
3 My teares haue bene my meate day and night, while they daily lay vnto me, Where is thy God?

4 When I remembered these things, I powred out my very heart, because I had gone with the multitude, and led them into the House of God with the voyce of singing, and praye, as a multitude that keepeth a feast.
5 Why art thou cast downe, my soule, and vnquiet: within me? wait on God: for I will yet giue him thanks for the helpe of his presence.

6 My God, my soule is cast downe within me, b^y because I remember thee, from the land of Iordan, & Hermonim, and from the mount Mizar.
7 One is deepe calleth another deepe by, the floods of thy water spouts: all thy waues and thy noyses are gone ouer me.

8 The Lord b^y will grant his louing kindnesse in the day, & in the night shall I sing of him, euen a prayer vnto the God of my life.
9 I will say vnto God, which is my rocke, Why hast thou forgotten mee? why goe I mourning, when the enemy oppresth me?

10 My bones are cut a funder, while mine enemies reproch me, saying daily vnto me, where is thy God?

11 ^k Why art thou cast downe, my soule? and why art thou disquieted within me? wait on God: for I will yet giue him thanks: bee is my present helpe, and my God.

PSAL. XLIII.

ⁱ He prayeth to be deliuered from them that conspire against him, that he might iustly praise God in his holy congregation.
Vldge me, O God, and defend my cause against the vnmertfull people: deliuer me from the deceitfull and wicked man.

2 For thou art the God of my strength: why hast thou put me away? why goe I so mourning, when the enemy oppresth me?

3 Send thy light and thy truth: let them lead mee: let them bring me vnto thine holy Mountaine, and to thy tabernacles.

4 Then d^y will I goe vnto the altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe will I giue thanks vnto thee, O God my God.

5 Why art thou cast downe, my soule? and why art thou disquieted within me? wait on God: for I will yet giue him thanks, bee is my present helpe and my God.

PSAL. XLIIII.

ⁱ The faithfull remember the great mercy of God toward his people. 9 After they complained, because they stile it no more. 10 After they alleged the covenant made with Abraham, for the keeping whereof they had not giteous things they suffered. 12 Finally they praye vnto God to continue their afflictions, seeing the same redoundeth to the contempt of his house.

To him that excelleth. A Psalm to giue instruction, committed to the sonnes of Korah.

Ve haue heard with our eares, O God: our fathers haue told vs the workes that thou hast done in their dayes, in the olde time:

2 How thou hast driuen out the heathen with thine hand, & planted them: how thou hast destroyed the people, & caused them to grow.

3 For they inherited not the land by their owne sword, neither did their owne arme saue them: but thy right hand, and thine arme, and the light of thy countenance, because thou didst fauour them.

4 Thou art my King, O God: sende helpe vnto Laakob.

5 Through thee haue wee thrust backe our aduersaries: by thy Name haue we troden downe them that rose vp against vs.

6 For I doe not trust in my bow, neither can my sword save me.

7 But thou hast saued vs from our aduersaries, and hast put them to confusion that hate vs.

8 Therefore will we praise God continually, and will confesse thy Name for euer, Selah.

9 But now thou art farre off, and putteth vs to confusion, and goest not forth with our armes.

10 Thou makest vs to turn backe fro the aduersary, & they, which hate vs, spoyle the feeble.

11 Thou giest vs as sheepe to be eaten, and dost scatter vs among the nations.

12 Thou sellest thy people without gaine, and dost not increase their price.

13 Thou makest vs a reproch to our neighbours, a iest and a laughing stocke to them that are round about vs.

14 Thou makest vs a proverbe among the nations, & a nodding of the head among the people.

15 My confusion is daily before me, and the shame of my face hath couered me.

16 For the voyce of the slanderer & rebuker, for the enemy and auenger.

17 All this is come vpon vs, yet doe wee not forget thee, neither deale we fallily concerning thy covenant.

18 Our heart is not turned backe: neither our steps gone out of thy path.

19 Albeit thou hast smitten vs down into the place of dragons, and couered vs with the shadow of death.

20 If wee haue forgotten the Name of our God, & holden vp our hands to a strange god,

21 Shall not God search this out? for hee knoweth the secrets of the heart.

ⁱ Meaning the proud and cruel Egypt. o They teach but declare that they rest vpon God in the midst of their afflictions: who posside not now their sinnes, but by hard afflictions call them to the consideration of the heavenly ioyes. Or, wailes: meaning the baselesse fear of afflictions: when so the power of faith, which can be no overcome by no perill. p They floure that they honoured God might, because they trusted in him alone. q They take God to be selfe that, they were vpright to him ward.

ⁱ Whereby he sheweth that the faithfull may be afflicted, but continually wait on God.

ⁱ This Psalm is written to be sung by the Church for the victorie of the people, when the Church was persecuted by the heathen.

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ⁱ He desireth God to vnderstand his cause against the unmercifull people: deliuer me from the deceitfull and wicked man.
ⁱ That is, the cruel company of mine enemies.
ⁱ To wit, thy fauour, which is thy power by the performance of thy promises.
ⁱ He prayeth for office a solemn sacrifice of thanks singing in token of his great deliuerance.

d He death al-
lude vnto the
trumpets, that
were blown at
solenne exult:
b: he doeth re-
figure the
triumph of Christ
and his glorious
ascension into the
heavens.
e He requirith
that vndersta-
ding be ioynd
w: his Kingdome
of his Church.

5 God is gone vp with triumph, *even* the
Lord, with the ³ found of the trumpet.
6 Sing prayes to God, sing prayes: sing
prayes vnto our King, sing prayes.
7 For God is the King of all the earth: sing
prayes *euery* one that hath vnderstanding.
8 God reigneth ouer the heathen: God sit-
teth vpon his holy Throne.
9 The princes of the people are gathered vnto
the people of the God of Abraham: for the
shields of the world belong to God: he is greatly
to be exalted.

9 The Name of God bee prophesied with vaine crying. f Hee praye h Gods highnesse,
for that hee ioyntly the great prince of the world (who is hee calleth himselfe) to the
fulfilling of his Church.

PSAL. XLVIII.

1 A notable deliurance of Ierusalem from the hande of many
Kings is mentioned, for the which thanks are given to God, and
the state of that cite is praised, that hath God in presently at all
times ready to defende it. The Psalm (somewhat) is made in
the time of Sennacherib, who was King of Assyria: for in that
time chiefly was the cite by Ierusalem princes assaulted.

*A Song or Psalm committed to
the sonnes of Korah.*

Great is the Lord, and greatly to be prayed in
the ³ Citie of our God, *even* vpon his holy
Mountaine.

2 Mount Zion, lying Northward, is faire in si-
tuation: it is the ³ ioy of the whole earth, and the
Citie of the great King.

3 In the palaces thereof God is known for a
refuge.

4 For lo, the Kings were gathered, and went
together.

5 When they saw it, they marueiled: they
were astounded, and suddenly driuen backe.

6 Feare came there vpon them, and forrow, as
vpon a woman in traile.

7 As with an East winde thou breakest the
ships of Tarshish, so were they destroyed.

8 As we haue heard, so haue we seene in the
Citie of the Lord of hostes, in the Citie of our
God: God will establish it for euer. Selah.

9 We wait for thy louing kinnesse, O God,
in the middes of thy Temple.

10 O God, according to thy Name, so is thy
prayer vnto the ³ worlds ende: thy right hand is
full of righteousness.

11 Let mount Zion reioyce, and the daugh-
ters of Iudah bee glad, because of thy iudgements.

12 I Compassate about Zion, and goe round a-
bout it, and tell the towers thereof.

13 Marke well the wall thereof: behold her
towers, that ye may tell your posterity.

14 For this God is our God for euer and e-
uer: he shall our guide vnto the death.

15 For this God hath performed his promise. i In all pla-
ces where thy Name shall be heard of, men shall praise thee, when they heare of thy
marvellous works. k Let Ierusalem and the cities of Iuda reioyce, for thy iust
iudgements against their enemies. l For this outward defence and strength
Gods blessings did also appeare: but the chiefe is to be referred to Gods fauour and
secret defence, who sent leaueh his.

PSAL. XLIX.

1 The holy Ghost calleth all men to the consideration of mans life,
7 shewing them not to bee most blessed that are most wealthy,
and therefore not to be feared: but contrariwise he lieth vpon our
minds to consider how all things are ruled by Gods prouidence:
24 Who as hee iudgeth their worldly matters to enuailing tor-
ments, 25 So hee doeth preserve his, and will requite a thum
the day of Iherusalem, 26, 27, 28, 29.

*To him that excellet. A Psalm com-
mitted to the sonnes of Korah.*

Hear e this, all ye people: giue care, all ye that
dwell in the world,

2 As well low as he, both rich and poore.

3 My mouth shall speake of wisdom, and the
meditation of mine heart of knowledge.

4 I will encline mine eare to a parable, and
vnto my graue matter vpon the harpe.

5 Wherefore should I feare in the euil daies,
when inquiry shall compass me about, as at mine
heelles?

6 They trust in their goods, and boast them-
selves in the multitude of their riches

7 Yet a man can by no means redeeme his bro-
ther: he cannot giue his ransom to God,

8 (So precious is the redemption of their
soules, and the continuance for euer)

9 That he may liue still for euer, and not fee
the graue.

10 For hee seeth that wise men die, and also
that the ignorant and foolish perish, and leaue
thir riches for others.

11 Yet they thinke their houses and their ha-
bitations shall continue for euer, *even* from ge-
neration to generation, and shall their lands by their
names.

12 But man shall not continue in honour: he
is like the beasts that die

13 This their way vttereth their foolishnesse:
yet their posteritie delight in their talke. Selah.

14 Like sheepe they lie in graue: death de-
uoureth them, and the righteous shall haue do-
mination ouer them in the morning: for their bea-
utie shall consume, when they shall goe from their
house to graue.

15 But God shall deliuer my soule from the
power of the graue: for he will reeue me. Se-
lah.

16 Be not thou afraid when one is made rich,
and when the glorie of his house is increased.

17 For he shall take nothing away, when he
dieth, neither shall his pompe descend after him.

18 For while he liued, he reioyced himselfe:
and men will praise thee, when thou makest much
of thy selfe.

19 He shall enter into the generation of his
fathers, and they shall not liue for euer.

20 Man is in honour, and vnderstandeth not:
he is like to beasts that perish.

21 They be brought to the graue. 1 Because they haue no portu-
m Ch: ifles coming in as the morning, when the eleb shall
their head ouer the wicked. 2 Because he hath reuined met.
6.7. f. the hee bled his soule. n The flaccere: praye them that liue in de-
and pleasures. || Or, his soule. o And not patie the terro: appointed for the
p. Potie they and their clau: f. h. liue here but a while, and at length die for euer.
q Hee condemneth mans ing. attitude, who haue reuined excellent gifts of God,
abuse them like a beetle in his house: condemnation.

PSAL. L.

1 Because the Church is alway full of hypocrites, 8 Which do ima-
ge that God will be with shipped with outward ceremonies onely,
without the heart: and especially the Iewes were of this opinion,
because of their figures and ceremonies false Law, thinking that
their sacrifices were sufficient. 2 Therefore the Prophet dash
reprooue this gresser error and pronounceth the Name of God to
be blasphemed, where he saith: f. for in carnation. 25 For hee
decla. eth the worship of God to be in spirit and in truth, whereof are two
principall parts, innocencie and thanksgiving.

A Psalm of Asaph.

The God of gods, *even* the Lord hath spoken
and called the earth from the rising vp
of the Sunne, vnto the going downe thereof.

2 To pleade against his dissenting people bef. re heauen: and
2 C 14

a He will iudice
how God gener-
ally the wicked
his promise
which cannot be
perfectly and
iudgement of
f. h.
b Though wis-
domed and
reuenit iudice
ing God will re-
ce: it is iudge-
ment: tragical
the wicked in
count.
c To trust in
ch: it is iudice
madness, yet
they can riden
in life: life not
prolong it.
d That is to
not to be
not to be
w as pre-
the dayes of
1. Sam. 2. 1.
e Meaning is
in: on the last
for euer: also
the end of all
only in Gods
hand.
f In that that
death makes no
difference be-
betweene the
pious.
g That is, to
the child on his
no strange.
h The wicked pro-
not by their es-
amples: but li-
dr: a car in
mortalitie in
earth.
i Or, I shall
their name may
famous in car-
h. As we haue
the dea of this
body.
k They speake
and do the same
th: g that their
fathers did.
l As there are
gathered into the
solde, f. that
life: enuiling
p: ige with
1. Job 27. 1. 2.
m That liue in de-
applied for the
p: 1.
n Though die for euer.
o Hee condemneth
abuse them like a beetle in his house: condemnation.

3 Our of Zion, which is the perfection of beauty, hath God shined.

4 Our God shall come, and shall not keepe silence: a fire shall devour before him, & a mighty tempest shall be moved round about him.

5 He shall call the heaven above, and the earth to judge his people.

6 Gather my saints together vnto me, that they make a covenant with me with sacrifice.

7 And the heavens shall declare his righteousness: for God is judge himselfe Selah.

8 Heare, O my people, & I will speake: heare, O Israel, & I will tell vnto thee: for I am God, open thy God.

9 I will not reprove thee for thy sacrifices, or thy burnt offerings, that have not bene continually before me.

10 I will take no bullocke out of thine house, nor goates out of thy foldes.

11 For all the beastes of the forest are mine, and the beasts on a thousand mountains.

12 I know all the fowles on the mountaines, and the wilde beastes of the field are mine.

13 If I be hungry, I will not tell thee: for the world is mine and all that therein is.

14 Will I eate the flesh of bulles? or drinke the blood of goates?

15 Offer vnto God prayse, and pay thy vowes vnto the most High.

16 And call vpon me in the day of trouble: for I will deliuer thee, and thou shalt glorifie me.

17 But vnto the wicked said God, What hast thou to do to declare mine ordinances, that thou shouldst take my covenant in thy mouth,

18 Seeing thou hatest to be reformed, and hast cast my wordes behind thee?

19 For when thou seest a thiefe, thou runnest with him, & thou art partaker with the adulterers.

20 Thou giuest thy mouth to euill, and with thy tongue thou forgettest deceit.

21 Thou p'strest, and speakest against thy brother, and slanderest thy mothers sonne.

22 These things hast thou done, and I held my tongue: therefore thou thoughtest that I was like thee: but I will reprove thee, and I set thee in order before thee.

23 Oh consider this yee that forget God, lest I teare you in pieces, and there bee none that can deliuer you.

24 He that offereth prayse, shall glorifie me: and to him, that I dispoise his way aright, will I shew the saluation of God.

25 He murther the trusty of hypocrites, which sware not in their owne mothers sonnes. I will visit all thy wicked deeds: thou shalt reade and acknowledge them, whether thou wilt or no. I am contained faith and innocencie. As God hath appointed, still to be his Samour.

PSALM III.

When David was rebuked by the Prophet Nathan, for his great offence he did not only acknowledge the same to God, with protestation of his inward corruption and iniquitie, but also left a memoriall thereof to his posteritie. Therefore first he desires God to forgive his sinnes, 2. And to reuenge in him his holie spirit, 13. With promise that hee will bee rewarded full of his great graces, 18. Finally, fearing lest God would punish the whole Church for his sinne, he requirerh that he would rather increase his graces toward the same.

To him that excelleth. A Psalm of David, when the Prophet Nathan came vnto him, after he had gone in to Bath-sheba.

H Aute mercie vpon me, O God: according to thy louing kindnes: according to the multi-

b As his finnes were manifold and great: so the requirerh that the feeling of his excellencie and abundant mercies.

tyde of thy compassions put away mine iniquities. 2 Wash mee: thoroughly from mine iniquities, and cleanse me from my sinne.

3 For I know mine iniquities, & my sinne is euer before me.

4 Against thee, against thee only have I sinned, and done euill in thy sight, that thou mayest be iust when thou speakest, and pure when thou iudget.

5 Behold, I was borne in iniquity, & in sinne hath my mother conceived me.

6 Behold, thou hast truest in the inward affections: therefore hast thou taught me wisdom in the secret of mine heart.

7 Purge mee with hyssope and I shall be cleane: wash me, and I shall be whiter then snow.

8 Make me to heare a ioy & gladnesse, that the bones, which thou hast broken may reioyce.

9 Hide thy face from my finnes, and put away all mine iniquities.

10 Create in me a cleane heart, O God, and renew a right spirit within me.

11 Cast me not away from thy presence, and take not thy holy spirit from me.

12 Restore to me the ioy of thy saluation, and stablish me with thy k'ie spirit.

13 Then shall I teach thy wayes vnto the wicked, and sinners shall be counted vnto thee.

14 Deliuer me from blood, O God, which art the God of my saluation, and my tongue shall sing ioyfully of thy righteousness.

15 Open thou my lips, O Lord, & my mouth shall shew forth thy praise.

16 For thou desirest no sacrifice, though I would giue it: thou desirest not in burnt offering.

17 The sacrifices of God are a contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.

18 Bee fauourable vnto Zion for thy good pleasure: build the wallles of Ierusalem.

19 Then shalt thou accept the sacrifice of righteousness, euen the burnt offering and oblation: then shall they offer calves vpon thine altar.

20 By giuing mee occasion to praye thee, when thou shalt argue my sinnes. Which is a wounding of the heart, proceeding from faith, which faitheth vnto God for mercie. p He prayeth for the whole Church, which is in danger of Gods indignation. q That it, in fact and law, fall applied to the church, which is the exercise of faith and repentance.

PSALM III.

David describeth the arrogant tyranny of his aduersary Doeg: who by false surmise caused Achimelech with the rest of the Priests to be slaine. 2 David prophesieth his destruction. 3 And encourages the faithfull to perseuerance in God, whose iudgements are most sharpe against his aduersaries. 4 And finally, hee reuoluerh thanks to God for his deliuerance. In this Psalm is hinted forth the kingdom of Antichrist. To him that excelleth. A Psalm of David to giue instruction. When Doeg the Edomite came and shewed Saul, and said to him, David is come to the house of Achimelech.

WY boastest thou thy selfe in thy wickednesse, O man of power, the louing kindnesse of God endureth daily.

2 Thy tongue imagineth mischief, and is like a sharpe razor, that cutteth deceitfully.

3 Thou dost loue euill more then good, and lies more then to speake the truth. Selah.

4 Thou lovest all words that may destroy: O deceitfull tongue!

5 So shall God destroy thee for euer: hee shall

† Elr. righteousness. c Though God forbears for a time, yet he compenseth thy falsehood.

c My finnes like to fish in me, and I have reuelled, as a singular bird of washing.

d My confidence as a castle in the high place: I can see me reuelled: I will be reuolued.

e Whether thou wilt giue me grace, or grace I finders, they multitudes are counted thee to be: in the high place.

f He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

g He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

h He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

i He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

k He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

l He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

m He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

n He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

o He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

p He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

q He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

r He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

s He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

t He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

u He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

v He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

w He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

x He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

y He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

z He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

a He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

b He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

c He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

d He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

e He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

f He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

g He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

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l He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

m He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

n He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

o He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

p He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

q He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

r He confideth that God who loveth him, will be his strength: as a fish in the sea, which is his strength.

d Albeit thou
seemest to be
doe faste
e For the eyes of
the reprobate are
fast vpon Gods
injudgements
f Which for full re-
mouance, seeing that
he taketh it
part against the
wicked.
g In his faithfull-
tie
h He reioyced to
have a place
among the seruants
of God, that he may
gaunce. i Or, make

take thee and plucke thee out of thy tabernacle, &c
e soote thee out of the land of the living. Selah.

6 The righteous also shall see it, and feare, and shall laugh at him, saying,
7 Behold the man that tooke not God for his strength, but trusted vnto the multitude of his riches, and put his strength in his malice.

8 But I shall be like a greene olive tree in the house of God, for I trusted in the mercie of God for ever and ever.

9 I will alway praye thee, for that thou hast done *h* *h* *h* and I will hope in thy Name, because it is good before thy Saints.

row in the knowledge of godlines. *h* Executed his ven-
geance vpon his grace and promise.

P S A L M LIII.

a He describeth the crooked nature, & the cruelty, & the punishment of the wicked, when they looke vpon it. b And describeth the deuourance of the godly, when they reioyce together.

c To him that excelleth on a Mahalah. A Psalm of David to giue instruction.

T He hoolie hath sayd in his heart, There is no God, they haue corrupted and done abominable wickednesse, there is none that doeth good.

2 God looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and keepe God.

3 Euery one is gone backe: they are altogether corrupt: there is none that doeth good, nor one.

4 Doe not the workers of iniquitie knowe that they eate vp my people as they eate bread? they call not vpon God.

5 There they were afraid for feare, where no feare was: for God hath scattered the bones of him that besieged thee: thou hast put them to confusion, because God hath cast them off.

6 Oh giue saluation vnto Israel out of Zion: when God turneth the captiuitie of his people, then Iacob shall reioyce, and Israel shall be glad.

c When they thought there was none occasion to feare, the fiddie vengeance of God lighted vpon them. i See the enemies power as it was to be feared, yet God deliuereth in his due time.

P S A L M LIIII.

d David bringeth in great danger by the treason of the Ziphim, & alitteth vpon the Name of God to destroy his enemies, & promise fauour and free offerings for his great deuourance.

e To him that excelleth on Neguoth. A Psalm of David, to giue instruction. When the Ziphims came and said vnto Saul, Is not David hid among vs?

S Aue me, O God, a by thy Name, and by thy power Iudge me.

2 O God, heare my prayer: hearken vnto the words of my mouth.

3 For strangers are risen vp against me, and vprants seek my soule: they haue not set God before them. Selah.

4 Beholde, God is mine helper: the Lorde is with them that vphold my soule.

5 Hee shall reward euill vnto mine enemies: Oh cut them off in thy truth.

6 Then I will sacrifice freely vnto thee: I will praye thy Name, O Lord, because it is good. 7 For he hath deliued me out of all trouble, & mine eie hath seene my desire vpon mine enemies.

* 1. Sam. 23, 29.
a He declared that
when all means
dooe faile, God will
deliuer euen as it
was by miracle,
them that call vnto
him with an vpright
conscience.
b To vsake Ziphim
c Saul and his ar-
my, which we
like cruell beastes,
and could not be
defeated but by
his death.
d See they accus-
somed him, as he was
with Iouthan
e According to his
faithfull promise: for
my defence. f For the
hypocrites turne
God offside or vpon
conditions. g Wee may
lawfully reioyce for
Gods iudgement
against the wicked,
if our afflictions be
pure.

P S A L M LV.

d David bringeth in great danger by the treason of the Ziphim, & alitteth vpon the Name of God to destroy his enemies, & promise fauour and free offerings for his great deuourance.

e To him that excelleth on Neguoth. A Psalm of David to giue instruction.

H Eare: my prayer, O God, and hide not thy selfe from my supplication.

2 Hearken vnto me, & answer me: I mourne in my prayer, and make a noyse.

3 For the voice of the enemy, and for the vexation of the wicked, because they haue brought iniquity vpon me, and furiously hate me.

4 Mine heart trembleth within mee, and the terrors of death are fallen vpon me.

5 Feare and trembling are come vpon me, and an horrible feare hath covered me.

6 And I said, Oh that I had wings like a dove: then would I flee away and rest.

7 Behold I would take my flight farre off, and lodge in the wilderness. Selah.

8 Hee would make haste for my deliuerance from the stormie wind and tempest.

9 Destroy, O Lord, and diuide their tongues: for I haue seene cruelty and strife in the citie.

10 Day and night they goe about it vpon the wallies thereof: both iniquitie and mischief are in the middes of it.

11 Wickednesse is in the middes thereof: deceit and guile depart now from their streets.

12 Surely mine i enemy did not defame me: for I could haue borne it: neither did mine aduersary exalt himselfe against mee: for I would haue hid me from him.

13 But it was thou, O man, euen my companion, my guide and my familiar:

14 Which delisted in consulting together, and went into the house of God as companions.

15 Let death fease vpon them: let them goe downe quicke into the graue: for wickednesse is in their dwellings, euen in the middes of them.

16 But I will call vnto God, and the Lorde will saue me.

17 Euenng and morning, and at noone will I pray, & make a noyse, & he will heare my voice.

18 Hee hath deliued my soule in peace from the battell that was against me: for many were with me.

19 God shall heare and afflicte them, euen hee that reigneth of olde, Selah, because they haue no changes, therefore they feare not God.

20 He p laid his hand vpon such as be at peace with him, and he brake his couenant.

21 The words of his mouth were softer then butter, yet warre was in his heart: his words were more gentle then oyle, yet they were words.

22 Cast thy burden vpon the Lord, and hee shall nourish thee: he will not suffer the righteous to fall for euer.

23 And thou, O God, shalt bring them downe into the pit of corruption: the bloody, and deceitfull men shall not liue: halfe their dayes: but I will trust in thee.

as appeare with him, yet he made warre against me. 10 For I was
dest that God should see them. 9 Through for their begetting
them to slip for a time. 8 Though they sometime liue longer,
of God, requet, and worke then any death.

P S A L M LVI.

d David bringeth in great danger by the treason of the Ziphim, & alitteth vpon the Name of God to destroy his enemies, & promise fauour and free offerings for his great deuourance.

e To him that excelleth. A Psalm of David on Michiam, concerning the dumbe done in a faire country, when the Philistims tooke him in Gath, a faire country, let was as a dumbe doe not feeling reuenge.

a The wickedness
of the great
clerkes in the
counsey of the
lawe, in the
completted
out of their
b For the
wickednesse of
the wicked
the wickednesse
c They haue
slandered
and perjured
have brought
delin-
d There was
part of his
was not
with
e Feare had
him to
strictly, & he
to be
wildernes
be bound
the wicked
which
promised
thru-
f For
rage
of Saul
f As in
fation of
which
spired
all lawe
good
bookes, &
vice &
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I If mine
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h Which
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and
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B Merciful vnto me, O God, for man would
Bswallow me vp: he fighteth continually and
vexeth me.

1 Mine enemies would daily swallow me vp:
for many fight against me, O thou most high.

2 When I was afraid, I trusted in thee.

3 I will reioyce in God, because of his word,
I trust in God, and will not feare what flesh can
doe vnto me.

4 Mine owne words grieve mee daily: all
their thoughts are against me to do me hurt.

5 They gather together, and keepe them-
selves close: they marke my steps, because they
wait for my foule.

6 They thinke they shal escape by iniquitie:
O God, cast these people downe in thine anger.

7 Thou hast counted my wanderings: put my
teares into thy bottell: are they not in thy regi-
ster?

8 When I cry, then mine enemies shall turne
backe: this I know, for God is with me.

9 I will reioyce in God because of his word:
in the Lord will I reioyce because of his word.

10 In God do I trust: I will not be afraid what
man can doe vnto me.

11 They vowes are vpon me, O God: I will
render praises vnto thee.

12 For thou hast deliuered my foule from
death, and also my feete from falling, that I may
walke before God in the light of the liuing.

P S A L. LVII.

*David being in the desert of Ziph, where the inhabitants did be-
tray him, and as length in the same case with Saul.* 1. *Calish
will earnestly vnto God, with full confidence that hee will per-
forme his promise, and take his cause in hand.* 2. *Also that he will
flee to glory in the heauen, and the earth against his cruel eni-
mies.* 3. *Therefore doth he render laud and praise.*

G To him that excelleth, a Destroy not. A Psalm of
David on Micham. * When hee fled from
Saul in the cave.

H Aue mercie vpon mee, O God, haue mercie
vpon mee: for my foule trusteth in thee, and
in the shadow of thy wings wil I trust, till these
afflictions ouerpasse.

2 I will call vnto the most high God, euen
the God, that performeth his promise toward me.

3 He will send from heaven, and faue mee
from the reproofe of him that would swallow me.
Selah. God will send his mercy, and his truth.

4 My foule is among lyons: I lie among the
children of men, that are let on fire: whose teeth
are speares and arrows, and their tongue a
sharpe sword.

5 Exalt thy selfe, O God, aboue the heauen,
and let thy glory be vpon all the earth.

6 They haue layde a net for my steps: my
foule is pressed downe: they haue digged a pit be-
fore me, and are fallen into the mids of it. Selah.

7 Mine heart is prepared, O God, mine heart
is prepared: I will sing and giue praise.

8 Awake my tongue, awake viole & harpe:
I will awake early.

9 I will praise thee, O Lord, among the peo-
ple, and I will sing vnto thee among the nations.

10 He sheweth that
he to giue thee praise for my deliuerance. 11 He sheweth that
praise God and his tongue shall confesse him, and also that he will
reioyce himselfe toward to the same.

10 For thy mercie is great vnto the heauens,
and thy truth vnto the cloudes.

11 Exalt thy selfe, O God, aboue the heauen,
and let thy glory be vpon all the earth.

P S A L. LVIII.

*Hee describes the malice of his enemies: the flatterers of Saul,
who haue secretly and openly sought his destruction: from whence
he appealeth to Gods iudgement.* 1. *Showing that the iust shall
reioyce, when they see the punishment of the wicked in the glory
of God.*

G To him that excelleth. Destroy not. A Psalm of
David on Micham.

1 Is it true? O congregation, speake ye iustly? O
fionnes of men, iudge ye vprightly?

2 Yea, rather yee imagine mischief in your
heart: by your handes execute cruelty vpon the
earth.

3 The wicked are strangers from the wombe:
euen fro the belly haue they estranged, and speake lies.

4 Their poison is euen like the poison of a
serpent: like the deafe adder that stoppeth his
eares.

5 Which heareth not the voice of the inchan-
ter, though he be most expert in charming.

6 Breake their teeth, O God, in their
mouthes: break the iawes of the yong lyons, O
Lord.

7 Let them smelt like the waters, let them
passe away: when he shooteth his arrowes, let
them be as broken.

8 Let them consume like a faine that melteth,
and like the vntimely fruit of a woman, that hath
not seene the sunne.

9 As raw flish before your pots feele the fire
of thornes: so let him carry them away as with a
whirlwind in his wrath.

10 The righteous shall reioyce when hee
seeth the vengeance: he shall walch his feet in the
blood of the wicked.

11 And men shall say, Verily there is fruit
for the righteous: doubtlesse there is a God that
iudgeth in the earth.

12 Their per-
terties before they bring them to passe. 13 With a pure affec-
tion, and sinners shall be to great. 14 Seeing God goe
with him, hee need not put difference betwene the godly and the
wicked.

P S A L. LIX.

*David being in great danger of Saul, who sent to slay him in his
bed, prayeth vnto God.* 1. *Declareth his innocencie, and sheweth
howe hee is deliuered from the hands of his enemies.* 2. *Declareth
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chiefe men *are* lies: to laye them vpon a balance they are altogether lighter then vanitie.

10 Truft not in oppreffion nor in robbrie: be not vaine: if riches encrease fet not your heart thereon.

11 God spake once or twice, I haue heard it, that power *belongeth* vnto God.

12 And to thee, O Lord, mercie: for thou *rewards*ft euerie one according to his worke.

And thou shalt fee thy power, and the godly thy mercie.

PSAL. LXIII.

1 David after he had bene in great danger by Saul in the deferts of Ziph, made this Psalm. 2 When he beginneth thanks to God for his wonderful diuine grace, in whose mercies hee trusted, even in the middest of his miseries. 3 Prophecying the destruction of Gods enemies: 12 And counteraile baptist to all them that trust in the Lord.

1 A Psalm of David, when he was in the wilderness of Iudah.

O God thou art my God, carely will I seeke thee: my soule *is* thirstie for thee: my flesh longeth greatly after thee in a barren and drie land without water.

2 Thus *will* I behold thee in the sanctuary, when I behold thy power and thy glory.

3 For thy louing kindnesse *is* better then life: therefore my lips shall praise thee.

4 Thus will I magnifie thee *all* my life, and lift vp mine hands in thy name.

5 My soule shall be satisfi'd as with marrow and fatnesse, and my mouth shall praise thee with ioyfull lips.

6 When I remember thee on my bedde, and when I thinke vpon thee in the night watches.

7 Because thou hast bene mine helper, therefore vnder the shadow of thy wings will I reioyce.

8 My soule *cleaueth* vnto thee: for thy right hand vpholdeth me.

9 Therefore they that seeke my soule to destroy it, they shall goe into the lowest parts of the earth.

10 They shall cast him downe with the edge of the sword, and they shall be a portion for foxes.

11 But the king shall reioyce in God, and all that sware by him shall reioyce in him: for the mouth of them that speake lies, shall be stopped.

By God might or proteste him, shall reioyce in this worthy king.

PSAL. LXIII.

1 David prayeth against the false and false reports of his enemies. 2 Hee declareth their punishment and destruction. 10 To the comfort of the iust and the glorie of God.

1 To him that excelleth. A Psalm of David.

Hear me *o* voyce, O God, in my prayer: pre-ferre my life from feare of the enimie.

2 Hide me from the conspiracie of the wicked, from the terrage of the workers of iniquity.

3 Which haue whet their tongue like a sword, and shot for their arrowes *of* bitter words:

4 To shoothe at the vpright in secret: they shoothe at him suddenly and *feare* not.

5 They *encourage* themselves in a wicked purpose: they commine together to lay snares priuily, and say, Who shall see them?

6 They haue fought out iniquities, and haue accomplished that which they fought out, euen euerie one *his* secret thoughts, and the depth of his heart.

7 The wicked see Gods children in miserie, the more bold and impudent are they in oppressing them. 8 There is no way so secret and hid till to Gods haue, which they cannot see for his destruction.

7 But God will shoothe an arrow at them suddenly: their strokes shall be as enes.

8 They shall causeth their owne tongue to fall vpon them: and whosoever shall see them, shall see away.

9 And all men shall see it, and declare the worke of God, and they shall vnderstand, what he hath wrought.

10 But the righteous shall bee glad in the Lord, and trust in him: and all that are vpright of heart, shall reioyce.

PSAL. LXV.

1 Asaph and thanksgiving vnto God by the faithfull, who are signified by Zion. 4 For the cleansing, preservation, and gouernance of them. 9 And for the plentiful blessings poured forth vpon all the earth, but especially toward his Church.

1 To him that excelleth. A Psalm or song of David.

O God, praise waiteth for thee in Zion, and vnto thee shall the vow be performed.

2 Because thou hearest the prayer, vnto thee shall all flesh come.

3 Wicked deeds *haue* preuailed against me: but thou wilt be merciful vnto our transgressions.

4 Blessed *is* hee, whom thou chusest and causest to come to thee: he shall dwell in thy courts, and we shall be satisfi'd with the pleasures of thine House, *even* of thine holy Temple.

5 O God of our saluation, thou wilt *answer* vs with fearefull signes in thy righteousness.

6 Thou the hope of all the ends of the earth, and of them that are farre off in the Sea.

7 Hee stablisheth the mountains by his power: and is girded about with strength.

8 Hee appeareth the noyfe of the seas, and the noyfe of the waues thereof, and the tumules of the people.

9 They also that dwell in the vttermost parts of the earth, shall be afraid of thy signes: thou shalt make the East and the West to reioyce.

10 Thou *visitest* the earth, and waterest it: thou makest it very rich: the briuer of God is full of water: thou preparest them come: for so thou appointest *it*.

11 Thou *waterest* abundantly the furrowes thereof: thou causest the raine to descend into the valleys thereof: thou makest it soft with snowes, and blesest the bud thereof.

12 Thou crownest the yeere with thy goodness, and thy steps drop fatnesse.

13 They drop vpon the pastures of the wilderness: and the hills shall be compassed with gladnes.

14 The pastures are clad with sheepe: the valleys also shall be couered with corne: therefore they shout for ioy, 1 and sing.

That all the order of nature is a testimonie of Gods loue towards creatures to ferue our needes. 1 That it, the summe of reioyce for a time for Gods benefices, but shall continually sing.

PSAL. LXVI.

1 He prouoketh all men to praise the Lord for to consider his works. 6 Hee prouoketh forth the power of God to affray the rebels. 10 And sheweth how God hath deliuered Israel from great landings and afflictions. 13 He prouoketh to giue sacrifice. 16 And prouoketh all men to bene when God hath done for him and so praise his Name.

1 To him that excelleth. A song or Psalm.

Reioyce in God, *all* ye inhabitants of the earth.

2 Sing forth the glory of his name: make his praye glorious.

3 Say vnto God, How terrible art thou in thy workes! through the greatnesse of thy power shall

1 To see Gods benefice judgments against them, and how hee hath taught them by their owne sinnes. 1 Whereby shall consider that he will be favourable to them as he was to his leaunt David.

2 Thou giuest daily new occasion to thy Church to praise thee.

3 Not one of the leues but also the Gentiles in the iudgement of Christ.

4 Hee imprinteth to his sinners and to the sinners of the people, that God who was accusor, meritor and sinner, withdrew his face from them.

5 Thou wilt declare thy selfe to be the prefeer of thy Church in declaring things which seeme as thou didst in the 12d Sea.

6 As of all barbarous nations and farre off.

7 He sheweth that there is no part nor measure in this world, which is not contraiued by Gods power and providence.

8 For the going forth a fide more vnto the end of the turning.

9 Twist, with raine.

10 That is, Shiloh or the raine.

11 Thou hast appointed the earth to bring forth food to man and beast.

12 By this description hee sheweth vs who crieth all nations shall not only

20 This is our God, *euen* the God that launth us: and to the Lord God *belong* the praises of death.

21 Surely God will wound the head of his enemies, and the hairy pate of him that walketh in his finnes.

22 The Lord hath said, I will bring *my people* againe from 9 Bathan: I will bring them againe from the depths of the Sea:

23 That thy foote may bee dipped in blood, and the tongue of thy dogges *in the blood* of the enemies, *euen* in 'it.

24 They haue seene, O God, thy goings, the goings of my God, and my King, *which* art in the Sanctuary.

25 The fingers went before, the players of instruments after: in the mids *were* the maides playing with tymbrels.

26 Prayfe yee God in the assemblies, and the Lord, *ye that are* of the fountaine of Israel.

27 There was * little Benjamin *with* thy ruler, and the princes of Iudah *with* their assembly, the princes of Zebulun, and the princes of Naphtali.

28 Thy GOD hath appointed thy strength: Rabbish, O God, that *which* thou hast wrought in vs.

29 Out of thy Temple vpon Ierusalem, and Kings shall bring presents vnto thee.

30 Destroy the company of the spearmen, and multitude of the mighty bulles *with* the calves of the people, *that* tread vnder feete pieces of siluer: scatter the people that delight in warre.

31 Then shall the princes come out of Egypt: Ethiopia shall haste to stretch her hands vnto God.

32 Sing vnto God, O yee kingdoms of the earth: sing praise vnto the Lord, (Selah).

33 To him that rideth vpon the most high heauens, *which were* from the beginning: behold, he will fend out by his voyce a mighty sound.

34 Alcribe the power to God: *for* his maiesty is vpon Israel, and his strength is in the cloudes.

35 O God, thou art terrible out of thine holyc places: the God of Israel is hee that giueth strength and power vnto the people: prayfed be God.

36 Hee prophesieth that the Gentiles shall come to the true knowledge and worship of God: b By his terrible thunders hee will make himselfe to be knowne to the God of all the world. d In shewing fearefull in iudgements against those enemies to the salvation of thy people. e Hee alledeth to the Tabernacle which was made vnto these partes.

P S A L M L X I X.

1 The complaints, prayers, strenuous teales and grieuous anguish of David is set forth as a figure of Christ and all his members: 21 The malicious crueltie of the enemies, 22 And their punishment also. 26 Where Iudas and such traitors are executed. 30 Hee gabriels comage in an affliction, and offereth prayfe vnto God. 32 Which are more acceptable then all sacrifices: whereof all the afflicted may take comfort. 35 Finally, hee doth brauely all creatures to prayfe, prophesying of the kingdom of Christ, and the destruction of the Church, where all the faithful, 37 And their seeds shall dwell for euer.

To him that excelleth vpon * Shoshannim.

A Psalm of David.

Seuen mee, O God: for the waters are entred vnto my soule.

2 Ricke fast in the deepe myre, where no stay is: I am come into deepe waters, and the streames runne ouer me.

No minnie or flabellence to scule my feete;

3 I am weary of crying: my throat is dry: mine eyes faile, whiles I waite for my God.

4 They that hate me without a cause, are more then the haire of mine head: they that would destroy mee, and are mine enemies: falsly, are mighty, so that I reftored that which I tooke not.

5 O God, thou knowest my foolishnes, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord, God of hostes, be ashamed for me: let not those that seeke thee, be confounded through mee, O God of Israel.

7 For thy sake haue I suffred reproofe: shame hath covered my face.

8 I am become a stranger vnto my brethren, euen an aliast vnto my mothers sonnes.

9 For the zeale of thine house hath eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept and my soule fasted, but that was to my reproofe.

11 I put on a sacke also: and I became a pro- uerbe vnto them.

12 They that I fate in the gate, spake of mee, and the drunkards sang of me.

13 But Lord, I make my prayer vnto thee in an acceptable time, *euen* in the multitude of thy mercy: O God, heare me in the truth of thy saluation.

14 Deliuert mee out of the myre, that I sinke not: let me be deliuered from them that hate me, and out of the deepe waters.

15 Let not the water flood drowne me, neither let the deepe swallow me vp: and let not the pit shut her mouth vpon me.

16 Heare me, O Lord, for thy louing kinde- nesse is good: turne vnto mee according to the multitude of thy tender mercies.

17 And o hide not thy face from thy fer- uant, for I am in trouble: make haste and heare mee.

18 Draw neere vnto my soule and redeeme it: deliuer me because of mine enemies.

19 Thou hast known my reproofe and my shame, and my dishonour: all mine aduersaries are before thee.

20 Rebuke hath broken mine heart, and I am full of heauinesse, and I looked for come to haue pity on me, but there was none: and for comfort, but I found none.

21 For they gaue me gall in my meate, and in my thirst they gaue me vinegar to drinke.

22 Let their table be a snare before them, and their prosperity their ruine.

23 Let their eyes be blinded that they see not, and make their ioyes alway to tremble.

24 Powre out thine anger vpon them, and let thy wrathfull displeasure take them.

25 Let their habitation be voyde, and let none dwell in their tents.

26 For they persecute him, whom thou hast smitten: and they adde vnto the sorow of them, whom thou hast wounded.

27 Lay an iniquity vpon their iniquity, and

that our comfort onely dependeth of God: for we may rather increase our sorowes, then diminish them, Iohn 1.9. 2. Hee desireth iudgements against the reprobate, which cannot by any means bee turned, Rom. 9. 11. 9. Take both iudgement and power from them: 10. Alas, 11. Punish not onely them but their posteritie, which shall bee like unto them. 12. By their continuance and increasing in their finnes, let it be knowne that they bee of the reprobate.

d Though his enemies feared him, yet his hath was constant and encouraged him still to pray.

e Condemning me guiltlesly.

f They had, and me poore innocent as a sheepe, and gaue my goods to others as though I had stolen them.

g Though I be guilty to the o- ward, yet am I innocent toward them.

h Let not mine euill i-reaty of the enemies be an occasion for the faithful fall from thee.

i When I sawe these enemies: pro- ceed thy Name onely in mouth, and in their life.

k They were the same, whose thine holy Spirit thrust me forth, to reprove them and defend thy glory.

l My soule moued me to pray, and I pray for a saluation.

m The more hee sought to wound them, the more they were against him, as in the case of the Jews.

n Knowing that albe it I suffer now, troubles, yet thou hadst a time, when in thou shalt ap- poynt me my deli- uerance.

o Hee sheweth a lively faith in that that hee as- sureth himselfe, that God is fa- uourable to him.

p When hee seemeth to be angry: and at that hand, when hee seemeth to be: from thee bee laide off.

q Not that hee feared that God would not helpe him, but that hee care made him to thinke that God defended him long.

r Thou seest that I would not be as they: many wouldest thou.

s Hee sheweth that it is in vane to put our trust in men in our great.

t Hee desireth God to execute his iudgements, and to punish the reprobate.

u Hee desireth God to execute his iudgements, and to punish the reprobate.

v Hee desireth God to execute his iudgements, and to punish the reprobate.

w Hee desireth God to execute his iudgements, and to punish the reprobate.

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ap Hee desireth God to execute his iudgements, and to punish the reprobate.

and moone endureth, from generation to generation.

6 He shall come & downe like the raine vpon the mowen grasse, and as the showres that water the earth.

7 In his dayes shall the righteous flourish, and abundance of peace shall be so long as the moone endureth.

8 His dominion shall be also from sea to sea, and from the riuer vnto the ends of the land.

9 They that dwell in the wilderness, shall kneele before him, and his enemies shall lick the dust.

10 The kings of: Tarshish & of the yles shall bring presents: the kings of Sheba and Seba shall bring gifts.

11 Yea, all kings shall worship him: all nations shall ferue him.

12 For he shall deliuer the poore when he crieth. the needie also, and him that hath no helper.

13 He shall be merciful to the poore and needie, and shall preserue the foules of the poore.

14 Hee shall redeeme their soules from deceit and violence, and deare shall their blood bee in his sight.

15 Yea, hee shall liue, and vnto him shall they giue of the golde of Sheba: they shall also pray for him continually, and dayly blesse him.

16 A handfull of scone shall be sowne in the earth, euen in the top of the mountaines, and the fruit thereof shall shake like the trees of Lebanon: and the children shall flourish out of the citie like the grasse of the earth.

17 His name shall bee for euer: his name shall endure as long as the sunne: all nations shall blesse him, and be blessed in him.

18 Blessed be the Lord God, euen the God of Israel which only doth wondrous things.

19 And blessed be his glorious Name for euer: and let all the earth be filled with his glory. So be it, euen so be it.

HERE ENDE THE 3 prayers of Dauid the sonne of Ithai.

Hee considereth that exerce God miraculously preserue his people, that neither in long exile kingdome can continue. q Concerning his sonne Salomon.

PSAL. LXXIII.

1 The Prophet teacheth by his example that wisher the worldly prosperitie of the ungodly, 14 warer the affliction of the good ought to discourage Gods children: but rather ought to moue to consider our Fathers prouidence, and to cause vs to reuerence Gods iudgements, 19 for as much as the wicked canst am- 22, and the godly enter into life eueryday, 18 in hope wherefore reuerence himselfe in Gods hands.

A Psalm committed to Asaph.

YEs God is good to Israel: euen to the pure in heart.

2 As for me, my feete were almost gone: my steps had well nere left slip.

3 For I sinned at the foolish, when I saw the prosperitie of the wicked.

4 For there are no bands in their death, but they are lustie and strong.

5 They are not in trouble as other men, neither are they plagued with other men.

6 Therefore pride is as a chaine vnto them, and crueltie couereth them as a garment.

7 Their eyes stand out for fatnes: they haue more then heart can wissh.

8 They are licentious, and speake wickedly of their oppression: they talke presumptuously.

9 They glory in thier pride as foules doe in their chaine, and in crueltie, as foules doe in thier death.

9 They set their mouth against heauen, and their tongue walketh thorow the earth.

10 Therefore his people turne them: for waters of a full cup are wrung out to them.

11 And they say, How doth God know? or is there knowledge in the most High?

12 Loe these are the wicked, yet prosper they away, and increase in riches.

13 Certainly I haue cleansed mine heart in vaine, and washed mine hands in innocencie.

14 For dayly I haue bene punished, and chastened euery morning.

15 If I say, I will iudge thus, behold the generation of thy children, I haue transgressed.

16 Then thought I to know this, but it was too painefull for me.

17 Vntill I went into the Sanctuary of God: then vnderstood I their end.

18 Surely thou hast fet them in slipperie places, and castest them downe into desolation.

19 How suddenly are they destroyed, perished and horribly consumed.

20 As a dreame when one awaketh! O Lord when thou raisest vs vp, thou shalt make their image despoiled.

21 Certainly mine heart was vexed, and I was pricked in my reines.

22 So foolish was I & ignorant: I was as a beest before thee.

23 Yet I was alway with thee: thou hast holden me by my right hand.

24 Thou wilt guide mee by thy counsell, and afterward receiue me to glorie.

25 Whom haue I in heauen but thee? and I haue desired none in the earth with thee.

26 My flesh faileth and mine heart also: but God is the strength of mine heart, and my portion for euer.

27 For loe, they that withdraw themselves for thee, shall perish: thou destroyest all them that goe a whoring from thee.

28 As for me, it is good for me to draw neere to God: therefore I haue put my trust in the Lord God, that I may declare all thy workes.

out Gods iudgements, the more doe I her declare himselfe a beest. m By faith I was assured that thy prouidence doe watch alwayes ouer me, to prouide vnto me.

n Hee thought neither helpe nor comfort of any man of God only. o Hee teacheth vs to denie our felicitie, to haue God: at whole selfiencie, and only contentment.

p That is, for sake thee to seeke others. q Though all the world shalke from God, yet hee promitteth to trust in him, and to magnifie his workes.

PSAL. LXXIII.

1 The faithfull complaine of the destruction of the Church and true religion, 2 vnder the name of Zion, and the temple destroyed: 11 and trusting in the might and free mercies of God, 20 by his covenant, 21 they require helpe and succour for the glorie of Gods holynes, for the saluation of his poore afflicted seruants, 22 and the confession of his great clemencie.

A Psalm to giue instruction, committed to Asaph.

O God, why hast thou put vs away for euer? why is thy wrath kindled against the sheepe of thy pasture?

2 Thinke vpon the congregation, which thou hast possessed of olde, and on the rod of thine inheritance, which thou hast redeemed, and on this mount Zion, wherein thou hast dwelt.

3 Lift vp thy strokes, that thou mayest for euer destroy euery enemy that doeth euill to the Sanctuary.

4 Thinke thou hast measured out for thy selfe as with a line or rod

d They blaspheme God, and haue used his power & rule: vpon men, because they esteemeth them selfe above all others.

e Not onely the reproche, but also the people of Gods offences fall vpon thee, firing the prophecies of the wicked, and are coueruled with sorowes.

f This is the first mouth that the godly to find with God touch- ing their poore, and the prosperitie in the wicked.

g I will giue place to his wicked thought, I offend against thy prouidence, seeing thou dost not will, and predestinate thy children in their greatest danger.

h Vnto I came into thy schools and learned by thy word, O holy Spirit, that thou dost ordain all things most wisely and iustly.

i By thy fearful iudgement.

k When thou openest our eyes to consider by heavenly wisdom, we see our own vaine pompe.

l For the more that man goeth about by his own reason to seeke

a The Church of God being oppressed by the tyrannie either of the Babylonians, or of Antiochus, prayeth to God by whose hand this yoke was layed vpon them for their sinnes.

b Which inheritance, for seru.

2 In the day of my trouble I fought the Lord: my fore ran & ceased not in the night: my soule refused comfort.

3 I did thinke vpon God, and was troubled: I prayed, and my spirit was full of anguish, Selah.

4 Thou keepst mine eyes waking: I was astonied, and could not speake.

5 Then I considered the dayes of olde: and the yeeres of ancient time.

6 I called to remembrance my song in the night: I communed with mine owne heart, and my spirit searched diligently.

7 Will the Lord absent himselfe for euer? and will he shew no more fauour?

8 Is his mercie cleane gone for euer? doeth his promise faile for euermore?

9 Hath God forgotten to be mercifull? hath he shut vp his tender mercies in displeasure? Selah.

10 And I said, This is my death: yet I remembered the yeeres of the right hand of the most High.

11 I remembered the works of the Lord: certainly I remembered thy wonders of olde.

12 I did alio meditate althy workes, and did deuse of thine actes, saying,

13 Thy way, O God, is in the Sanctuary: who is so great? O God as our God!

14 Thou art the God that doest wonders: thou hast declared thy power among the people.

15 Thou hast redeemed thy people with thine arme, euen the sonnes of Iaakob & Ioseph, Selah.

16 The waters saw thee, O God: the waters faw thee, and were afraid: yea, the depths trembled.

17 The cloudes powdered out water: the heauens gaue a found: yea, thine arrowes went abroad.

18 The voyce of thy thunder was round about: the lightnings lightened the world: the earth trembled and shooke.

19 Thy way is in the sea, and thy paths in the great waters, & thy footstepps are not known.

20 Thou diddest leade thy people like sheepe by the hand of Moses and Aaron.

1. That is, thunderd
For when thou hadst brought ouer thy people, the water re,
and the enemies that thought to haue followed them, could not
14-18, 19.

PSAL. LXXVIII.

1 He sheweth how God of his mercy chose his Church of the posteritie of Abraham, 8 Reprehending the sinners rebellion of their fathers, that the children might not onely understand,

11 That God of his free mercy made his covenants with their ancestors, 17 Also shewing them his mercies and power, might be obtained, and so turne what is God. In this Psalm the holy Ghost hath comprehended, with more, the summe of all Gods benefits, to the intent the ignorant and stiff people might find in few words the effect of the whole histories of the Bible.

¶ A Psalm to giue instruction, committed to Asaph.

Hear ye a doctrine, O my people: incline your heares vnto the wordes of my mouth.

2 I will open my mouth in a parable: I will declare high fentences of old.

3 Which we haue heard and known, and our fathers haue told vs.

4 We will not hide them from their children, but to the generation to come wee will shew the prayles of the Lord, his power alio, and his wonderfull workes that he hath done:

5 How he established a testimony in Iaakob,

6 And ordeined a Law in Israel, which he commanded our fathers, that they should teach their children:

7 That the posteritie might know it, and the children, which should be borne, should stand vp, and declare it to their children.

8 And not to be as their fathers, a disobedient and rebellious generation: a generation that set not their heart aright, and whose spirit was not faithfull vnto God.

9 The children of Ephraim being armed and shooting with the bow, turned backe in the day of battell.

10 They kept not the Couenant of God, but refused to walke in his Law,

11 And forgate his actes, and his wonderfull workes that he had shewed them.

12 Hee did marvellous things in the fight of their fathers in the land of Egypt: euen in the field of Zoan,

13 He diuided the Sea, & led them through: he made alio the waters to stand as an heape.

14 In the day time alio hee led them with a cloud, and all the night with a light of fire.

15 He claued the rocks in the wilderness, and gaue them drinke as of the great depths:

16 He brought floods alio out of the flintie rocks, so that he made the waters to defend like the riuers.

17 Yet they sinned still against him, and provoked the Highest in the wilderness,

18 And tempted God in their hearts in requiring meate for their lust.

19 They spake against God alio, saying, Can God prepare a table in the wilderness?

20 Behold, he smote the rocks, that the water gushed out, and the streames ouerflowed: can hee giue bread alio? or prepare flesh for his people?

21 Therefore the Lord heard, and was angry, and the fire was kindled in Iaakob, and alio wrath came vpon Israel,

22 Because they beleueed not in God, and trusted not in his helpe.

23 Yet he had commanded the clouds about, and had opened the doores of heauen,

24 And had rained downe MA N vpon them for to eate, and had giuen them of the wheate of heauen.

25 Man did eate the bread of Angels: he sent meate enough.

26 He caused the East winde to passe in the heauen: and through his power hee brought in the South winde.

27 He rained flesh alio vpon them as dust, and feathered fowle as the fand of the sea.

28 And he made it fall in the middes of their campe, euen round about their habitations:

29 So they did eate, and were well filled: for he gaue them their desire,

30 They were not turned from their lust, but the meate was yet in their mouthes,

31 When the wrath of God came euen vpon

enly, o. So that they had that, which was necessary and sufficient: but their lust made them to count that which they had: God had denied them.

2. John 6. 27. p. God vied the means of the winde, to teach them that all elements were at his commandement, and that no distance of place could let his work stand.

3. Such is the nature of concupiscence, that the more it hath, the more it lacketh.

then,

e He sheweth when in the children should be like their fathers: that is, in maintaining Gods pure Religion.

f He sheweth wherein the vice of this doctrine standeth in faith, in the redemption of Gods benefits, and in obedience.

g I thought these fathers were the seede of Abraham and the chosen people, yet he sheweth by their rebellion, presumption, falsehood, and hypocrisy, that the children ought not to follow their examples.

h By Ephraim he meant alio the rest of the tribes, because they were most in number whose punishment clearest that they were unfaithfull to God, and by their multitude and authority had corrupted alio others.

i He proueth that not onely the posterity, but alio their forefathers were wicked and rebellious to God!

k Exod. 14. 25. Exod. 17. 24. Num. 17. 6. Psal. 105. 41. Psal. 114. 4.

l Their wicked malice could be overcome by no benefits, which were great and many.

m Thus to require more than is necessary, and to separate Gods power from his will as to tempt God.

n Num. 11. 1. In thus we give place to sin, we are moued to doubt of Gods power, except he will alio be able to feed us.

o Exod. 17. 6. Num. 11. 1. That is, in his fatherly providence, whereby he careth for his, and provideth sufficient.

p John 6. 27.

q Such is the nature of concupiscence, that the more it hath, the more it lacketh.

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r Though other were not fild, yet chiefly they suffered, which trusted in their strength again: & God.

1 Thus time by course succ make it not miserable, nor by no plagues they can be amended, & Such was their hope, for that they sought vantage God for fear of punishment, though in their heart they loved him not.

2 Whatsoever cometh out from the four corners of the heart, is hypocrite.

3 Because he would cure have some re-nam: of a Church to praye his Name in earth, he suffered not their sinnes to overcome his mercy.

4 That is, they emptied him of his times.

5 As they all doe it, it measure the power of God by their capacity.

6 The original sinne of Gods benediction is the roots of rebellion and all vice.

7 This worde signifieth a con- fide mixture of sinnes and venemous worstes. Some take it for all sorts of sinners: some for all wilde beasts.

8 He reproveth not here all the mynde that God did in Egypt, ut certum quod magis be facient to convince the people of malice and ingratitude.

9 So called either of the offe, that is, of punishing the wicked, or else because they were wicked for, whom God permitted to vex more.

10 The first borne is called, as Gen. 22. 13.

11 That is, Egypt for it was called Miriam, or Egypt in the chaldean, that was the sister of Ham.

12 That is, they had none occasion to feare, for as much as God destroyed their enemies, and delivered them safely.

13 Meaning, Canaath which God had consecrated to himselfe, and appoynted to his people. 1. Ios. 11. 1. and 13. 6.

14 Nothing more displeaseth God in the chaldean, than when they continue in that wickedness, which their fathers had begun.

15 By sinning God otherwise than he had appoynted.

them, and slew the strongest of them, and smote downe the chosen men in Israel.

31 For all this, they sinned still, and beleved not his wondrous workes.

33 Therefore their dayes did hee consume in vanitie, and their yeeres hastily.

34 And when hee slew them, they fought him, and they returned, and fought God early.

35 And they remembered that God was their strength, and the most high God their redeemer.

36 But they flattered him with their mouth, and dissembled with him with their tongue.

37 For their heart was not vpright with him: neither were they faithfull in his covenant.

38 Yet he being mercifull, forgave their iniquity, and destroyed them not, but oft times called backe his anger, & did not stine vp all his wrath.

39 For he remembered that they were flesh: yea, a winde that passeth and cometh not againe.

40 How oft did they prouoke him in the wilderness? and graine him in the desert?

41 Yea, they returned, and tempted God, and limited the Holy one of Israel.

42 They remembered not his hand, nor the day when he delivered them from the enemy.

43 Nor him that set his signes in Egypt, and his wonders in the field of Zoan,

44 And turned their rivers into blood, and their floods, that they could not drinke.

45 Hee lent a swarme of flies among them, which deuoured them, and frogs, which destroyed them.

46 He gaue also their fruites vnto the caterpillar, and their labour vnto the grasshopper.

47 Hee destroyed their vines with haile, and their wilde figge trees with the hailestone.

48 He gaue their cattell also to the haile, and their flocks to the thunderbolts.

49 Hee cast vpon them the fiercenesse of his anger, indignation and wrath, and vexation by the sending out of euill Angels.

50 He made a way to his anger: he spared not their foule from death, but gaue their life to the pestilence.

51 And smote all the first borne in Egypt, even the beginning of their strength in the tabernacles of Ham.

52 But hee made his people to goe out like sheepe, & led them in the wilderness like a flock.

53 Yea, hee caried them out safely, and they feared not, and the Sea covered their enemies.

54 And he brought them vnto the borders of his Sanctuary: even to this Mountaine, which his right hand purchased.

55 Hee cast out the heathen also before them, and caused them to fall to the lot of his inheritance, and made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and prouoked the most high God, and kept not his testimonies.

57 But turned backe, and dealt i falsely like their fathers: they turned like a deceitfull bow.

58 And they prouoked him to anger with their high places, and moued him to wrath with their grauen images.

59 God heard this and was wroth, and greatly abhorred Israel.

60 So that hee forsooke the habitation of Shilo, even the Tabernacle where hee dwelt among men.

61 And deliuered his power into captiuitie, and his beautie into the enemies hand.

62 And he gaue vp his people to the sword, and was angry with his inheritance.

63 The fire deuoured their cholen men, and their maidens were not prayed.

64 Their Priestess fell by the sword, and their widowes lamented not.

65 But the Lord awaked as one out of sleepe, and as a strong man that after bu q wine cryeth out.

66 And smote his enemies in the hinder parts, and put them to a perpetual shame.

67 Yet he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Iudah, and mount Zion which hee loved.

69 And he built his Sanctuary as an high place, like the earth, which hee stablished for euer.

70 Hee chose David also his seruant, and took him from the sheepefolds.

71 Euen from behinde the ewes with young brought he him to feed his people in Iakob, and his inheritance in Israel.

72 So he fed them according to the simplicitie of his heart, and guided them by the discretion of his hands,

73 And hee kept them from the snare of the hunter, and from the catch of the fowler, and from the hand of the strong man.

74 And hee kept them from the snare of the hunter, and from the catch of the fowler, and from the hand of the strong man.

75 And hee kept them from the snare of the hunter, and from the catch of the fowler, and from the hand of the strong man.

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99 And hee kept them from the snare of the hunter, and from the catch of the fowler, and from the hand of the strong man.

1 For their ingratitude hee refused the Philistines to take the ark: for hee was the figure of the presence of God among them.

2 The ark is called his power, and beautie, because hee therein hee delivered his people, and himselfe appeared among them.

3 They were daily destroyed, as Sam. 6. 1.

4 They had a marriage supper: that is, they were not married.

5 Either they were faint hearted, or taken prisoner of the enemy, and so were not able to stand.

6 Because they were disobedient their fathers, they judged God to be angry, as though he were drawing vengeance on them, for not obeying their fathers, and he was angry.

7 Because they were disobedient their fathers, they judged God to be angry, as though he were drawing vengeance on them, for not obeying their fathers, and he was angry.

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42 Because they were disobedient their fathers, they judged God to be angry, as though he were drawing vengeance on them, for not obeying their fathers, and he was angry.

1 I thought for a
sake God shew
his love to them
with his love, yet
under the
burden of
their sin
they shall
be brought
down to
hell.

fear him, that glory may dwell in our land.

10 Mercie and truth shall meete, righteousness and peace shall kisse one another.

11 Truth shall bud out of the earth, and righteousness shall looke downe from heauen.

12 Yea, the Lord shall giue good things, and our land shall giue her increase.

13 Righteousnesse shall goe before him, and shall set her steps in the way.

PSAL. LXXXVI.

1 David sore afflicted and forsaken of all, prayeth fervently for deliverance: sometimes rebuking his miseries, 5 Sometimes the mercies received, 11 Desiring also to be instructed of the Lord, that he may feare him, and glorifie his Name, 14 His complaint: he also of his adversaries, and requests to be delivered from them.

A prayer of David.

1 Ncline thine eare, O Lord, and heare me: for I am poore and needie.

2 Preferre thou my soule, for I am mercifull: my God, save thou thy servant, that trusteth in thee.

3 Be mercifull vnto me, O Lord: for I crie vpon thee continually.

4 Reioyce the soule of thy seruant: for vnto thee, O Lord, do I lift vp my soule.

5 For thou, Lord, art good and mercifull, and of great kindnesse vnto all them that call vpon thee.

6 Giue eare, Lord, vnto my prayer, and hearken to the voice of my supplication.

7 In the day of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like thee, O Lord, and there is none that can doe like thy works.

9 All nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorifie thy Name.

10 For thou art great and doest wonderous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walke in thy truth: knit mine heart vnto thee, that I may feare thy Name.

12 I will praise thee, O Lord my God, with all mine heart: yea, I will glorifie thy Name for euer.

13 For great is thy mercy toward me, & thou hast delivered my soule from the lowest graue.

14 O God, the proud are risen against me, and the assemblies of violent men haue sought my soule, and haue not rest thee before them.

15 But thou, O Lord, art a pitifull God and mercifull, slow to anger, and great in kindnesse and truth.

16 Turne vnto me, and haue mercie vpon me: giue thy strength vnto thy seruant, and save the sonne of thine handmaid.

17 Shew a token of thy goodnesse toward me, that they which hate me, may see it, and be ashamed, because thou, O Lord, hast holpen mee and comforted me.

18 This is, from the danger of death, out of the which none but onely the mercie hand of God could deliver him. He sheweth that there can be no more sin, no more pride, no more proud tyrants, reigne, and that the lacke of Gods grace is as hurtfull to all vice and cruelty. He boasteth not of his owne vertues, but of Gods grace that God of his free goodnesse hath euer bene mercifull vnto him, and giuen him power against his enemies, as to one of his owne household.

PSAL. LXXXVII.

1 The holy Ghost promitteth, that the condition of the Church, which was in misery after the captiuitie of Babylon, should be restored to great exultation, 4 So that there should be nothing more commendable then to be numbered among the members thereof.

A Psalm or song committed to the sonnes of Korah.

1 GOD layd his foundations among the holy mountaines.

2 The Lord loueth the gates of Zion about all the habitations of Iakob.

3 Glorious things are spoken of thee, O citie of God, Selah.

4 I will make mention of Rahab and Babel among them that knowe mee: behold Palestina and Tyrus with Ethiopia, 4 There is he borne.

5 And of Zion it shall bee said, Many are borne in her: and hee, euen the most High shall stablish her.

6 The Lord shall count, when he writeth the people, He was borne there, Selah.

7 Aswell the fingers as the players on instruments shall praise thee: all my springs are in thee.

was borne in the Church. e Cut of all quarters they shall come into the Church, and be counted citizens. f When he calleth by his word them into the Church, whom her had elected and written in his booke. g The Prophet setteth his whole affections and comfort in the Church.

PSAL. LXXXVIII.

1 A grievous complaint of the faithfull, sore afflicted by sickness, persecutions and aduersitie, 7 Being as it were left of God without any consolation: 13 Yet he calleth on God by faith, and sheweth against desperation, 18 Complaining himselfe to be forsaken of all earthly helpe.

1 A song or Psalm of Heman the Ezrahite to giue instruction, committed to the sonnes of Korah for him that exchebeth upon Malath.

2 Learneth.

1 Lord God of my saluation, I crie day and night before thee.

2 Let my prayer enter into thy presence: incline thine eare vnto my cry.

3 For my soule is filled with euils, and my life draweth nere to the graue.

4 I am counted among them that goe downe vnto the pit, and am as a man without strength:

5 Free among the dead, like the darie lying in the graue, whom thou rememberst no more, and they are cut off from thy hand.

6 Thou hast laid me in the lowest pit, in darkness, and in the deepe.

7 Thine indignation lieth vpon me, and thou hast vexed me with all thy wraues, Selah.

8 Thou hast put away mine acquaintance farre from me, and made me to be abhorred of them: I am shut vp, and cannot get forth.

9 Mine eye is sorrowfull through mine affliction: Lord, I call daily vpon thee: I stretch out mine hands vnto thee.

10 Wilt thou shew i a miracle to the dead? or shall the dead rise and praise thee? Selah.

11 Shall thy louing kindnesse be declared in the graue? or thy faithfullnesse in destruction?

12 Shall thy wonderous works be known in the darke? and thy righteousness in the land of obliuion?

13 But vnto thee haue I cried, O Lord, and early shall my prayer come before thee.

14 Lord, why dost thou reiect my soule, and hidest thy face from me?

15 I am afflicted and at the point of death:

h Mine eyes and face declare my sorrows. i Hee sheweth that the time is most convenient for God to helpe, when men call vnto him in their dangers, then to cry till they bee dead, and then cease them vp againe. k That is, in the graue, where the body lieth without all sense and remembrance.

1 A song of
that is among
the hills to
ascribe
his Temple.
1 Thine
glorious
do not yet
appear, yet
wait with
patience, and
God will
complete
his promise.
c That is, Egypt
and these
countries
shall come
to the know
ledge of God.
d It is the
faith of him
that is re
generate and
come to the
Church, that
he is as one
that

1 King 4-31
psalm 33

a That is, be
cause it was
the begin
ning of a song,
by the tune
where of this
Psalm was
sung.
b Though my
cry in thy
forer, yet
thy cry not
to God for
redemption
as he did
whom he
confessed to
be the
without of his
saluation.
c For he that
is drawn
from all
care and busi
ness of this
life, and
because he was
predictable
for all
matters con
cerning
man's life, and
as it were
cut off
from this
world.
d That is, from
thy presence,
and one which
is meant
according
to the
judgement
of the
life.
e The flower
of thy
path haue
been
the
of the
loft and
displeasure
of his
treasure to
God's
providence,
whereby
he partly
satisfies, and
partly
satisfies.
f I see
age and
of my
sorrows.

I am enu
great dangers
and sorowes
as though
my life should
surely be cut
off by my
enemies.

4. *How was
he
in
the
world.*

from my youth I suffer thy terrors, doubting of my life.

16 Thine indignations goe ouer me, and thy feare hath cut me off.

17 They came round about me daily like water, and compassed me together.

18 My louers and friends hath thou put away from me, and mine acquaintance hid themselves.

PSAL. LXXXIX.

1 With many wordes doeth the Prophet praise the goodnes of God, 23 For his testimony and covenants, that hee had made betweene him and his elect by Iesus Christ the same of Dauid. 38 Then doeth hee complain of the great rime, and dissolution of the kingdom of Dauid, so that to the outward appearance the promise was broken. 46 Finally hee prayeth in beleefe from his afflictions, making mention of the flourishing of Dauid's life, and confirming himselfe by Gods promises.

A Psalm to give instruction, of Ethan the Ezrahite.

I Will sing the mercies of the Lorde for euer: I will with my mouth will I declare thy truth from generation to generation.

1 For I said, Mercie shall be set vp for euer: thy truth shall thouke & stablish in the very heauens.

3 I have made a covenant with my chosen: I have sworne to Dauid my seruant.

4 Thy see: e will I stablish for euer, and set vp thy throne from generation to generation, Selah.

5 O Lord, when the heauen shall praise thy wonderous worke: yea, thy truth in the Congregation of the Saints.

6 For who is equal to the Lord in the heauen? and who is like the Lord among the sonnes of the gods?

7 God is very terrible in the assemblie of the Saints, and to be reuerenced aboue all that are about him.

8 O Lord God of hostes, who is like vnto thee, which art a mightie Lord, and thy truth is about thee!

9 Thou rulest the raging of the Sea: when the waues thereof arise, thou stillest them.

10 Thou hast beaten downe Rahab as a man slaine: thou hast scattered thine enemies with thy mighty arme.

11 The heauens are thine, the earth also is thine: thou hast laid the foundation of the world, and all that therein is.

12 Thou hast created the North and the South: & Tabor and Hermon shall reioyce in thy Name.

13 Thou hast a mightie arme: strong is thy hand, and high is thy right hand.

14 Righteousnesse and equitie are the stablishment of thy throne: mercie and truth goe before thy face.

15 Blessed is the people that can reioyce in thee: they shall walke in the light of thy countenance O Lord.

16 They shall reioyce continually in thy Name, and in thy righteousness shall they exalt themselves.

17 For thou art the glory of their strength,

and by thy sauour our hornes shall be exalted.

18 For our shield appereth to the Lord, and our King to the Holy one of Israel.

19 Thou spakest then in a vision vnto thyne Holy one, and saidst, I have layd helpe vpon one that is my mightie: I have exalted one chosen out of the people.

20 I have found Dauid my seruant: with mine holy oyle have I anointed him.

21 Therefore mine hand shall be established with him, and mine arme shall strengthen him.

22 The enemy shall not oppresse him, neither shall the wicked hurt him.

23 But I will destroy his foes before his face, and plague them that hate him.

24 My truth also, and my mercie shall bee with him, and in my Name shall his horne be exalted.

25 I will set his hand also in the sea, and his right hand in the floods.

26 He shall crie vnto me, Thou art my Father, my God and the rocke of my saluation.

27 Also I will make him my first borne, higher then the kings of the earth.

28 My mercie will I keepe for him for euermore, and my Covenant shall stand fast with him.

29 His seede also will I make to endure for euer, and his throne as the dayes of heauen.

30 But if his children forsake my Lawe, and walke not in my iudgements:

31 If they breake my statutes, and keepe not my Commandments:

32 Then will I visite their transgression with the rod, and their iniquitie with strokes.

33 Yet my louing kindeesse will I not take from him, neither will I falsifie my truth.

34 My Covenant will I not breake, nor alter the thing that is gone out of my lips.

35 I have sworne once by mine holines, that I will not faile Dauid, saying,

36 His seede shall endure for euer, and his throne shall be as the Sunne before me.

37 He shall be established for euermore as the moone, and as a faithfull witnesse in the heauen, Selah.

38 But thou hast reiected and abhorred, thou hast bene angry with thine anointed.

39 Thou hast broken the Covenant of thy seruant, and prophaned his crowne, casting at on the ground.

40 Thou hast broken downe all his walles: thou hast layd his fortresses in ruine.

41 All that goe by the way, spoile him: he is a rebuke vnto his neighbours.

42 Thou hast set vp the right hand of his enemies, and made all his aduersaries to reioyce.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battell.

44 Thou hast caused his dignitie to decay, and calt his throne to the ground.

45 The dayes of his youth hast thou shortened, and couered him with shame, Selah.

46 O Lord, how long wilt thou hide thy selfe, for euer? shall thy wrath burne like fire?

47 By this hee meaneth the horrible dissolution and impudencie, which hee was vnder Ieroboam: or els by the spiritual prophecies which hee made of Iosaphat of Iosiah great miseries, which came some afterward to passe in the captiuitie of Babylon. 48 Hee the weth that the kingdom fell before it came to prophecies, was ripe.

49 The prophet in ioyning prayer with his complaints, sheweth that his faith neuer failed.

P. In that thou
king hast power
to destroy, as in
the gift of God.

Q. To Summe
is a verse that
affaire the Dauid
was the chosen
one.

W. When I have
both dauid and
giuen him a strength
to exalt him aboue
his enemies.

T. Though hee
shall be as a
carnies spirit
Gods kingdom,
yet hee promises
to overcome
them.

I. I will surely
performe my
promises to him,
notwithstanding
his iniquities and
offences.

II. In this power,
thy word shall
the land round
about.

III. His excellen
dignitie shall ap
pear in that he
shall be called
the Sonne of God,
and the first borne,
when as he is the
true Christ.

IV. Though with
finest of the peo
ple the hee is that
he shall be called
the Sonne of God,
and the first borne,
when as he is the
true Christ.

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XXXIV. Though with
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XXXV. Though with
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he shall be called
the Sonne of God,
and the first borne,
when as he is the
true Christ.

a Though the
horrible confusion
of things might
cause them to de
spaire of Gods fa
uour, yet the ma
nifest examples
of his mercie
cause them to
trust in God,
though to mans
iudgement they
saw none occasion.
b As hee thus farre
beheld in heaue
c As thine inu
isible heauen is
not faict to any al
teration and change
so shall the truth
of thy promise be
unchangeable.
d The Prophet
sheweth what was
the promise of
God, where he
grounded his
faith.
e The Angels
shall praise thy
power and faith
fulness in deli
vering thy Church.
f That is in the
heauens.
g Meaning, the
Angels.
h If the Angels
tremble before
Gods maiestie and
infinite iustitie,
what earthly crea
ture by opposi
ting the Church,
dye set himselfe
against God?
i For as hee deli
uered the Church by
the red Sea, and
by destroying Ra
hab, that is, the
Egyptians: so will
hee deliuer deli
uer it, when the
dangers be great.
k Tabor is a
mountaine West
ward from Ieru
salem, and Hermon
Eastward. So the Prophet signifieth, that all parts and places of the world shall obey
Gods power for the deliuerance of his Church. l For hereby hee iudgeth the
world, and sheweth himselfe a mercifull Father, and faithfull protector vnto his
owne People in their confidence that God is their Father, a They shall bee prefer
red by thy kindest promise. o In that they are persecuted and caluined, they
ought to giue the praise and glory onely to thee.

1 For thou art the glory of their strength,

47 Remember

P S A L. XCI.

Heere is described in what assurance hee trusteth his whole trust in God, and committeth himself wholly to his protection in all compasses. 1. A promise of Gods love that loue him, know him, and trust in him to deliuer them, and giue them immortall glory.

Who dwelleth in the secret of the most High, shall abide in the shadowe of the Almighty.

2 I will say vnto the Lorde, O my hope, and my fortresse: *hee* is my God, in him will I trust.

3 Surely he will deliuer thee from the snare of the hunter, and from the noyfull perillence.

4 Hee will couer thee vnder his wings, and thou shalt be sure vnder his feathers: his d trust shall be thy shield and buckler.

5 Thou shalt not be afraid of the feare of the night: nor of the arrowe that flyeth by day:

6 Nor of the perillence that waketh in the darkenette: nor of the plague that destroyeth at noone day.

7 A thousand fall at thy side, and tenne thousand at thy right hand, *but* it shall not come neere thee.

8 Doublelesse with thine eyes shalt thou behold and see the reward of the wicked.

9 For thou hast said, The Lorde is mine hope: thou hast set the most High for thy refuge.

10 There shall none euill come vnto thee, neither shall any plague come neere thy tabernacle.

11 For he shall giue his Angels charge ouer thee to keepe thee in all thy wayes.

12 They shall beare thee in their hands, that thou hurt not thy foote against a stone.

13 Thou shalt walke vpon the lyon and aspe: the young lyon and the dragon shalt thou treade vnder feet.

14 Because he hath loued me, therefore will I deliuer him: I will exalt him because hee hath known my Name.

15 He shall call vpon me, and I will heare him: I will be with him in trouble: I will deliuer him, and glorifie him.

16 With a long life will I satisfie him, and shew him my saluation.

only be preferred from all euill, but overcome it whether it be secret or open. 1 To assure the faithfull of Gods protection, hee brought in God to confirme the same. 2 For heere is contented with the life, that God giueth for by death the shortness of this life is recompensed with immortallitie.

P S A L. XCII.

This Psalm was made to be sung on the Sabbath day, to stirre up the people to acknowledge God, and to praye him in his workes: 1. The Propheticalty thus, 2. That the wicked is not able to consider that the vngodly, when he is most flourishing, shall finally perill. 3. In the end a description of the felicity of the iust, planned in the booke of Psalms to praise the Lord.

A Psalm or song for the Sabbath day.
It is a good thing to praye the Lord, & to sing vnto thy Name, O most High.

2 To declare thy louing kindnesse in the morning, and thy truth in the night.

3 Vpon an instrument of tenne strings, and vpon the vial with the song vpon the harpe.

4 For thou, Lorde, hast made me glad by thy workes, & I will reioyce in the workes of thine hands.

5 O Lorde, how glorious are thy workes: and thy thoughts are very deepe.

6 An euill man knoweth it not, and a childe cannot shew it. 7 Hee that hath not seen the workes of the Lord, nor his iudgements against them, and the force of his wrath, shall

a He that watcheth Gods defence and trust, shall perceive his protection to be a most sure safeguard.

b Being assured of this protection, he prayeth vnto the Lord.

c That is, Gods help is most ready for vs, whether Satan shall vs

d secretly, which hee calleth a snare, or openly, which is here meant by the persecution.

e That is, faithfull keeping of promise to help thee in thy necessity.

f The care that God hath over his iust sufficient to defend them from all dangers.

g The godly shall have some experience of Gods kindness against the wicked, euen in this life, but fully they shall see it at that day, when all things shall be revealed.

h God hath appointed every man an Angel, but many to be ministers of his prouidence to keepe him, and defend him in their vocations, which is the way to waile in his boat tempesting God.

i Thou shalt not

only be preferred from all euill, but overcome it whether it be secret or open.

k To assure the faithfull of Gods protection, hee brought in God to confirme the same.

l For heere is contented with the life, that God giueth for by death the shortness of this life is recompensed with immortallitie.

m Which orchard that the use of the Sabbath day is in praising God, and more easily in ceasing from workes.

n For Gods mercie and fidelitie in his promises, notwithstanding, hee then to praise him continually both day and night.

o These instruments were then permitted, but at the Sabbath day no Gods workes, nam-

ly, the use of the Sabbath day is in praising God, and more easily in ceasing from workes.

p For Gods mercie and fidelitie in his promises, notwithstanding, hee then to praise him continually both day and night.

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ly, the use of the Sabbath day is in praising God, and more easily in ceasing from workes.

z For Gods mercie and fidelitie in his promises, notwithstanding, hee then to praise him continually both day and night.

aa These instruments were then permitted, but at the Sabbath day no Gods workes, nam-

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ly, the use of the Sabbath day is in praising God, and more easily in ceasing from workes.

47 Remember of what time I am: wherefore shouldst thou create in vaine all the children of men?

48 What man liueth, and shall not see death? shall hee deliuer his soule from the hand of the graue? Selah.

49 Lord, where are thy former mercies, which thou wast wont to do vnto Dauid in thy truth?

50 Remember, O Lorde, the rebuke of thy seruants, which I beare in my bosome of all the mightie people.

51 For thine enemies haue reproched thee, O Lorde, because they haue reproched the footsteps of thine Anointed.

52 Prayed be the Lord for euermore. So be it, euen to be it.

53 I praye thee, O Lorde, for euermore. So be it, euen to be it.

54 I praye thee, O Lorde, for euermore. So be it, euen to be it.

55 I praye thee, O Lorde, for euermore. So be it, euen to be it.

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61 I praye thee, O Lorde, for euermore. So be it, euen to be it.

62 I praye thee, O Lorde, for euermore. So be it, euen to be it.

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83 I praye thee, O Lorde, for euermore. So be it, euen to be it.

84 I praye thee, O Lorde, for euermore. So be it, euen to be it.

PSAL. XCVI.

An exhortation both to the Jews and Gentiles to praise God for his mercie. And thus specially ought to be referred to the kingdom of Christ.

Sing vnto the Lord a new song: sing vnto the Lord all the earth.

2 Sing vnto the Lord, and praise his Name: declare his saluation from day to day.

3 Declare his glory among all nations, and his wonders among all people.

4 For the Lord ^{is} great and much to be praised: he is to be feared above all gods.

5 For all the gods of the people are ^{idols}: but the Lord ^{is} made the heavens.

6 Strength and glory are before him: power and beautie are in his Sanctuary.

7 Giue vnto the Lord, ye families of the people: giue vnto the Lord glory and ^{power}.

8 Giue vnto the Lord the glory of his Name: bring f an offering, and enter into his courts.

9 Worship the Lord in the glorious Sanctuary: tremble before him all the earth.

10 Say among the ⁸ nations, The Lord reigneth: surely the world shall be stable, and not moue, and he shall iudge the people ⁱⁿ righteousness.

11 Let the heauens reioyce, and let the earth be glad: let the sea roare, and all that therein is.

12 Let the field be ioyfull, and all that is in it: let all the ⁸ trees of the wood then reioyce

13 Before the Lord: for he commeth, for he cometh to iudge the earth: he will iudge the world with righteousness, and the people in his truth.

^g Hee prophesieth that the Gentiles shall be partakers with the world Gods promise ^h Hee shall reuerence them in a new with his Spirit, and reuerence them to the image of God. ⁱ If the inextinguishable ⁸ cressets shall come to reioyce; when God appeareth, much more we, from whom he hath taken malice and sinne.

PSAL. XCVII.

The Prophet exhorteth all to reioyce for the coming of the kingdom of Christ, & dreaddfull to the wicked, and ioyfull to the iust, whom hee exhorteth to innocencie, to reioicing, and thanksgiving.

The Lord reigneth: let the earth reioyce: let the multitude of the yles be glad.

2 Cloudes and daikenesse are round about him: righteousness and iudgement are the foundation of his throne.

3 There shall goe a fire before him, and burne vp his enemies round about.

4 His lightnings gaue light vnto the world: the earth saw it, and was ⁸ afraid.

5 The mountaines melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heauens declare his righteousness, and all the people see his glory.

7 Confounded be all they that serue grauen images, and that glorie in idoles: worship him f all ye gods.

8 Zion heard of it, and was glad: and the daughters of Iudah reioyced, because of thy iudgements, O Lord.

9 For thou, Lord, art most High above all the earth: thou art much exalted above all gods.

10 Yee that ⁸ loue the Lord, hate euill: hee preferreth the foules of his Saints: he will deliuer them from the hand of the wicked.

11 Light is sown for the righteous, and ioy

Gentiles are made partakers with them of Gods fauour. ^h Hee requieth two things of his children: the one is, that they detest vice, the other, that they put their trust in God for their defence. ⁱ Though Gods deliuerance appeare not suddenly, yet is sown and layd vp in store for them.

for the vpright in heart.

12 Reioyce yee righteous in the Lord, and giue thanks for his holy ⁸ remembrance.

PSAL. XCVIII.

An earnest exhortation to all creatures to praise the Lord for his powers mercie and fidelitie in his promise by Christ, so by whom be hath commended his ielouation to all nations.

A Psalm.

Sing vnto the Lord a new song: for he hath done marvellous things: his right hand, and his holy ⁸ arme haue gotten him the victorie.

2 The Lord declared his ⁸ saluation: his righteousness hath he revealed in the sight of the nations.

3 He hath ⁸ remembered his mercie and his truth toward the house of Israel: all the ends of the earth haue seene the saluation of our God.

4 All the earth, sing ye loude vnto the Lord: cry out and reioyce, and sing praises.

5 Sing praise to the Lord vpon the harpe, ⁸ vpon the harpe with a singing voice.

6 With ⁸ psalmes and sound of trumpets sing loud before the Lord the King.

7 Let the sea roare, and all that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, and let the mountaines reioyce together

9 Before the Lord: for he is come to iudge the earth: with righteousness shall he iudge the world, and the people with equitie.

feeth that the world is neuer able to praise God sufficiently for his

PSAL. XCIX.

Hee commendeth the power, equitie, and extentie of the kingdom of God by Christ vpon the Jewes and Gentiles, & promoueth them to magnifie the same, and to serue the Lord, & following the example of the ancient fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their prayers.

The Lord reigneth, let the ⁸ people tremble: he sitteth betweene the ⁸ Cherubims, let the earth be moued.

2 The Lord ^{is} great in Zion, and he is high above all the people.

3 They shall ⁸ praise thy great and fearefull Name (for it is holy)

4 And the Kings power, that loueth iudgement: for thou hast prepared equite: thou hast executed iudgement and iustice in Iaakob.

5 Exalt the Lord our God, and fall downe before his ⁸ footstool: for he is holy.

6 Moses and Aaron were among his Priests, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 Hee spake vnto them in the cloude pillar: they kept his testimonies, and the Law that hee gaue them.

8 Thou heardest them, O Lord our God: thou wast a fauourable God vnto them, though thou didst take vengeance for ⁸ their inuentions.

9 Exalt the Lord our God, and fall downe before his holy Mountaine: for the Lord our God is holy.

promise. ^e For the more liberally that God dealeth with his people, the more doth he punish them that abate his benedict.

PSAL. C.

Hee exhorteth all to praise the Lord, who hath chosen vs and preferred vs, and to enter into his assemblies to praise his Name.

A Psalm of praise.

Sing a ye loud vnto the Lord, all ye earth.

2 Serue the Lord with gladnesse: come before him with ioyfullnesse.

to great that they shall haue wondrous occasion to praise his mercie and reioyce.

Cc 4

3 Know

that be minifall of his truth, and easily trust in his defence.

a That is, some king as by made in to one of the wondrous deliuerances by Christ.

b Hee pr. feruently his Church miraculously.

c For the deliuerance of his Church.

d God was moued by none other means to gather his Church of the lawes and Gentiles, but because he would perforce his promise.

e By this reposition and earnest exhortation to give praises with instruments, and also of the dumb creature, hee figureth deliuerance.

a When God deliuereth his Church, shall the enemies shall haue cause to tremble.

b Though the wicked rage against God, yet the godly shall praise his Name and might power.

c That is, before his Temple or Ark, where hee promised to be, when they worshipped him as now hee promisseth a spiritual presence, where hee is in his Church.

d Under the shadowe there hee compasseth the whole people of Israel, which whom God made his people.

e For the more liberally that God dealeth with his people, the more doth he punish them that abate his benedict.

b He chiefly teacheth, teaching the spirit will regeneration, whereby men are his sheepe and people.

c He sheweth that God will not be worshipped, but by that means which he hath appointed, him, seeing his mercies

3 Know yee that euen the Lord is God: he hath made vs, and not we, our selues: we are his people, and the sheepe of his pasture.

4 Enter into his gates with praise, and into his courts with reioicing: praise him and blese his Name.

5 For the Lord is good: his mercie is euermourning, and his truth a firm generation to generation.

d Hee declareth that wee ought neuer to bee wearie in praying him, seeing his mercies towards vs last for euer.

PSAL. CI.

1 David describeth what government bee will shew in his house and kingdom. 2 He will punish and correct, by raising forth the wicked, and converting the gaily peruers.

A Psalm of David.

I Will sing mercie and iudgement: vnto thee, O Lord, will I sing.

2 I will doe wisely in the perfect way, till thou comest to me: I will walke in the vprighte of mine heart in the middes of mine house.

3 I will not be wicked thing before mine eyes: I hate the worke of them that fall away: it shall not cleaue vnto me.

4 A froward heart shall depart from mee: I will know none euill.

5 Him that priuily slandereth his neighbour, will I destroy: him that hath a proud looke and his heart, I cannot suffer.

6 Mine eyes shall be open to the faithfull of the land, that they may dwell with me: he that walketh in a perfit way, he shall serue me.

7 There shall no deceitfull person dwell within mine house: hee that telleth lies, shall not remaine in my sight.

8 Sometimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquitie from the Citie of the Lord.

a David confide, such what manner of King he would be, when God should place him in the throne, promising openly, that he would be merciful and iust.

b I thought as yet thou desiredst to place me in the Kingly dignitie, yet will I give my selfe to a widow and vprightnesse being a private man.

c Hee sheweth that magistrates do not their duties, except they be enemies to all vice.

d In promising to punish the wicked, which are most pernicious in them that are about King, he declareth that he will punish all.

e Hee sheweth that to punish the wicked, and to maintain the good: I Magistrates must immediately punish vice, it will grow to further incommence: and if heauen magistrates be bound to doe this, how much more they that haue the charge of the Church of God?

that he will punish all. f Hee sheweth what is the true vice of the world: to punish the wicked, and to maintain the good. I Magistrates must immediately punish vice, it will grow to further incommence: and if heauen magistrates be bound to doe this, how much more they that haue the charge of the Church of God?

PSAL. CII.

1 It sheweth that this prayer was appointed to the faithfull to pray in the capitall of Babylon. 2 A consolation for the building of the Church: 3 Whereof followeth the praise of God to be published vnto all posteritie. 4 The conversion of the Gentiles, 5 and the stabilitie of the Church.

A prayer of the afflicted, when hee shall be in distress, and pouere forth his meditation before the Lord.

O Lord heare my prayer, and let my cry come vnto thee.

2 Hide not thy face from mee in the time of my trouble: incline thine eares vnto me: when I call, make haste to heare me.

3 For my dayes are consumed like smoke, and my bones are burnt like an herth.

4 Mine heart is smitten, and withereth like grafte, because I forgate to eat my bread.

5 For the voice of my groaning my bones doe cleaue to my skinne.

6 I am like a pellicane of the wilderness: I am like an owle of the deserts.

7 I watch and am as a sparrow alone vpon the house top.

8 Mine enemies reuile me daily, and they that rage against me, haue sworn against me.

a Whereby is signified, that albeit we be in neuer so great miseries, yet there is eye: place left for prayer.

b He declareth that in our prayer we must liuely feele that, which we desire, and stedfastly beleeue to obtaine.

c These excessive kindes of feare shew how much the affliction of the Church ought to wound the hearts of the godly.

d My sorowes were so great, that I could not for mine ordinary food, e Euen mourning and solitarie, calling out fearfull cries. f Haue conquered my death.

mourning and solitarie, calling out fearfull cries. f Haue conquered my death.

9 Surely I haue fastened as bread, and mingled my drinke with weeping.

10 Because of thine indignation and thy wrath: for thou hast heaued me vp, and cast me downe.

11 My dayes are like a shadowe that fadeth, and I am withered like grafte.

12 But thou, O Lord, dost remaine for euer, and thy remembrance from generation to generation.

13 Thou wilt arise and haue mercie vpon Zion: for the time to haue mercie thereon, for the appointed time is come.

14 For thy seruants delight in the stones thereof, and haue pite on the dust thereof.

15 Then the heathen shall feare the Name of the Lord, and all the kings of the earth thy glory.

16 When the Lord shall build vp Zion, and shall appeare in his glory.

17 And shall turne vnto the prayer of the desolate, and not despise their prayer.

18 This shall be written for the generation to come: and the people which shall be created, shall praise the Lord.

19 For he hath looked down from the height of his Sanctuary: out of the heauen did the Lord behold the earth.

20 That he might heare the mourning of the prisoner, and deliuer the children of death:

21 That they may declare the Name of the Lord in Zion, and his praise in Ierusalem.

22 When the people shall be gathered together, and the kingdomes to serue the Lord.

23 Hee abated my strength in the way, and shortened my dayes.

24 And I said, O my God, take me not away in the mids of my dayes: thy yeeres endure from generation to generation.

25 Thou hast aforetime layd the foundation of the earth, and the heauens are the worke of thine hands.

26 They shall perish, but thou shalt endure: euen they all shall waxe old as doeth a garment: as a vesture shalt thou change them, and they shall be changed.

27 But thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue, and their seed shall stand fast in thy sight.

Christ. 9 The Church lament that they see not the time of Christ, which was promised, but haue but few yeeres and short dayes. 10 If heauen and earth perish, much more man shall perish: but the Church by reason of Gods promise, persecuted for euer. f Seeing thou hast chosen thy Church out of the world, and appointed to thee, it cannot but continue for euer: for thou art euermourning.

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PSAL. CIII.

1 Hee prouoketh all to praise the Lord, which hath pardoned his finnes, deliuered him from destruction, and giuen him succour of all good things. 2 Then hee addeth the tender mercies of God, which bee sweeter like a moost tender Father towards his children. 3 The frailtie of mans life. 4 An exhortation to men and Angels to praise the Lord.

A Psalm of David.

MY soule, praise thou the Lord, and all that is within me, praise his holy Name.

2 My soule, praise thou the Lord, and forget not all his benefites.

3 Which forgiveth all thine iniquitie, and healeth all thine infirmities.

4 Which redeemeth thy life from the graue, and crowneth thee with mercie and compassions.

of all benefites: remission of finnes. c For before that wee haue conquered our finnes, we are as dead men in the graue.

g I haue not feined out of my mourning, but my refection, he sheweth that the afflicted did not easily come to him, but clearly feeling of Gods disposition.

i How often we be ready to promise to feare the remembrance thereof, shall come from a velle want.

k This is the first promise in feare the remembrance thereof, shall come from a velle want.

l The more that the Church is in miserie and defolation, the more ought the faithful to loue and praise the Lord, which hee shall draw his Church out of the darkness of death.

m The difference of the Church is a most excellent benefit, and the more it is to a new creature: for in their banishment a body of Christ formed to haue been cast, which by delinquent was as it were created anew.

n Who now in their banishment doo looke for nothing but death. 10 He sheweth that Gods Name isauer more praised, when men in religion flow like the Church increaseth which thing is chiefly accomplished under the kingdom of Christ.

o He sheweth that Gods Name isauer more praised, when men in religion flow like the Church increaseth which thing is chiefly accomplished under the kingdom of Christ.

p He sheweth that Gods Name isauer more praised, when men in religion flow like the Church increaseth which thing is chiefly accomplished under the kingdom of Christ.

q He sheweth that Gods Name isauer more praised, when men in religion flow like the Church increaseth which thing is chiefly accomplished under the kingdom of Christ.

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x He sheweth that Gods Name isauer more praised, when men in religion flow like the Church increaseth which thing is chiefly accomplished under the kingdom of Christ.

y He sheweth that Gods Name isauer more praised, when men in religion flow like the Church increaseth which thing is chiefly accomplished under the kingdom of Christ.

z He sheweth that Gods Name isauer more praised, when men in religion flow like the Church increaseth which thing is chiefly accomplished under the kingdom of Christ.

Psalmes.

In the mercie of God.

5 Which satisfieth thy mouth with good things: and thy youth is renewed like the eagles.

6 The Lord executeth righteousness and judgement to all that are oppressed.

7 Hee made his wayes known vnto Moses, and his workes vnto the children of Israel.

8 The Lord is full of compassion and mercie, slow to anger and of great kindeesse.

9 He will not alwaye chide, neither keepe his anger for euer.

10 He hath not dealt with vs after our finnes, nor rewarded vs according to our iniquities.

11 For as high as the heauen is above the earth, so great is his mercie toward them that feare him.

12 As farre as the East is from the West: so farre hath he remooued our finnes from vs.

13 As a father hath compassion on his children, so hath the Lord compassion on them that feare him.

14 For he knoweth whereof we be made: hee remembereth that we are but dust.

15 The dayes of a man are as grasses: a flower of the field, so flourisheth he.

16 For the wind goeth ouer it, and it is gone, and the place thereof shall know it no more.

17 But the louing kindnes of the Lord endureth for euer: and euery one that feare him, and his righteousnessse vpon childrens children,

18 Vnto them that keepe his couenant, and thinke vpon his commandments to doe them.

19 The Lord hath prepared his throne in heauen, and his kingdome ruleth ouer all.

20 Praise the Lord, ye his Angels, that excell in strength, that doe his commandement in obeying the voice of his word.

21 Praise the Lord all ye his hosts, ye his seruants that doe his pleasure.

22 Praise the Lord all ye his workes, in all places of his dominion: my soule, praye thou the Lord.

23 That we are loue to praise God, exhort the Angel, which willingly doe it for us: that we are to consider our duty, and awake out of our sluggishness.

PSALM CIII.

1 An excellent Psalm to praise God for the creation of the world, and the gouernance of the same by his marvellous providence.

2 Wherein the Prophet prayeth against the wicked, who are accursed: that God diminisheth his blessing.

My soule, praise thou the Lord: O Lord, my God, thou art exceeding great, thou art clothed with glory and honour.

2 Which couereth himselfe with light, as with a garment, and spreadeth the heauens like a curtain.

3 Which layeth the beames of his chambers in the waters, and maketh the clouds his chariot, and walketh vpon the wings of the winde.

4 Which maketh the spirits his messengers, and a flaming fire his ministers.

5 Hee fet the earth vpon her foundations, so that it shall neuer moue.

6 Thou couerest it with the deepe as with a garment: the waters would stand about the mountaines.

7 But at thy rebuke they flee: at the voyce of thy thunder they haste away.

8 And the mountaines ascend, and the valleys descend to the place which thou hast established for them.

9 If by thy power thou diddest not bridle the rage of the waters, it were not possible, but the whole world should be destroyed.

9 But thou hast set them a bound, which they shall not passe: they shall not returne to couer the earth.

10 He sendeth the springs into the valleys, which runne betweene the mountaines.

11 They shall giue drinke to all the beastes of the field, and the wild asses shall quench their thirst.

12 By these springs shall the foules of the heauen dwell, and sing among the branches.

13 Hee watereth the mountaines from his chambers, and the earth is filled with the fruites of thy workes.

14 He causeth grass to grow for the cattell, and herbe for the vse of man, that he may bring forth bread out of the earth.

15 And wine that maketh glad the heart of man, and oyle to make the face to shine, and bread that strengtheneth mans heart.

16 The high trees are satisfiued, euen the cedars of Lebanon, which he hath planted.

17 That the birds may make their nests there: the stork dwelleth in the firs trees.

18 The high mountaines are for the goats: the rocks are a refuge for the conies.

19 He appoynteth the moone for certaine seasons: the sunne knoweth his going downe.

20 Thou makest darkenesse, and it is night, wherein all the beastes of the forest creepe forth.

21 The Lyons roare after their pray, and seeke their meate at God.

22 When the Sunne riseth, they retire, and couch in their denues.

23 Then goeth man forth to his worke, and to his labour vntill the euenng.

24 O Lord, how manifold are thy workes: in wisdom hast thou made them all: the earth is full of thy riches.

25 So is this sea great and wide: for therein are things creeping innumerable, both small beasts and great.

26 There goe the ships, yea that Linathan, whom thou hast made to play therein.

27 O All these wait vpon thee, that thou mayst giue them food in due season.

28 Thou giuest it to them, and they gather it: thou openest thine hand, and they are filled with good things.

29 But if thou hide thy face, they are troubled: if thou take away their breath, they dye and returne to their dust.

30 Against if thou send forth thy spirit, they are created, and thou renewest the face of the earth.

31 Glory be to the Lord for euer: let the Lord reioyce in his workes.

32 He looked on the earth and it trembled: he toucheth the mountaines, and they smoke.

33 I will sing vnto the Lord all my life: I will praye my God, while I liue.

34 Let my words bee acceptable vnto him: I will reioyce in the Lord.

35 Let the sinners bee consumed out of the earth, and the wicked till there be no more: O my soule, praise thou the Lord. Praye ye the Lord.

of our Creator. 2 Gods mercifull face giueth strength vnto the meane creature. 3 Burneth the mountaines. 4 Who inuicteth God that became reioyce in his workes.

PSALM CV.

1 Hee praiseth the singular grace of God, who hath of all the people of the world chosen a peculiar people to himselfe, and hauing chosen him, neuer ceaseth to doe them good, vntill hee haue made him selfe.

2 If God promise for the very beasles, a mercie will be exceed his promise: care to man.

3 There is no part of the world to beare where most euident signes of Gods blessings appeare not.

4 From the clouds, hee describeth Gods promise: care our man, who doeth not ouerly provide necessaries things for him, as herbes and other meate: but also things to reioyce and comfort him, as wine, and oyle of oluetrees.

5 In the morning, the night from the day, and to note dayes, and secret.

6 This is, by his course, either large or short, either summer, winter and other seasons.

7 In that, they only finde reuerence according to Gods providence, who are chosen for the beasles.

8 In the morning, the night from the day, and to note dayes, and secret.

9 Hee confesseth that no tongue is able to expresse Gods workes: most minde to comprehend them.

10 Or, while God is most nourishing Father, who prouideth for all creatures their daily food.

11 As for the people, hee hath chosen a peculiar people to himselfe, and hauing chosen him, neuer ceaseth to doe them good, vntill hee haue made him selfe.

12 As for the people, hee hath chosen a peculiar people to himselfe, and hauing chosen him, neuer ceaseth to doe them good, vntill hee haue made him selfe.

13 As for the people, hee hath chosen a peculiar people to himselfe, and hauing chosen him, neuer ceaseth to doe them good, vntill hee haue made him selfe.

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17 As for the people, hee hath chosen a peculiar people to himselfe, and hauing chosen him, neuer ceaseth to doe them good, vntill hee haue made him selfe.

18 As for the people, hee hath chosen a peculiar people to himselfe, and hauing chosen him, neuer ceaseth to doe them good, vntill hee haue made him selfe.

19 As for the people, hee hath chosen a peculiar people to himselfe, and hauing chosen him, neuer ceaseth to doe them good, vntill hee haue made him selfe.

20 As for the people, hee hath chosen a peculiar people to himselfe, and hauing chosen him, neuer ceaseth to doe them good, vntill hee haue made him selfe.

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24 As for the people, hee hath chosen a peculiar people to himselfe, and hauing chosen him, neuer ceaseth to doe them good, vntill hee haue made him selfe.

25 As for the people, hee hath chosen a peculiar people to himselfe, and hauing chosen him, neuer ceaseth to doe them good, vntill hee haue made him selfe.

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27 As for the people, hee hath chosen a peculiar people to himselfe, and hauing chosen him, neuer ceaseth to doe them good, vntill hee haue made him selfe.

28 As for the people, hee hath chosen a peculiar people to himselfe, and hauing chosen him, neuer ceaseth to doe them good, vntill hee haue made him selfe.

29 As for the people, hee hath chosen a peculiar people to himselfe, and hauing chosen him, neuer ceaseth to doe them good, vntill hee haue made him selfe.

30 As for the people, hee hath chosen a peculiar people to himselfe, and hauing chosen him, neuer ceaseth to doe them good, vntill hee haue made him selfe.

31 As for the people, hee hath chosen a peculiar people to himselfe, and hauing chosen him, neuer ceaseth to doe them good, vntill hee haue made him selfe.

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36 As for the people, hee hath chosen a peculiar people to himselfe, and hauing chosen him, neuer ceaseth to doe them good, vntill hee haue made him selfe.

37 As for the people, hee hath chosen a peculiar people to himselfe, and hauing chosen him, neuer ceaseth to doe them good, vntill hee haue made him selfe.

3 For as much as the Israelites were exempted from the common custom of the world, and were esteemed to be Gods people, the Prophet wither them to the v. c. e. slopes mind all by casting sing. E By the strength and last hee made the Ark where God declared his power and his presence, c. Which he hath wrought in the deliverance of his people. d Because his power was thereby as they declared, as if he should have declared it by mouth. e The promise which God made to Abraham to be his God, and the God of his seed, although he renounced and repeated it againe to his seed after him. f He sheweth that they should not entyrely be land of Canaan by any other means, but by reason of his covenant made with their fathers. g This is the King of Egypt and the King of Gerar, Gen. 11. 17. and 20. 3. h Those whom I have fastidied to bee my people. i M among the old fathers to whom God shewed him selfe plainly, and who were fathers of his word. k Either by sending fire, or by taking away the strength and nourishment thereof. l Soling he suffered a service as God had appointed, and till he had tried sufficiently his patience. m That the very princes of the country should be as Iosephs commandment and learne wisdom at him. n So it is in God, either to move the hearts of the wicked to love or to hate Gods children. o Meaning Moses and Aaron. p So that this vermine came not by fortune, but as God had appointed, and his Prophet Moyses spake. q It was strange to see raine in Egypt, much more it was fearful to Rebahle.

Praise the Lord, and call vpon his name: declare his workes among the people.

2 Sing vnto him, sing praye vnto him, and talke of all his wonderous workes.

3 Reioyce in his holy Name, let the heart of them that seeke the Lord, reioyce.

4 Seeke the Lord and his strength: seeke his face continually.

5 Remember his marueilous workes, that he hath done, his wonders, and the iudgements of his mouth.

6 Yee feede of Abraham his seruant, yee children of Iaaokob, which are his elect.

7 Hee is the Lord our God: his iudgements are through all the earth.

8 Hee hath alway remembered his covenant, and promise, that he made to a thousand generations.

9 Euen that which he made with Abraham, and his oath vnto Izhak:

10 And since hath confirmed it to Iaaokob for a law, and to Israel for an everlasting covenant.

11 Saying, I Vnto thee will I giue the land of Canaan, the lot of your inheritance.

12 Albeit they were fewe in number, yea very fewe and strangers in the land.

13 And walked about from nation to nation, from one kingdome to another people.

14 Yet suffered he no man to do them wrong, but reprocued Kings for their sakes, saying,

15 Touch not mine anoynted, and doe my Prophets no harme.

16 Moreover, hee called a famine vpon the land, and vtterly brake the staffe of bread.

17 But he sent a man before them: Ioseph was for a flauie.

18 They held his feete in the stockes, and hee was laide in yrons.

19 Vntill his appointed time came, and the counsell of the Lord had tryed him.

20 The king sent and loosed him: euen the Ruler of the people deliuered him.

21 Hee made him lord of his house, and ruler of all his substance.

22 That he should bind his princes vnto his will, and teach his Ancients wisdom.

23 Then Israel came to Egypt, and Iaaokob was a stranger in the land of Ham.

24 And hee increased his people exceedingly, and made them stronger then their oppressors.

25 He turned their heart to hate his people, and to deale craftily with his seruants.

26 Then sent he Moses his seruant, and Aaron whom he had chosen.

27 They shewed among them the message of his signes, and wonders in the land of Ham.

28 He sent darkenesse, and made it darke: and they were not obedient vnto his commission.

29 Hee turned their waters into blood, and slew their fish.

30 Their land brought forth frogs, euen in their kings chambers.

31 Hee spake, and there came swarmes of flies and lice in all their quarters.

32 He gaue them hail for raine, and flames of fire in their land.

33 Hee smote their vines also and their figges

trees, and brake downe the trees in their coastes.

34 He spake and the grasshoppers came, and caterpillers innumerable.

35 And did eate vp all the grasse in their land, and deuoured the fruit of their ground.

36 He smote also all the first borne in their land, euen the beginning of all their strength.

37 He brought them forth also with silver and golde, and there was none feeble among their tribes.

38 Egypt was glad at their departing: for the feare of them had fallen vpon them.

39 He spred a cloud to be a couering, and fire to giue light in the night.

40 They asked and he brought quailles, and he killed them with the bread of heauen.

41 He opened the rocke and the waters flowed out, and ranne in the drie places like a river.

42 For he remembered his holy promise to a Abraham his seruant,

43 And hee brought forth his people with ioy, and his chosen with gladnesse.

44 And gaue them the lands of the heathen, and they took the labours of the people in possession.

45 That they might keepe his statutes, and obserue his Lawes. Prayle ye the Lord.

and were deliueyed. z This is the end, why God praileth cause they should worthe, and call vpon him in this word.

P S A L C V I.

1 The people dispersed vnder Antiochus doe magnifie the goodness of God among the iust and repentant: 2 Desiring to be brought againe into the land by Gods merciful assistance 3 And after the manifold maruells of God wrought in their deliuerance from Egypt, and the great multitude of the people reuered, 4 They doe pray and desire to be gathered from among the heathen, for the intent they may praise the Name of the Lord of Israel.

¶ Prayle ye the Lord.

Praise ye the Lord because he is good, for his mercie endureth for euer.

2 Who can expresse the noble actes of the Lord, or shew forth all his praye?

3 Blessed are they that keepe iudgement, and doe righteously in all times.

4 Remember mee, O Lord, with the fauour of thy people: visit me with thy saluation.

5 That I may see the felicitie of thy chosen, and reioyce in the ioy of thy people, and glorie with thine inheritance.

6 Wee haue sinned with our fathers: wee haue committed iniquitie, and done wickedly.

7 Our fathers vnderstode not thy wonders in Egypt, neither remembered they the multitude of thy mercies, but rebelled at the Sea, euen at the red sea.

8 Neuerthelste hee saued them for his Names sake, that he might make his power to be knowne.

9 And he rebuked the red Sea, and it was dryed vp, and he led them in the deepe, as in the wilderness.

10 And hee saued them from the aduersaries hand, and deliuered them from the hand of the enemy.

11 The waters covered their oppressors: not one of them was left.

12 Then beleued they his words, and sang prayle vnto him.

13 But incontinently they forgate his workes: they waited not for his counsell,

this, that he would change the order of nature, rather then hee would be deliuered, although they were wicked. * Exod. 14. 17. f I had caused them to be led for a time, and to pray for him.

present: his wisdom and prouidence.

1 He sheweth that all our sinnes are forgiven, when God is merciful to us. 2 The psalmist desireth to be brought againe into the land by Gods merciful assistance. 3 And after the manifold maruells of God wrought in their deliuerance from Egypt, and the great multitude of the people reuered, 4 They doe pray and desire to be gathered from among the heathen, for the intent they may praise the Name of the Lord of Israel.

1 The Prophet sheweth the people to prayle God for his mercie. 2 Who can expresse the noble actes of the Lord, or shew forth all his praye? 3 Blessed are they that keepe iudgement, and doe righteously in all times. 4 Remember mee, O Lord, with the fauour of thy people: visit me with thy saluation. 5 That I may see the felicitie of thy chosen, and reioyce in the ioy of thy people, and glorie with thine inheritance. 6 Wee haue sinned with our fathers: wee haue committed iniquitie, and done wickedly. 7 Our fathers vnderstode not thy wonders in Egypt, neither remembered they the multitude of thy mercies, but rebelled at the Sea, euen at the red sea. 8 Neuerthelste hee saued them for his Names sake, that he might make his power to be knowne. 9 And he rebuked the red Sea, and it was dryed vp, and he led them in the deepe, as in the wilderness. 10 And hee saued them from the aduersaries hand, and deliuered them from the hand of the enemy. 11 The waters covered their oppressors: not one of them was left. 12 Then beleued they his words, and sang prayle vnto him. 13 But incontinently they forgate his workes: they waited not for his counsell,

14 But lusted with concupiscence in the wilderness, and tempted God in the desert.

15 Then hee gaue them their desire: but hee sent *leanesse into their soules

16 They enuied Moses also in the tents, and Aaron the holy one of the Lord.

17 Therefore the earth opened and it swallowed vp Dathan, and couered the company of A. biram.

18 And the fire was kindled in their assembly: the flame burnt vp the wicked.

19 They made a calfe in Horeb, and worshipped the molten image.

20 Thus they turned their * glory into the similitude of a bullocke, that eateth graffe.

21 They forgate God their Saviour, which had done great things in Egypt,

22 Wonderous workes in the land of Ham, and fearefull things by the red Sea.

23 Therefore he minded to destroy them, had I not Moses his chofen flood in the breach before him to turne away his wrath, lest hee should destroy them.

24 Also they contemned that * pleasaunt land, and beleued not his word,

25 But murmured in their tents, and hearkened not vnto the voyce of the Lord.

26 Therefore * hee lifted vp his hand against them, to destroy them in the wilderness.

27 And to destroy their feede among the nations, and to scatter them throughout the countreys.

28 They ioyned themselves also vnto * Baalpeor, and did eate the offerings of the p dead.

29 Thus they * prouoked him vnto anger with their owne inuentions, and the plague brake in vpon them.

30 But * Phinchas stood vp, and executed iudgement, and the plague was stayed.

31 * And it was * imputed vnto him for righteousnesse from generation to generation for euer.

32 They angered him also at the waters of * Meribah, so that * Moses was punished for their sakes.

33 Because they vexed his spirit, so that hee spake vnadvisedly with his lips.

34 Neither destroyed they the people, as the Lord had commanded them,

35 But were mingled among the heathen, and learned their workes,

36 And serued their idoles, which were their snare.

37 Yea, they offered their * sonnes, and their daughters vnto deuils,

38 And shed innocent blood, euen the blood of their sonnes, & of their daughters, whom they offered vnto the idoles of Canaan, and the lande was defiled with blood.

39 Thus were they stayned with their owne workes, and went * a whoring with their owne inuentions.

40 Therefore was the wrath of the Lord kindled against his people, and hee abhorred his owne inheritance.

41 And hee gaue them into the hand of the heathen: and they that hated them were lordes ouer them.

42 Their enemies also oppressed them, and

43 Their enemies also oppressed them, and

44 Their enemies also oppressed them, and

45 Their enemies also oppressed them, and

46 Their enemies also oppressed them, and

47 Their enemies also oppressed them, and

48 Their enemies also oppressed them, and

they were humbled vnder their hand.

43 Many * a time did hee deliuer them, but they prouoked him by their counsels: therefore they were brought downe by their iniquity.

44 Yet hee law when they were in affliction, and hee heard their cry.

45 And hee remembered his couenant toward them, and * repented according to the multitude of his mercies,

46 And gaue them fauour in the sight of all them that led them captiues.

47 Saue vs, O Lord our God, and * gather vs from among the heathen, that wee may praye thine holy Name, and glory in thy praye.

48 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

49 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

50 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

51 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

52 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

53 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

54 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

55 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

56 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

57 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

58 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

59 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

60 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

61 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

62 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

63 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

64 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

65 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

66 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

67 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

68 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

69 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

70 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

71 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

72 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

73 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

74 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

75 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

76 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

77 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

78 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

79 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

80 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

7. The Prophet sheweth that reuerence by manner, not promise we can come to God, except we be altogether newly reformed, and that his mercy ouercometh our malice.

2. That God is changeable in himself, but that then he leaueh to us to repent, when he sheweth his patience and forgiveness.

3. Gather thy Church, which is constant true may

4. This notable sentence was in the beginning of the first

5. As this was true in the law,

6. Gods elect, that feele not his help in their necessity.

7. Or from the first meaning the red

8. As this was true in the law,

9. Gods elect, that feele not his help in their necessity.

10. Or from the first meaning the red

11. As this was true in the law,

12. Gods elect, that feele not his help in their necessity.

13. Or from the first meaning the red

14. As this was true in the law,

15. Gods elect, that feele not his help in their necessity.

16. Or from the first meaning the red

17. As this was true in the law,

18. Gods elect, that feele not his help in their necessity.

19. Or from the first meaning the red

20. As this was true in the law,

21. Gods elect, that feele not his help in their necessity.

22. Or from the first meaning the red

23. As this was true in the law,

24. Gods elect, that feele not his help in their necessity.

25. Or from the first meaning the red

26. As this was true in the law,

27. Gods elect, that feele not his help in their necessity.

28. Or from the first meaning the red

29. As this was true in the law,

30. Gods elect, that feele not his help in their necessity.

31. Or from the first meaning the red

32. As this was true in the law,

33. Gods elect, that feele not his help in their necessity.

34. Or from the first meaning the red

16 Because he remembered not to shew mercy, but persecuted the afflicted and poore man, and the forrowfull hearted to slay him.

17 As he loved cursing, so shall it come vnto him, and as hee loued not blessing, so shall it bee farre from him.

18 As he clothed himselfe with cursing like a rayment, so shall it come into his bowels like water, and like oyle into his bones.

19 Let it be vnto him as a garment to couer him, and for a girdle, wherewith hee shall bee alwayes girded.

20 Let this be the reward of mine aduersarie from the Lord, and of them that speake euill against my soule.

21 But thou, O Lord my God, deale with me according vnto thy Name: deliuer me, (for thy mercy is good)

22 Because I am poore and needy, and mine heart is wounded within me.

23 I depart like the shadow that declineth, and am shaken off as the m grasshopper.

24 My knees are weak through fasting, and my flesh hath lost all fatnesse.

25 I became alke a rebuke vnto them they that looked vpon me, shaked their heads.

26 Helpe me, O Lord my God: o faue me according to thy mercie.

27 And they shall knowe that this is thine hand, and that thou, Lord, hast done it.

28 Though thy curse, yet thou wilt blesse: they shall arise, & be confounded, but thy seruant shall reioyce.

29 Let mine aduersaries be clothed with shame, and let them couer themselves with their confusion as with a cloke.

30 I will giue thanks vnto thee Lord greatly with my mouth, & praise him among the multitude.

31 For he will stand at the right hand of the poore, to saue them from them that would condemn him soule.

power, but with the iudges and princes of the world.

P S A L. CX.

1 David propheseth of the power and euil workinge kinge giuen to Christ, 4. and of his Priesthood, which should put an end to the Priesthood of Levi.

A Psalme of David.

1 The Lord said vnto my Lord, Sit thou at my right hand, vntill I make thine enemies thy footstool.

2 The Lord shall fend the rod of thy power out of Zion: be thou ruler in the mids of thine enemies.

3 Thy people shall come willingly at the time of assembling: thine arme in holy beauty: the youth of thy wombe shall be the morning dew.

4 The Lord swaie, & will not repent: Thou art a Priest for euer, after the order of Melchi-zedek.

5 The Lord that is at thy right hand, shall wound kings in the day of his wrath.

6 Hee shall iudge among the heathen: hee shall fill all countries dead bodies, and smite the head ouer great countries.

7 Hee shall drinke of the brooke in the way: therefore shall he lift vp his head.

8 As Melchi-zedek the figure of Ch. is both King and cannot be accomplished in any king on Earth. Heb. 7. 25.

9 Nowe shall hee be able to resist him. Vnder this similitude of a captain, that hee will destroy his enemies that hee will not be drunke by the way, hee knoweth how God will destroy his enemies.

P S A L. CXI.

1 Hee giueth thanks to the Lord for his mercifull workes toward his Church, 10. and declareth wherem true wifedome and right knowledge consisteth.

Prayse ye the Lord.

1 Will a praise the Lord with my whole heart in the assembly and congregation of the iust.

2 The workes of the Lord are great, & ought to be fought out of all them that loue them.

3 His workes are beautifull and glorious, & his righteousnesse endureth for euer.

4 Hee hath made his wonderfull workes to be had in remembrance: the Lord is mercifull and full of compassion.

5 Hee hath giuen a portion vnto them that feare him: he will euer be mercifull to his couenant.

6 Hee hath shewed to his people the power of his workes, in giuing vnto them the heritage of the heathen.

7 The workes of his hands are truth and iudgement: all his statutes are true.

8 They are established for euer and euer, and are done in truth and equity.

9 Hee sent redemption vnto his people: hee hath commanded his couenant for euer: holy and fearefull is his Name.

10 The beginning of wifedome is the feare of the Lord: all they that obserue them, haue good vnderstanding: his praise endureth for euer.

11 In effect doeth hee declare his life iust and true in the government of the same. They only are wile, that feare God and none haue vnderstanding, but they that obey his word. To wit, his commandments, as verse 7.

P S A L. CXII.

1 Hee praiseth the felicitie of them that feare God, 10. and commendeth the certaintie of the continuance of God.

Prayse ye the Lord.

1 Blessed is the man that feareth the Lord, and delighteth greatly in his commandments.

2 His seed shall be mighty vpon earth: the generation of the righteous shall be blessed.

3 Riches and treasures shall be in his house, and his righteousnesse endureth for euer.

4 Vnto the righteous ariseth light in darkness: he is mercifull & full of compassion & righteous.

5 A good man is mercifull, and lendeth, and will measure his affaires by iudgement.

6 Surely hee shall neuer be moued: but the righteous shall be had in euerlasting remembrance.

7 He will not be afraid of euil tidings: for his heart is fixed, and beleeueth in the Lord.

8 His heart is established: therefore hee will not feare, vntill hee see his desire vpon his enemies.

9 Hee hath distributed and giuen to the poore: his righteousnesse remaineth for euer: his home shall be exalted with glory.

10 The wicked shall see it, and be angry: hee shall gnash with his teeth, and confounde away: the desire of the wicked shall perish.

neede requieth, and not to bestow all on him selfe. 2 The godly piety not rigorously, but with a liberal heart. 3 The mercie of the poore requieth, and as his power is able. 4 His power and prosperous estate. 5 The blessings of God vpon a children shall cause the wicked to die for euer.

P S A L. CXIII.

1 An exhortation to prayse the Lord for his providence, 7. in shewing contrary to the course of nature his workes in his Church.

Prayse ye the Lord.

1 Praise, O ye seruants of the Lord, the Name of the Lord.

2 Blessed be the Name of the Lord from henceforth and for euer.

3 The Lords Name is praised from the rising of the sunne, vnto the going downe of the same.

4 The

a The Prophet declared that hee would praise God both primarily & personally, & then from the heart, as hee that conscience steeth himselfe wholly and only vnto God.

b Hee there, that Gods workes are sufficient to cause wherefore wee should praise him, but chiefly in his merits toward his Church.

c God hath giuen to his people all that was necessary for the same, and will do it euen for his couenants sake, & in this sense the word workes is taken, Pro. 3. 19.

d Orday, and food.

e As God promised to take the case of his Church: so in effect doeth hee declare his life iust and true in the government of the same, but they that obey his word.

f To wit, his commandments, as verse 7.

g Hee meaneth they respect fear, & his riches in the children of God, which causeth them to delight only in the word of God.

h The godly shall haue abundance, and contentment, be as the heart is satisfied in God only.

i The faithfull in all their aduersities, know that all shall goe well with them, for God will be mercifull and iust.

k Hee sheweth what is the fruit of mercy to lead freely, and to be gaine, and so to measure his doing, that he may be able to helpe where

l The godly piety not rigorously, but with a liberal heart. 3 The mercie of the poore requieth, and as his power is able. 4 His power and prosperous estate. 5 The blessings of God vpon a children shall cause the wicked to die for euer.

m By this often repetition hee setteth vpon our cold duties to praise God freely, and as his power is able. 4 His power and prosperous estate. 5 The blessings of God vpon a children shall cause the wicked to die for euer.

n By this often repetition hee setteth vpon our cold duties to praise God freely, and as his power is able. 4 His power and prosperous estate. 5 The blessings of God vpon a children shall cause the wicked to die for euer.

o By this often repetition hee setteth vpon our cold duties to praise God freely, and as his power is able. 4 His power and prosperous estate. 5 The blessings of God vpon a children shall cause the wicked to die for euer.

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r By this often repetition hee setteth vpon our cold duties to praise God freely, and as his power is able. 4 His power and prosperous estate. 5 The blessings of God vpon a children shall cause the wicked to die for euer.

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aa By this often repetition hee setteth vpon our cold duties to praise God freely, and as his power is able. 4 His power and prosperous estate. 5 The blessings of God vpon a children shall cause the wicked to die for euer.

ab By this often repetition hee setteth vpon our cold duties to praise God freely, and as his power is able. 4 His power and prosperous estate. 5 The blessings of God vpon a children shall cause the wicked to die for euer.

ac By this often repetition hee setteth vpon our cold duties to praise God freely, and as his power is able. 4 His power and prosperous estate. 5 The blessings of God vpon a children shall cause the wicked to die for euer.

ad By this often repetition hee setteth vpon our cold duties to praise God freely, and as his power is able. 4 His power and prosperous estate. 5 The blessings of God vpon a children shall cause the wicked to die for euer.

ae By this often repetition hee setteth vpon our cold duties to praise God freely, and as his power is able. 4 His power and prosperous estate. 5 The blessings of God vpon a children shall cause the wicked to die for euer.

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ak By this often repetition hee setteth vpon our cold duties to praise God freely, and as his power is able. 4 His power and prosperous estate. 5 The blessings of God vpon a children shall cause the wicked to die for euer.

al By this often repetition hee setteth vpon our cold duties to praise God freely, and as his power is able. 4 His power and prosperous estate. 5 The blessings of God vpon a children shall cause the wicked to die for euer.

am By this often repetition hee setteth vpon our cold duties to praise God freely, and as his power is able. 4 His power and prosperous estate. 5 The blessings of God vpon a children shall cause the wicked to die for euer.

an By this often repetition hee setteth vpon our cold duties to praise God freely, and as his power is able. 4 His power and prosperous estate. 5 The blessings of God vpon a children shall cause the wicked to die for euer.

ao By this often repetition hee setteth vpon our cold duties to praise God freely, and as his power is able. 4 His power and prosperous estate. 5 The blessings of God vpon a children shall cause the wicked to die for euer.

b If Gods glorie
shine thorow all
the world, and
therefore of all
creatures be pra-
ised, what great
condemnation
were it to his peo-
ple, among whom
chiefly it is need,
if they should not
exactly extoll
his Name?
c By preferring
the poore to high
honour, and giuing
the barren chil-
dren, hee sheweth that
God worketh not onely in his Church by ordinarie means,
but also by miracles.

4 The Lord is high above all nations, and
his glorie above the heauens.
5 Who is like vnto the Lord our God, that
hath his dwelling on high,
6 Who abaseth himselfe to behold things in
the heuens and in the earth!
7 Hee raiseth the needie out of the dust, and
lifteth vp the poore out of the dung,
8 That he may set him with the princes, *euen*
with the princes of his people.
9 He maketh the barren woman to dwell with
a family, and a ioyfull mother of children, Praise
ye the Lord.

10 God worketh not onely in his Church by ordinarie means,
but also by miracles.

PSAL. CXIII.

1 How the Israelites were deliuered forth of Egypt, and of the
wonderfull miracles that God wrought at that time. Which put
us in remembrance of Gods great mercy toward his Church, who
when the cause of nature faileth, preserues his miraculously.

VVhen Israel went out of Egypt, and the
house of Iaakob from the barbarous
people,

1 Iudah was his sanctification, and Israel
his dominion.
2 The sea saw it, and fled: Iorden was turned
backe.
4 The mountaines leaped like rammes, and
the hills as lambs.
5 What ailed thee, O sea, that thou fleddest?
O Iorden, why wast thou turned backe?
6 Ye mountaines, why leaped ye like rammes,
and ye hills as lambs?
7 The earth trembled at the presence of the
Lord, at the presence of God of Iaakob.
8 Which turneth the rocke into water-
pools, and the flint into a fountaine of water.

9 That is, caused miraculously wa-
ter to come out of the rocke in most abundance, Exod. 17. 6.

PSAL. CXV.

1 A prayer of the faithfull oppressed by idolatrous tyrants, against
whom they desire that God would succour them, 9. trusting
most constantly that God will preserue them in their needs,
feeling that he hath adopted and rectified them to his fauour,
18. promising that they will not be compassed of so great
a benefite, if it would please God to heare their prayer, and deli-
uer them by his omnipotent power.

Not vnto vs, O Lord, not vnto vs, but vnto
thy Name giue the glory, for thy louing mer-
cie, and for thy truthes sake.

2 Wherefore shall the heathen say, b Where
is now their God?
3 But our God is in heauen: he doth whatsoe-
uer he will.
4 Their idoles are of siluer and golde, *euen* the
work of mens hands.
5 They haue a mouth, and speake not: they
haue eyes, and see not.
6 They haue eares, and heare not: they haue
noses, and smell not.
7 They haue hands, and touch not: they haue
feete, and walke not: neither make they a
found with their throat.
8 They that make them are like vnto them,
9 O Israel, trust thou in the Lord: for hee is
their helpe, and their shield.

10 He that is made of such base mat-
ter, as wood, stone, or clay, is not able to helpe
them, but rather to be their shame, as blocks and stones.

10 O house of Aaron trust ye in the Lord, for
he is their helpe, and their shield.

11 Ye that feare the Lord, trust in the Lord:
for he is their helpe, and their shield.

12 The Lord hath bene mindfull of vs: he will
blesse, he will blesse the house of Israel, he will
blesse the house of Aaron.

13 Hee will blesse them that feare the Lord
both small and great.

14 The Lord will increase his graces toward
you, *euen* toward you, and toward your children.

15 Ye are blessed of the Lord, which made
the heauen and the earth.

16 The heuens, *euen* the heuens are the
Lords: but he hath giuen the earth to the sonnes
of men.

17 The dead praise not the Lord, neither any
that goe down into the place of silence.

18 But wee will praise the Lord from hence-
forth and for euer. Praise ye the Lord,

they praise him not in his Church and Congregation.

PSAL. CXVI.

1 David being in great danger of death in the desert of Mass, pre-
serving the great and inestimable loue of God toward him, mag-
nifics such great mercies, 13. and praiseth that hee will be
thankfull for the same.

1 Loue the Lord, because hee hath heard my
voice and my prayers.

2 For he hath inclined his eare vnto me, when
I did call upon him in my dayes.

3 When the snares of death compassed mee,
and the griefes of the graue caught me: when I
found trouble and sorrow,

4 Then I called vpon the Name of the Lord,
saying, I beseech thee, O Lord, deliuer my soule.

5 The Lord is mercifull and righteous, and
our God is full of compassion.

6 The Lord preferueth the simple: I was in
misery, and he saved me.

7 I returned vnto thy rest, O my soule: for the
Lord hath bene benefiiciall vnto thee.

8 Because thou hast deliuered my soule from
death, mine eyes from teares, and my feete from
falling.

9 I shall walke before the Lord in the land
of the liuing.

10 I beleueed, therefore did I speake: for I
was sore troubled.

11 I said in my feare, All men are liars.

12 What shall I render vnto the Lord for all
his benefites toward me?

13 I will take the cup of saluation, and call
vpon the Name of the Lord.

14 I will pay my vowes vnto the Lord, *euen*
now in the pretence of all his people.

15 Precious in the sight of the Lord is the
death of his Saints.

16 Behold, Lord: for I am thy seruant, I am
thy seruant, and the sonne of thine handmaide:
thou hast broken my bonds.

17 I will offer to thee a sacrifice of praise, and
will call vpon the Name of the Lord.

18 I will pay my vowes vnto the Lord, *euen*
now in the pretence of all his people.

19 In the courts of the Lords house, *euen* in
the mids of thee, O Ierusalem. Praise ye the Lord.

they gave salem to thankes to God, and to take the cup and drink-
ing. I perceive that God hath a care over his, so that their
death, and such an account. I will thank him for his benefites
present, to confesse that we owe all to God.

PSAL.

PSALM CXVII.

1 He exhorted the Gentiles to praise God, because he hath accomplished & will to them as she loves, the promise of life everlasting by Jesus Christ.

2 All nations, praise ye the Lord: all ye people, praise him.

3 For his loving kindnes is great toward vs, and the truth of the Lord endureth for ever. Praise ye the Lord.

PSALM CXVIII.

1 David recoiled of Saul and of the people, as the time appointed desired the kingdom. 2 For the which he hideth all them that feare the Lord, to be thankful. And under his person in all this was Christ Iesus first, who should bee of his people reioiced.

3 Praise ye the Lord, because he is good: for his mercy endureth for ever.

4 Let Israel now say, That his mercie endureth for ever.

5 Let the house of Aaron now say, That his mercie endureth for ever.

6 Let them that feare the Lord, now say, That his mercie endureth for ever.

7 I called vpon the Lord in trouble, & the Lord heard me, and set me at large.

8 The Lord is with mee: therefore I will not feare what e man can doe vnto me.

9 The Lord is with mee among them that helpe me: therefore shal I see my desire vpon mine enemies.

10 It is better to trust in the Lord, then to haue confidence in man.

11 It is better to trust in the Lord, then to haue confidence in princes.

12 All nations haue compassed me: but in the Name of the Lord shal I destroy them.

13 They haue compassed mee, yea, they haue compassed me: but in the Name of the Lord I shal destroy them.

14 They came about me like bees, but they were quenched as a fire of thornes: for in the Name of the Lord I shal destroy them.

15 Thou hast thrust sore at me, that I might fall: but the Lord hath holpen me.

16 The Lord is my strength and song: for he hath bene my deliuerance.

17 The voice of ioy and deliuerance shal be in the tabernacles of the righteous, saying, The right hand of the Lord hath done valiantly.

18 The right hand of the Lord is exalted: the right hand of the Lord hath done valiantly.

19 I shal not die, but liue, and declare the workes of the Lord.

20 The Lord hath chastened me sore, but he hath not deliuered me to death.

21 Open ye vnto me the gates of righteousness, that I may goe into them, & praise the Lord.

22 This is the gate of the Lord: the righteous shal enter into it.

23 I will praise thee: for thou hast heard me, and hast bene my deliuerance.

24 The stone, which the builders refused, is the head of the corner.

25 This was the Lords doing, and it is maruelous in our eyes.

26 This is the day, which the Lord hath made: let vs reioyce and be glad in it.

27 This is the day, which the Lord hath made: let vs reioyce and be glad in it.

28 Though Saul and the chieftaine refused me to bee King, yet God hath preferred mee above them all. 1 Wherein God hath the need chiefly in mercy, by appointing mee King and deliuerer of his Church.

25 O Lord, I pray thee, saue now: O Lord, I pray thee now give prosperity.

26 Blessed be he, that commeth in the Name of the Lord: we haue blessed you out of the house of the Lord.

27 The Lord is mighty & hath giuen vs o light: binde the sacrifice with cordes vnto the hornes of the Altar.

28 Thou art my God, and I will praise thee, euen my God: therefore I will exalt thee.

29 Praise ye the Lord, because he is good: for his mercie endureth for ever.

PSALM CXIX.

1 The Prophet exhorted the children of God to frame their liues according to his holy word. 23. Altho' sheweth how the true seruice of God standeth: that is, when we serue him according to his word, and not after our own fantasies.

ALPHA.

1 Blessed are those that are vpright in their way, and walke in the Law of the Lord.

2 Blessed are they that keepe his testimonies, and seeke him with their whole heart.

3 Surely they worke none iniquitie, but walke in his wayes.

4 Thou hast commanded to keepe thy precepts diligently.

5 O that my wayes were directed to keepe thy statutes!

6 Then should I not be confounded, when I haue respect vnto all thy commandements.

7 I will praise thee with an vpright heart, when I shal learne the iudgements of thy righteousness.

8 I will keepe thy statutes: forsake mee not for ever long.

9 For thou hast said, that I should not be confounded, when I haue respect vnto all thy commandements.

10 I will praise thee with an vpright heart, when I shal learne the iudgements of thy righteousness.

11 For thou hast said, that I should not be confounded, when I haue respect vnto all thy commandements.

12 I will praise thee with an vpright heart, when I shal learne the iudgements of thy righteousness.

13 For thou hast said, that I should not be confounded, when I haue respect vnto all thy commandements.

14 I will praise thee with an vpright heart, when I shal learne the iudgements of thy righteousness.

15 For thou hast said, that I should not be confounded, when I haue respect vnto all thy commandements.

16 I will praise thee with an vpright heart, when I shal learne the iudgements of thy righteousness.

17 For thou hast said, that I should not be confounded, when I haue respect vnto all thy commandements.

18 I will praise thee with an vpright heart, when I shal learne the iudgements of thy righteousness.

19 For thou hast said, that I should not be confounded, when I haue respect vnto all thy commandements.

20 I will praise thee with an vpright heart, when I shal learne the iudgements of thy righteousness.

21 For thou hast said, that I should not be confounded, when I haue respect vnto all thy commandements.

22 I will praise thee with an vpright heart, when I shal learne the iudgements of thy righteousness.

23 For thou hast said, that I should not be confounded, when I haue respect vnto all thy commandements.

24 I will praise thee with an vpright heart, when I shal learne the iudgements of thy righteousness.

25 For thou hast said, that I should not be confounded, when I haue respect vnto all thy commandements.

26 I will praise thee with an vpright heart, when I shal learne the iudgements of thy righteousness.

27 For thou hast said, that I should not be confounded, when I haue respect vnto all thy commandements.

28 I will praise thee with an vpright heart, when I shal learne the iudgements of thy righteousness.

29 For thou hast said, that I should not be confounded, when I haue respect vnto all thy commandements.

30 I will praise thee with an vpright heart, when I shal learne the iudgements of thy righteousness.

31 For thou hast said, that I should not be confounded, when I haue respect vnto all thy commandements.

32 I will praise thee with an vpright heart, when I shal learne the iudgements of thy righteousness.

GIMEL.

1 Be beneficent vnto thy seruant, that I may liue and keepe thy word.

2 Open mine eyes, that I may see the wonders of thy Law.

3 I am a stranger vpon earth: hide not thy commandments from me.

4 Mine heart breaketh for the desire to thy iudgements alway.

5 My heart is as a parched clay: my mouth is as a broken vessel.

6 My heart is as a parched clay: my mouth is as a broken vessel.

7 My heart is as a parched clay: my mouth is as a broken vessel.

8 My heart is as a parched clay: my mouth is as a broken vessel.

9 My heart is as a parched clay: my mouth is as a broken vessel.

10 My heart is as a parched clay: my mouth is as a broken vessel.

11 My heart is as a parched clay: my mouth is as a broken vessel.

12 The people pray for the prosperity of Davids kingdom, who was the figure of Christ.

13 Which are the Priests, and haue the charge thereof. As Num. 6.23.

14 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

15 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

16 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

17 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

18 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

19 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

20 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

21 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

22 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

23 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

24 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

25 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

26 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

27 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

28 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

29 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

30 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

31 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

32 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

33 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

34 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

35 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

36 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

37 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

38 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

39 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

40 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

41 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

42 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

43 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

44 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

45 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

46 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

47 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

48 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

49 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

50 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

51 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

52 Because he hath restored vs from darkness to light, and will offer to us sacrifices and pray for vs.

c In all ages thou hast plagued all such which maliciously and contemptuously depart from thy troth.

d When the power of the world giveth false licence against mee, thy wordes was a guide and counsellor to teach mee what to doe, and to comfort mee.

a That is to wit, most brought to the grace of righteousness by thy wordes I cannot live.

b I have confessed mine offences, and now depend wholly on thee. c If God did not sustaine vs by his wordes, our life wold drop away like water.

d I told me in thy word, whereby my misde may be purged from vanity, and taught to obey thy will.

e By thy bee the word that we can neither chuse good, cleane to gods wordes, nor move forward in his way, except hee make our hearts large to receive his grace, and willing to obey.

a He sheweth that he cannot follow on to the end except God teach him at times, and leave him forward.

b Not only in outward confession, but also inward affection.

c He by meaning in all other vices, bewaileth that covetousness in the roots of all evil.

d Meaning, all his senses.

e Let me not fall to thy dishonour, but let mine heart still delie in thy gracious wordes, in thy wordes to the end.

a He sheweth that Gods mercy and love is the first cause of our salvation.

b By trailing in Gods word hee sheweth himselfe to be able to confesse the sinnes of his adversities.

c They that finally walke after Gods word, haue no lets to jangle there, where they that doe contrary, are cast in nettes and snares.

d He sheweth that the children of God ought not to suffer their felicity to be obscured by the vaine pompe of princes,

21 Thou hast destroyed the proud: cursed are they that doe erre from thy commandements.

22 Remove from me shame and contempt: for I have kept thy testimonies.

23 O Princes also did sit, and speake against me: but thy servant did meditate in thy statutes.

24 Also thy testimonies are my delight, and my counsellors.

DALETH.

25 My soule cleaueth to the dust: quicken me according to thy word.

26 I have declared my wayes, and thou heardest me: teach me thy statutes.

27 Make me to vnderstand the way of thy precepts, & I will meditate in thy wonderous works.

28 My soule melleth for heavynesse: raise mee vp according vnto thy word.

29 Take from mee the way of lying, and graunt me graciously thy Law.

30 I have chosen the way of truth, and thy iudgements haue I layd before me.

31 I have cleaued to thy testimonies, O Lord: confound me not.

32 I will runne the way of thy commandements, when thou shalt enlarge mine heart.

HE.

33 Teach mee, O Lord, the way of thy statutes, and I will keepe it vnto the end.

34 Giue mee vnderstanding, and I will keepe thy Law, yea, I will keep it with my whole heart.

35 Direct me in the path of thy commandements: for therein is my delight.

36 Incline mine heart vnto thy testimonies: and not to countenances.

37 Turne away mine eyes from regarding vanity, and quicken me in thy way.

38 Stablish thy promise to thy servant, because he heareth thee.

39 Take away my rebuke that I feare: for thy iudgements are good.

40 Beholde, I desire thy commandements: f quicken me in thy righteousness.

VAV.

41 And let thy louing kindnesse come vnto mee, O Lord, and thy saluation according to thy promise.

42 So shall I make answer vnto my blasphemers: for I trust in thy word.

43 And take not the wordes of truth vnto my mouth: for I write for thy iudgements.

44 So shall I alway keepe thy Law for euer and euer.

45 And I will walke at liberty: for I seeke thy precepts.

46 I will speake also of thy testimonies before Kings, and will not be ashamed.

47 And my delight shall be in thy Commandements, which I haue loued.

48 Mine handes alway will I lift vp vnto thy Commandements, which I haue loued, and I will meditate in thy statutes.

49 Thy glory to be obscured by the vaine pompe of princes,

ZAIN.

49 Remember the promise made to thy servant, wherein thou hast caused me to trust.

50 It is my comfort in my trouble: for thy promise hath quickened me.

51 The proud haue had mee exceedingly in derision: yet haue I not declined from thy Law.

52 I remembered thy iudgements of olde, O Lord, and haue bene comforted.

53 Feare is come vpon mee for the wicked, that forsake thy Law.

54 Thy statutes haue bene my songs in the house of my pilgrimage.

55 I haue remembered thy Name, O Lord, in the night, and haue kept thy Law.

56 This I haue because I kept thy precepts. glory, and indignation against the wicked. g In the count of full exile. f Euen when other sleep. g This is all these benedictions.

CHETH.

57 O Lord, that art my portion, I haue determined to keepe thy words.

58 I made my supplication in thy presence with my whole heart: be mercifull vnto mee according to thy promise.

59 I haue considered my wayes, and turned my feete into thy testimonies.

60 I made haste and delayed not to keepe thy commandements.

61 The bands of the wicked haue robbed me: but I haue not forgotten thy Law.

62 At midnight will I rise to giue thanks vnto thee, because of thy righteous iudgments.

63 I am a companion of all them that feare thee, and keepe thy precepts.

64 The earth, O Lord, is full of thy mercy: teach me thy statutes.

TEH.

65 O Lord, thou hast dealt graciously with thy servant according vnto thy word.

66 Teach me good iudgment and knowledge: for I haue beleueed thy commandements.

67 Before I was afflicted, I went astray: but now I keepe thy word.

68 Thou art good and gracious: teach me thy statutes.

69 The proud haue imagined a lie against me: but I will keepe thy precepts with my whole heart.

70 Their heart is far as greafe: but my delight is in thy Law.

71 It is a good for me that I haue bene afflicted, that I may learne thy statutes.

72 The Law of thy mouth is better vnto me then thousands of gold and silver.

73 Thine hands haue made me and fashioned me: giue me vnderstanding therefore, that I may learne thy commandements.

74 So thy that feare thee, seeing me, shall reioyce, because I haue trusted in thy word.

75 I know, O Lord, that thy iudgements are right, and that thou hast afflicted me iustly.

76 I pray thee that thy mercy may comfort me according to thy promise vnto thy servant.

77 Let thy tender mercies come vnto me, that I may be iuste: for thy Law is my delight.

78 Let the proud be ashamed: for they haue declared, that when he felt not Gods mercies, he was in doubt.

a Though I have sinned, I have not forgotten thy Law. b I have not forgotten thy Law. c I have not forgotten thy Law. d I have not forgotten thy Law. e I have not forgotten thy Law. f I have not forgotten thy Law. g I have not forgotten thy Law.

a That is, the mercies of God which thou dost desire to be kept of the world. b I have not forgotten thy Law. c I have not forgotten thy Law. d I have not forgotten thy Law. e I have not forgotten thy Law. f I have not forgotten thy Law. g I have not forgotten thy Law.

a I am persuaded that to keepe thy Law is an honour and great gain for me. b He sheweth that hee can follow on to the end except hee be taught by thy wordes. c I have not forgotten thy Law. d I have not forgotten thy Law. e I have not forgotten thy Law. f I have not forgotten thy Law. g I have not forgotten thy Law.

a I have not forgotten thy Law. b I have not forgotten thy Law. c I have not forgotten thy Law. d I have not forgotten thy Law. e I have not forgotten thy Law. f I have not forgotten thy Law. g I have not forgotten thy Law.

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a I have not forgotten thy Law. b I have not forgotten thy Law. c I have not forgotten thy Law. d I have not forgotten thy Law. e I have not forgotten thy Law. f I have not forgotten thy Law. g I have not forgotten thy Law.

dealt wickedly and falſly with me: but I meditate in thy precepts.

79 Let chus as feare thee d burne vnto me, and they that c know thy testimonies.

80 Let mine heart be vpright in thy ſtatutes, that I be not aſhamed.

CAP. H.

81 My ſoule c fairtheſt for thy ſaluation: yet I wayt for thy word.

82 Mine eyes fayle for thy promiſe, ſaying, When wilt thou comfort me?

83 For I am like a b bottle in the ſmoke: yet doe I not forget thy ſtatutes.

84 How many are the c dayes of thy ſeruant? When wilt thou execute iudgement on them: that perſecute me?

85 The proud haue d digged pits for me, which is not after thy Law.

86 All thy commandments are true: they perſecute me falſly: c helpe me.

87 They had almoſt conſumed f me vpon the earth: but I forſooke not thy precepts.

88 Quickene me according to thy louing kindeſſe: ſo that I keepe the teſtimony of thy mouth.

f Finding no helpe in earth, he liſteth vp his eyes to heauen.

LAMED.

89 O Lorde, thy word endureth for euer in heauen.

90 Thy truth is from generation to generation: thou haſt layed the foundation of the earth, and it abideth.

91 They b continue euen to this day by thine ordinances: for all are thy ſeruants.

92 Except thy law had bin my delite, I ſhould now haue periſhed in mine affliction.

93 I will neuer forget thy precepts: for by them thou haſt quickened me.

94 I am c thine, ſaue me: for I haue ſought thy precepts.

95 The wicked haue waited for me to deſtroy me: but I will conſider thy teſtimonies.

96 I d haue ſeene an end of all perfection: but thy commandment is exceeding large.

He ſeeketh to vnderſtand his word. d There is nothing to perſeuer in but an end. only Gods word laſteth for euer.

M N M.

97 Oh how loue I thy Law! a it is my meditation continually.

98 By thy cōmandments thou haſt made me wiler the mine enemies: for they are euer with me.

99 I haue had more b vnderſtanding then all my teachers: for thy teſtimonies are my meditation.

100 I vnderſtood more then the ancient, becauſe I kept thy precepts.

101 I haue refrained my feet from euery euill way, that I might keepe thy word.

102 I haue not declined from thy iudgements: for thou diſt teach me.

103 How ſweete are thy promiſes vnto my mouth, yea, more then hony vnto my mouth.

104 By thy precepts I haue gotten vnderſtanding: therefore I hate all the wayes of falſhood.

God doth inwardly inſtruct vs with his ſpirit, wee ſeele his graces

N V N.

105 Thy word is a c lantern vnto my feete, and a light vnto my path.

106 I haue b ſworne and will performe it, that b. So all the faithfull ought to bind themſelues to God by promiſe, to ſhew vs their zeale to embrace Gods word.

I will keepe thy righteous iudgements.

107 I am very fore afflicted: O Lord, quicken me according to thy word.

108 O Lord, I beſeech thee accept the c free offerings of my mouth, and teach mee thy iudgements.

109 My d ſoule is continually in mine hand: yet do I not forget thy Law.

110 The wicked haue laid a ſnare for me: but I ſwared not from thy precepts.

111 Thy teſtimonies haue I taken as an c heritage for euer: for they are the ioy of mine heart.

112 I haue applied mine heart to fulfill thy ſtatutes alway, euen to the end.

SAM ECH.

113 I hate c vaine iauentions: but thy Lawe doe I loue.

114 Thou art my refuge and ſhield, and I truſt in thy word.

115 b Away from me, yee wicked: for I will keepe the commandments of my God.

116 Stabliſh me according to thy promiſe, that I may liue, and diſappoint me not of mine hope.

117 c Stay thou me, and I ſhall be ſafe, and I will delight continually in thy ſtatutes.

118 Thou haſt troden downe all them that depart from thy ſtatutes: for their d deceit is vaine.

119 Thou haſt taken away all the wicked of the earth like c droſſe: therefore I loue thy teſtimonies.

120 My fleſh c trembleth for feare of thee, and I am afraid of thy iudgements.

e Which infected thy people, as deſt doth the metall. f Thy iudgements doe not only teach me obedience, but cauſe me to feare, conſidering what owne weakneſſe, which feare cauſeth repentance.

A I N.

121 I haue executed iudgement and iuſtice: leaue me not to mine oppreſſours.

122 a Anſwere for thy ſeruant in that, which is good, and let not the proud oppreſſe me.

123 Mine eyes haue failed in waiting for thy ſaluation, and for thy iuſt promiſe.

124 Deale with thy b ſeruant according to thy mercie, and teach me thy ſtatutes.

125 I am thy ſeruant: graunt me therefore vnderſtanding, that I may know thy teſtimonies.

126 It is c time for thee, Lord, to worke: for they haue deſtroyed thy Law.

127 Therefore loue I thy commandments aboue gold, yea, aboue moſt fine gold.

128 Therefore I eſteeme all thy precepts moſt iuſt, and hate all falſe d wayes.

ea conſult u, and Gods word to vnderſtand, then it is Gods time to helpe and ſend remedy. d Tis, whatſoeuer offendeth from the purſe of thy word.

P.

129 Thy teſtimonies are a wonderfull: therefore doth my ſoule keepe them.

130 The entrance into thy b words ſheweth light, and giueth vnderſtanding to the ſimple.

131 I opened my mouth and panted, becauſe I loued thy commandments.

132 Looke vpon mee and bee mercifull vnto me, as thou viſt to doe vnto thoſe that loſe thy Name.

133 Direct my ſteppes in thy word, and let none iniquitie haue dominion ouer me.

134 Deliuer me from the oppreſſion of men, and I will keepe thy precepts.

135 Shew the light of thy countenance vpon thy ſeruant, and teach me thy ſtatutes.

D d

136 Mine

c That iſt, my prayers; and thankſgiving which ſacrifice flowers, callethe the cauſes of theſe things. Chap. 14. verſe 1. d That iſt, an continual danger of my life. e I ſchermed no worldly things, but made thy word mine ſubſiſtence.

a Whoſoeuer will embrace Gods word, he ſhall overcome all ſinners and iuſtifications both of himſelfe and others. b And his d: me not to keepe the Law of the Lord. c He deſireth Gods continual affluence, ſo that he ſhould ſtand in this race, which he had begun. d The cryſtall pradiſe of them that conſtantly thy Lawe, ſhall be brought to paſſe.

f Thy iudgements doe not only teach me obedience, but cauſe me to feare, conſidering what owne weakneſſe, which feare cauſeth repentance.

a For thy ſeruant, two commandments thou haſt made me, as thou haſt made him by his grace, ſo he would deſire his ſeruant toward him.

c The Propher. ſheweth that when the wicked haue brought all things to paſſe, then it is Gods time to helpe and ſend remedy.

a Contriving high and reuerſe myſteries, ſo that I am moved with admiration and reuerſe. b The ſimple ſeruant, ſeeke himſelfe to God haue their eyes opened, and their minds illuminated, ſo looke as they beget to reade Gods word. c My zeale, an ill thy word was in griefe.

7 The Lord shall preferre thee from all euill: he shall keepe thy soule.
8 The Lord shall preſerue thy going out, and thy coming in from henceforth and for euer.

PSAL. CXXII.

1 David reioyceth in the name of the faithfull, that God hath accomplished his promiſe, and placed his Ark in Zion. 5 For the which he giueth thanks, 8 And prayeth for the proſperitie of the Church.

A ſong of degrees, or Pſalme of David.

1 Reioyce when they ſaid to me, We will goe into the houſe of the Lord.

2 Our feet ſhall ſtand in thy gates, O Ieruſalem.

3 Ieruſalem is builded as a city, that is compact together in it ſelfe.

4 Whereunto the Tribes, *euen* the Tribes of the Lord goe vpon according to the teſtimonie to Iſrael, to praife the name of the Lord.

5 For there are thrones ſet for iudgement, *euen* the thrones of the houſe of David.

6 Pray for the peace of Ieruſalem: let them prosper that loue thee.

7 Peace be within thy walles, and proſperitie within thy palaces.

8 For my brethren and neighbours ſakes I will with thee now proſperitie.

9 Becauſe of the Houſe of the Lord our God, I will procure thy wealth.

and made it a ſigne of Chriſts kingdom. f The ſuoury of Iſr. ſee Iſr. v. 17. and v. 20. g Not only for mine owne ſake, but alſo for the faithfull.

PSAL. CXXIII.

1 A prayer of the faithfull, which were afflicted either in Babilon or under Antiochus, by the wicked workings and contumacies of God.

A ſong of degrees.

1 Lift vp mine eyes to thee, that dwelleſt in the heauens.

2 Behold, as the eyes of ſeruants looke vnto the hand of their maſters, and as the eyes of a maiden vnto the hand of her miſtreſſe: ſo our eyes waite vpon the Lord our God, vntill he haue mercie vpon vs.

3 Haue mercie vpon vs, O Lord, haue mercie vpon vs: for wee haue ſuffered too much contempe.

4 Our ſoule is filled too full of the mocking of the wealthy, & of the deſpitefulnes of the proud.

the opprobriums and ſcurraunges of the wicked, there is alway helpe when they call for it.

PSAL. CXXIII.

1 The people of God, ſleeping a great perill, doe acknowledge their ſinners to bee deliuered, not by their owne force, but by the power of God. 4 They declare the greatneſſe of the perill, 6 And praye the Name of God.

A ſong of degrees, or Pſalme of David.

1 F the Lord had not bene on our ſide, (may Iſrael now ſay)

2 If the Lord had not bene on our ſide, when men roſe vp againſt vs,

3 They had then ſwallowed vs vp quickie, when their wrath was kindled againſt vs.

4 Then the waters had drowned vs, and the ſtreame had gone ouer our ſoule:

5 Then had the ſwelling waters gone ouer our ſoule.

6 Praiſed be the Lord, which hath not giuen vs as a praye vnto their teeth.

7 Our ſoule is eſcaped, euen as a bird out of

the ſnares of the ſoulers: the ſnare is broken, and wee are deliuered.

8 Our helpe is in the Name of the Lord, which hath made heauen and earth.

PSAL. CXXV.

1 Hee deſcribeth the offence of the faithfull in their afflictions, 4 And deſireth their mouth, 5 And the deſtruction of the wicked.

A ſong of degrees.

1 They that truſt in the Lord, ſhall be as mount Zion, which cannot be remoued, but remaineth for euer.

2 As the mountaines are about Ieruſalem: ſo is the Lord about his people from henceforth and for euer.

3 For the brood of the wicked ſhall not reſt on the lot of the righteous, left the righteous purſue forth their hand vnto wickedneſſe.

4 Doe well, O Lord, vnto thoſe that be good and true in their hearts.

5 But theſe that turne aſide by their crooked wayes, them ſhall the Lord leade with the workers of iniquitie: but peace ſhall be vpon Iſrael.

6 Hee deſireth God to purge his Church from hypocrites, and of the truth.

PSAL. CXXVI.

1 This Pſalme was made after the returne of the people from Babilon, and ſheweth that the meane of their deliuerance was wonderful after the ſeruitie yeres of captiuitie ſerued by them, Chap. 25. 10. and 29. 10.

A ſong of degrees, or Pſalme of David.

1 When the Lord brought againe the captiuitie of Zion, wee were like them that dreame,

2 Then was our mouth filled with laughter, and our tongue with ioy: then ſaid they among the heathen, The Lord hath done great things for them.

3 The Lord hath done great things for vs, whereof we reioyce.

4 O Lord, bring againe our captiuitie, as the riuers in the South.

5 They that ſow in teares, ſhall reape in ioy.

6 They went weeping, and caried precious ſeede: but they ſhall returne with ioy, and bring their ſheates.

the ſuffering is thankfull d It is no more poſſible to people, then to caſt the things to graue in the wiſdomme e That is, ſeede which was ſcarce and deare a meaning, that Gods promiſe to reurne, had their deſire.

CHAP. CXXVII.

1 Hee ſheweth that the whole claſſe of the world, both domeſticall and politick ſlandereth by Gods meere providence and bleſſing. 3 And that he haue children well ſuſtained, is an eſpecial grace and gift of God.

A ſong of degrees, or Pſalme of Saſſon.

1 Except the Lord build the houſe, they labour in vaine that build it: except the Lord keepe the citie, the keeper watcheth in vaine.

2 It is in vaine for you to riſe early, and to lie downe late, and eate the bread of ſorrow: but he will ſurely giue reſt to his beloued.

3 Behold, children are the inheritance of the Lord, and the fruit of the wombe his reward.

4 As are the arrowes in the hand of the ſtrong man, ſo are the children of ioy.

5 Bleſſed is the man that hath his quiver full of them: for they ſhall not be aſhamed, when they ſpeake with their enemies in the gate.

6 Not exempting them from labour, but making their labour conſole table, and as it were a reſt. f That is, endued with ſtrength and we lues from Gods favour: ſignes of Gods bleſſing, and not the meane. g Such child as ſhall be able to ſtoppe their aduerſaries mouths, when their godly life is maliciously accuſed before iudges.

d For the wicked did not only ſin, but they were againe the faithfull, but cruſelly inſpired to deſtroy them.

a Though the world be ſet to mutiny, yet the people of God ſhall ſtand ſure and be defended by Gods providence. b Though God ſuffer ſinners to reſt, yet the croſſe ſhall they ſhould embrace wickedneſſe, yet this croſſe ſhall not ſet them vpon them, but it ſhall drive them from hope, which is better no hope.

c Their deliuerance was a thing incredible, and therefore tooke away all exultation of ioy. d The ſervants how the godly ought to reioyce when God gathereth his Church or deliuereth it. e If the iuſtified confeſſe Gods wonderful workings, the faithfull can neuer ſhow them. f God poſſeſſeth his and barren places, they which ſhall be his.

g That is, gouernment and diſpoſe all things pertaining to the ſtate. h The publiſhment of the conſent of the conſent. i Which is a ſign of Gods grace and mercy, and alſo a ſign of Gods grace. d Eſther that which is gotten by hard labour, or care with griefe of minde.

e Not exempting them from labour, but making their labour conſole table, and as it were a reſt. f That is, endued with ſtrength and we lues from Gods favour: ſignes of Gods bleſſing, and not the meane. g Such child as ſhall be able to ſtoppe their aduerſaries mouths, when their godly life is maliciously accuſed before iudges.

2 It is like to the precious ointment vpon the head, that runneth downe vpon the beard, euen vnto Aarons beard, which went downe on the border of his garments:

3 And as the dew of Hermon which falleth vpon the mountaines of Zion: for the Lord appointed the blessing and life for euer,

4 Where there is such concord.

PSAL. CXXXIII.

1 He exhorteth the Leuites marching in to the Temple, to praise the Lord.

A Song of degrees.

Behold, praise ye the Lord, all ye seruants of the Lord, ye that by night stand in the house of the Lord.

2 Lift vp your hands to the Sanctuary, and praise the Lord

3 The Lord that hath made heauen & earth, bleste thee out of Zion.

4 And the Lord hath all power, blisse thee with his Fatherly loue declared in Zion: for the Lord to praise the Lord, and bleste the people.

PSAL. CXXXV.

1 He exhorteth all the faithfull, of what estate they bee, to praise God for his marvellous workes, 2 And specially for his graces toward his people, who sin he hath declared his Justice, 3 To be confusion of all idolaters and their idoles.

Prayse ye the Lord.

Praise the name of the Lord: ye seruants of the Lord, praise him.

2 Ye that stand in the House of the Lord, and in the courts of the House of our God.

3 Praise ye the Lord: for the Lord is good: sing praises vnto his Name: for it is a comely thing.

4 For the Lord hath chosen Iakob to himselfe, and Israel for his chiefe treasure.

5 For I know that the Lord is great, and that our Lord is above all gods.

6 Whatsoeuer pleased the Lord, that did he in heauen & in earth, in the sea, and in all the depths.

7 Hee bringeth vp the cloudes from the ends of the earth, and maketh the lightnings with the raine: hee draweth forth the winde out of his treasures.

8 He smote the first borne of Egypt: both of man and beast.

9 Hee hath sent tokens and wonders into the mids of thee, O Egypt, vpon Pharaoh, and vpon all his seruants.

10 He smote many nations, and slew mighty Kings:

11 As Sihon King of the Amorites, and Og, king of Bashan, and all the kingdoms of Canaan:

12 And he gaue their land for an inheritance, euen an inheritance vnto Israel his people.

13 Thy Name, O Lord, endureth for euer: O Lord, thy remembrance is from generation to generation.

14 For the Lord will fudge his people, and be pacified toward his seruants.

15 The idoles of the heathen are silver and gold, euen the worke of mens hands:

16 They haue a mouth, and speake not: they haue eyes and see not.

17 They haue eares and heare not, neither is there any breath in their mouth.

18 They that make them, are like vnto them: as are all that trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi: ye that

fear the Lord, praise the Lord.

21 Praised be the Lord out of Zion, which dwelleth in Ierusalem. Praise ye the Lord.

PSAL. CXXXVI.

1 A most earnest exhortation to give thanks vnto God for the creation and gouernance of all things, which standeth in confirming that he giueth vs all of his mercie liberallie.

Praise ye the Lord, because he is good: for his mercie endureth for euer.

2 Praise ye the God of gods: for his mercie endureth for euer:

3 Praise ye the Lord of lords: for his mercie endureth for euer:

4 Which onely doeth great wonders: for his mercie endureth for euer:

5 Which by his wisdom made the heauens: for his mercie endureth for euer:

6 Which hath stretched out the earth vpon the waters: for his mercie endureth for euer:

7 Which made great lights: for his mercie endureth for euer:

8 As the Sunne to rule the day: for his mercie endureth for euer:

9 The Moone and the starres to gouerne the night: for his mercie endureth for euer:

10 Which smote Egypt with their first borne, (for his mercie endureth for euer)

11 And brought out Israel from among them: for his mercie endureth for euer:

12 With a mighty hand and stretched out arme: for his mercie endureth for euer:

13 Which diuided the red Sea in two parts: for his mercie endureth for euer:

14 And made Israel to passe through the mids of it: for his mercie endureth for euer:

15 And overthrew Pharaoh and his hoste in the red Sea: for his mercie endureth for euer:

16 Which led his people thorow the wilderness: for his mercie endureth for euer:

17 Which smote great Kings: for his mercie endureth for euer:

18 And slew f mighty Kings: for his mercie endureth for euer:

19 As Sihon king of the Amorites: for his mercie endureth for euer:

20 And Og the king of Bashan: for his mercie endureth for euer:

21 And gaue their land for an heritage: for his mercie endureth for euer:

22 Euen an heritage vnto Israel his seruants: for his mercie endureth for euer:

23 Which remembered vs in our base estate: for his mercie endureth for euer:

24 And hath rescued vs from our oppressours: for his mercie endureth for euer:

25 Which giueth food to all flesh: for his mercie endureth for euer:

26 I praise ye the God of heauen, for his mercie endureth for euer.

PSAL. CXXXVII.

1 The people of God in their banishment, bring forth true Religion decayed, kind in great anguish and sorrow of heart: the which grieueth the Caldeans and all little people, 2 That they rather increased the same daily with hautes, reproches and blasphemies against God, 3 Wherefore the Israelites desire God, first to punish the Babylonians, who persecuted the Babylonians against them, 4 And wounded by the spirit of God, prophesie the destruction of Babylon, where they were banished, 5 yea, saying.

Beware of the rivers of Babel we are fere, and there wee swept, when we remembered Zion.

2 Wee hangd our harpes vpon the willowes

fast yet could we not stay our tongues, nor haue vs from the remembrance of our God.

2 By this repetition on be sheweth that the Lord of Gods benedictio made vs to the beginning: but chiefly his mercie, which is principally declared toward his Church.

2 This was a common kind of thanksgiving, which the whole people vied, when they had recited any benefit of God as a Psalm 74. 2 and 1, meaning that God was not onely mercie all to their fathers, but also continued the same to their posterity.

2 Gods merciful promise toward man appeareth in all his creature, but chiefly in that that he delivered his Church, from the shadowes of their enemies, d In doing such a worke as was neuer done before, nor that any other could do.

2 Where for the space of thirty years the shewd infinite and most fierce a wonder, d Declaring thereby that no power nor authority was to deue vnto him, as the loue of his Church.

2 In our greatest affliction and sorrow, when we looked for nothing, lesse than to haue had any succour, b Seeing that God provided euen for the beasts, much more hath hee care for his.

2 Seeing that all ages haue had most abundantly the goodness of Gods benedictio.

2 That is, we are banished in long time, and at such time country was pleasant.

7 O Lord God the strength of my saluation, thou hast covered mine head in the day of battel.
8 Let not the wicked haue his desire, O Lord: f performe not his wicked thought, lest they bee proud. Selah.

9 As for s the chiefe of them that compasse mee about, let the mischief of their owne lips come vpon them.

10 Let coales fall vpon them: let b him cast them into the fire, and into the deepe pits, that they rise not.

11 For the backbiter shall not bee established vpon the earth: euill shall i hunt the cruel man to destruction.

12 I knowe that the Lord will auenge the afflicted, and iudge the poore.

13 Surely the righteous shall praise thy Name, and the iust shall k dwell in thy presence.

shall light vpon him in such fort, that he shall not escape. k That he be defended and preter. ed by thy fastery prouidence and care.

PSAL. CXII.

1 David being grievously persecuted under Saui, only trust vnto God to haue succour. 2 Desiring him to bridle his affliction, that he may patiently abide till Gods late vengeance of his enemies.

A Psalm of David.

O Lord, I call vpon thee: haste thee vnto me: heare my voice, when I cry vnto thee.

2 Let my prayer be directed in thy sight as incense, and the b lifting vp of mine handes as an euening sacrifice.

3 Set a watch, O Lord, before my mouth, and keepe the d doore of my lips.

4 Incline not mine heart to euil, that I should commit wicked workes with men that worke iniquitie: and let me not eat of their d delicacies.

5 Let the righteous finite me: for that is a benefite: and let e him reprove me, and at shall be a precious oyle that shall not breake mine head: for within a while I shall euen pray in their miseries.

6 When their iudges shall be cast downe in stonie places, they shall k heare my wordes, for they are i sweet.

7 Our bones lie scattered at the h graues mouth, as he that heweth wood diggeth in the earth.

8 But mine eyes looke vnto thee, O Lord God: in thee is my trust: leaue not my soule destitute.

9 Keepe mee from the snare, which they haue layd for me, and from the gennes of the workers of iniquitie.

10 Let the wicked fall into i his nets k together whiles I escape.

The people, which followed their wicked rulers in persecuting the Prophet, were at last to God, when they saw their wicked rulers punished. h He e reuenged the death was miraculously deliuered out of many death, at 2. Cor. 1. 9. but euen so, they were by her caught the wicked in their owne malice. k Let them escape.

PSAL. CXIII.

1 The Prophet wishes afflicted with feare, nor caried away with anger, nor forced by desperation, would kill Saul: but wish a quiet minde did cill his enemy prayer to God, who did preserve him.

A Psalm of David, to giue instruction, and a prayer which he was in the case.

Cryd vnto the Lord with my voyce: with my voyce I k prayed vnto the Lord.

2 I powred out my meditation before him, and declared mine affliction in his presence.

3 Hee heareth d despise and murmure against all God, or doeth hee to haue reuer. in his miseries.

Ma

3 Though my spirit t was in perplexitie in me, yet thou knewest my path: in the way wherein I walked, haue they priuily laid a snare for me.

4 I looked vpon my right hand, and beheld, but there was none that would know me: all refuge failed me, and ll none cared for my soule.

5 Then cryed I vnto thee, O Lord, and sayd, Thou art mine b hope, and my portion in the land of the liuing.

6 Hearken vnto my cry, for I am brought very low: deliuer me from my perficuters, for they are too strong for me.

7 Bring my soule out of c prison, that I may praise thy Name: then shall the righteous c come about me, when thou art beneficiall vnto me.

joyce at my w wonderfull deliuerance, or to let a crowe

PSAL. CXLI.

1 An earnest prayer for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust indignation. 8 He desirith to be restored to grace, so To be comforted by his holy spirit, that he may stand the reman: of his life in the true feare and seruice of God.

A Psalm of David.

Heare my prayer, O Lord, and hearken vnto my supplication: answer me in thy b truth, and in thy b righteousness.

2 (And enter not into iudgement with thy seruant: for in thy c fight shall none that liueth, be iustified.)

3 For the enemy hath persecuted my soule: he hath finitten my life downe to the earth: hee hath layd me in the darkenesse, as they that haue bene dead d long agoe.

4 And my spirit was in perplexitie in me, and mine e heart within me was afflicted.

5 Tet doe I remember the time f past: I meditate in all thy workes, yet, I doe meditate in the works of thine hands.

6 I stretch forth mine hands vnto thee: my soule desisteth after thee, as the thirfielnd. Selah.

7 Heare mee speedily, O Lord, for my spirit faileth: hide not thy face from me, else I shall be like vnto them that goe downe into the pit.

8 Let mee heare thy louing kindeaffe in the g morning, for in thee is my trust: b shew me the way, that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer mee, O Lord, from mine enemies: for i I hid me with thee.

10 k Teach me to i doe thy will, for thou art my God: let thy good Spirit leade mee vnto the land of righteousness.

11 Quickene me, O Lord, for thy Names sake, and for thy righteousness bring my soule out of trouble.

12 And for thy mercie m slay mine enemies, and destroy all them that oppresse my soule: for I am thy n seruant.

h Let thine holy Spirit conell mee how to come forth of these great care and troubles. i I hid my selfe vnder the shadow of thy wings that I might be deliuered by thy power. k He comforteth that both the knowledge and obediencie of Gods will comfort by the Spirit of God, who teacheth vs by his wordes, giueth vnderstanding by his Spirit, and frameth our heart by his grace to obey him. l That is iustly and aright: for in those aise: doct from Gods will, we fall into error. m Which shalbe a hope of thy Fatherly kindeaffe toward me. n Requiring up selfe wholly vnto thee and trusting fully protecti-on.

PSAL. CXLI.

1 Hee praiseth the Lord with great affliction and humilitie for his kingdom restored, and for his enemies obtained. 5 Demanding helpe, and the destruction of the wicked. 9 Demanding to acknowledge the same with ioy of prayer. 15 And declaring wherein the felicitie of any people consisteth.

Da 4

† *He was taken and wrapped in mourning, as a thing that could be done no more.*

† *For, fought for my soule.*

† *Though all men failed him yet he knew that God would succor him.*

† *For he was on all sides betwix his enemies, as though he had bene in a most strait prison.*

† *Ever to requite vnto mine head.*

† *That is as thou hast promised to be full: full in thy promise to all f trust in thee.*

† *That is, according to thy goodness, as hee by those defendeth mine.*

† *He knew that his afflictions were Gods messengers to call him to repentance for his sinnes, though toward he enemies he was innocent, and that in Gods fight all men are sinners.*

† *He acknowledged that God is the only and true physician to heale him: and that he is able to raise him from the dead, though he were dead long agoe, and to send to sinners.*

† *So that only by faith, and by the grace of Gods Spirit he was vpholden.*

† *To win, if y great benefites of olde, and the manifold examples to rife him toward thine.*

† *That is, if eedily and d due thankes.*

† *That is, if eedily and d due thankes.*

† *That is, if eedily and d due thankes.*

† *That is, if eedily and d due thankes.*

† *That is, if eedily and d due thankes.*

† *That is, if eedily and d due thankes.*

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† *That is, if eedily and d due thankes.*

† *That is, if eedily and d due thankes.*

† *That is, if eedily and d due thankes.*

† *That is, if eedily and d due thankes.*

A Psalm of David.

Blessed be the Lord my strength, which is teachech mine hands to fight, and my fingers to battell.

1 *He is my goodnesse and my fortresse, my crowne and my deliuerer, my shield, and in him I trust, which subdueth my people vnder me.*

2 *Lord, what is man that thou c^t regardst him! or the sonne of man that thou thinkst vpon him!*

3 *Man is like to vanitie: his dayes are like a shadow, that vanisheth.*

4 *Bow the heauens, O Lord, and come downe: touch the mountains, & they shal smoke.*

5 *Cast forth the lightning and scatter them: shoot out thine arrowes, and consume them.*

6 *Send thine hand from aboue: deliuer mee, and take mee out of the great waters, and from the hand of strangers.*

7 *Whose mouth talketh vanities, and their right hand is a right hand of falsehood.*

8 *I will sing a new song vnto thee, O God, and sing vnto thee vpon a viole, and an instrument of ten strings.*

9 *It is he that giueth deliuerance vnto kings, and rescueth David his seruant from the hurtfull sword.*

10 *Rescue mee, and deliuer me from the hand of strangers, whose mouth talketh vanitie, and their right hand is a right hand of falsehood.*

11 *That our sonnes may be as plants growing in their youth, & our daughteris as the corner stones, grauen after the similitude of a palace:*

12 *That our corners may be full and abounding with diuers sorts, and that our sheepe may bring forth thousand and ten thousand in our streetes:*

13 *That our oxen may be strong to labour: that there be none inuasion, nor going out, nor no crying in our streetes.*

14 *Blessed are the people, that be so, yea, blessed are the people whose God is the Lord.*

15 *That is, a rare and excellent song, as thy great benefices deserve. I though wicked kinges be called Gods seruants, as Cyrus, Isa. 45. 1. forasmuch as he voucheth them to execute his iudgements: yet David because of Gods premitie, and they that use godly, are properly so called, because they serue to their owne afflictions, but sit vnto Gods glory. He desireth God to continue his benefices toward his people, counting the protection of children and their good education among the chiefest of Gods benefices. 1 That the very corners of our houses may be full of Rose for the great abundance of thy blessings. In the antithetis not onely the great commodities: but euen the least alio to Gods fauour. 2 And if God giue not to all his children all these blessings, yet hee recompenseth them with better: thin g.*

PSAL. CXLV.

This Psalm was composed, when the kingdome of David flourished. 1 *Wherein he describeth the wonderful prouidence of God, as well in gouerning man, as in preserving all the rest of his creatures.* 2 *Hee prayeth God for his iustice and mercie, 18 But specially for his louing clemencie toward those that call vpon him, that shew him, and doe him.* 2 *For the which hee promisseth to praye him for euer.*

A Psalm of David of prayse.

O My God and King, as I will extoll thee, and will blesse thy Name for euer and euer.

1 *I will blesse thee daily, and praise thy Name for euer and euer.*

2 *Great is the Lord, and most worthy to be praised, and his greatnesse is incomprehensible.*

3 *Generation shal praise thy works vnto generation, and declare thy power to the next.*

4 *Henry bee d clench that all power is subiect vnto God, and that no worldly promotion ought to obscure Gods glory. c Forasmuch as the ende of man creation, and of his preferment in this c is vnto praise God, there are he requires that not onely we our selues doe this, but cause all other to doe the same.*

eneration, and declare thy power.

5 *I will meditate of the beautie of thy glorious maiestie and thy wonderfull works,*

6 *And they shall speake of the power of thy d^r fearfull acts, and I will declare thy greatnesse.*

7 *They shall breake out into the mention of thy great goodnesse, and shall sing aloud of thy righteousness.*

8 *The Lord is gracious, and mercifull, slow to anger, and of great mercy.*

9 *The Lord is good to all, and his mercies are ouer all his works.*

10 *All thy works praise thee, O Lord, and thy Saints blesse thee,*

11 *For they shew the glory of thy kingdome, and speake of thy power,*

12 *To cause his power to be knowne to the sonnes of men, and the glorious renowne of his kingdome.*

13 *Thy kingdome is an euerslasting kingdome, and thy dominion endureth throughout all ages.*

14 *The Lord upholdeth all that fall, and lifteth vp all that are ready to fall.*

15 *The eyes of all wait vpon thee, and thou giuest them their meat in due season.*

16 *Thou openest thine hand, and fillest all things liuing of thy good pleasure.*

17 *The Lord is righteous in all his wayes, and holy in all his works.*

18 *The Lord is nere vnto all that call vpon him: yea, to all that call vpon him in trouble.*

19 *He will fulfil the desire of them that feare him: he also will heare their cry, & will saue them.*

20 *The Lord preferreth all them that loue him: but he will destroy all the wicked.*

21 *My mouth shall speake the praise of the Lord, and all flesh shal blesse his holy Name for euer and euer.*

22 *That is, in heauen and suffer themselves to be gouerned by him. 1 To wit, of all creatures, as of beaust. 2 He p. alth God, not onely for that he is beneficent to all creatures, but also in that that he iustly punisheth the wicked, and mercifully correcteth his by the cross, giuing them strength and disc. 1 Which early pray. turneth to the faithfull: and this vertue is contrary to infidelitie, doubting, inconstancie and murmuring. 2 For they will aske or with for nothing, but according to his will. 1 John 5. 14. 3 That is, all men shal be bound to praise him.*

PSAL. CXLVI.

David describeth the great praise that hee hath to praye God. 3 *And teacheth, not to trust in man, but onely in God. Al mightie, 7 Which deliuereth the afflicted, 9 Deserveth his strangers comfort, 10 the fatherlesse, and the widowes, 20 And requiteth for euer.*

Praise ye the Lord.

Praise thou the Lord, O my soule.

2 *I will praise the Lord during my life: as long as I haue any being. I will sing vnto my God.*

3 *Put not your trust in princes, nor in the sonne of man, for there is none helpe in him.*

4 *His breath departeth, and hee returneth to his earth: then his thoughts perish.*

5 *Blessed is hee, that hath the God of Iacob for his helpe, whose hope is in the Lord his God.*

6 *Which made heaven and earth, the sea, and all that therein is: which keepeth his fidelitie for euer.*

7 *Which executeth iustice for the oppressed: which giueth bread to the hungry: the Lord looseth the prisoners.*

8 *The Lord giueth sight to the blinde: the*

godly to trustfully in the Lord, both for that his power breaketh downe from all danger, and for: his promise like his will is most ready to doe it. 2 That faith and patience for a while hee tryeth, but at length hee punisheth the wicked, that he may be knowne to be iudge of the world.

d O my soule
the whole
1 *He is
God
18 But
specially
that call
vpon him,
that shew
him, and
doe him.*
2 *For the
which hee
promisseth
to praye
him for
euer.*
3 *And
teacheth,
not to
trust in
man, but
onely in
God. Al
mightie,
7 Which
deliuereth
the afflicted,
9 Deserveth
his
strangers
comfort,
10 the
fatherlesse,
and the
widowes,
20 And
requiteth
for euer.*
4 *His
breath
departeth,
and hee
returneth
to his
earth:
then his
thoughts
perish.*
5 *Blessed
is hee,
that hath
the God
of Iacob
for his
helpe,
whose
hope is
in the
Lord his
God.*
6 *Which
made
heaven
and earth,
the sea,
and all
that
therein
is: which
keepeth
his
fidelitie
for euer.*
7 *Which
executeth
iustice
for the
oppressed:
which
giueth
bread to
the hungry:
the Lord
looseth
the
prisoners.*
8 *The
Lord
giueth
sight to
the blinde:
the*
godly to
trustfully
in the
Lord, both
for that
his power
breaketh
downe
from all
danger,
and for:
his promise
like his
will is
most
ready to
doe it.
2 That
faith and
patience
for a while
hee tryeth,
but at
length hee
punisheth
the wicked,
that he
may be
knowne
to be
iudge of
the world.

Lord raise up the crooked: the Lords f loueth the righteous.

9 The Lord keepeth the f strangers: he relieueth the fatherles and widow: but he ouerthroweth the way of the wicked.

10 The Lord shall h reigne for euer: O Zion, thy God endureth from generation to generation, Prayfe ye the Lord.

h He afureth the Church with his word: worldly meanes and fcare. h He afureth the Church with his word: for euer for the prefervation of the fame.

P S A L. CXLVII.

1 The T rophes praife the bountie, wifdome, power, iuflice, and pre-
fidence of God vpon all his creatures. 2 But fpecially vpon his Church, which he gathereth together after their difperfon. 19 Declaring his word and iudgements f to his Church, as he hath done to many other people.

Prayfe ye the Lord, for it is good to fing vnto our God: for it is a pleafant thing, and praife is comely.

2 The Lord doth build vp b Ierufalem, and gather together the difperfed of Ifrael.

3 He healeth thole that are c broken in heart, and bindeth vp their fores.

4 Hee d counteth the number of the ftarres, and calleth them all by their names.

5 Great is our Lord, and great is his power: his wiledome is infinite.

6 The Lord relieueth the meeke, and abateh the wicked to the c ground.

7 Sing vnto the Lord with praife: fing vpon the harpe vnto our God.

8 Which f couereth the heauen with clouds, and prepareth raine for the earth, and maketh the graffe to grow vpon the mountaines:

9 Which giueth to beafts their foode, and to the young rauens that crie.

10 He hath not pleafure in the f ftrength of an horfe, neither delighteth he in the legs of man.

11 But the Lord delighteth in them that feare him, and attend vpon his mercie.

12 Praife the Lord, O Ierufalem: prayfe thy God, O Zion.

13 For hee hath made the barres of thy gates ftrong, and hath bleffed thy children within thee.

14 He feteth peace in thy borders, and fafifieth thee with the f floure of wheate.

15 He fendeth forth his b commandement vpon earth, and his word runneth very f fwifly.

16 He giueth fnow like wooll, and fcattereth the hoare froft like afhes.

17 He calleth forth his yce like morfels: who can abide the cold thereof?

18 He fendeth his word and melteth them: he caufeth his wind to blow, and the waters flow.

19 He fheweth his w word vnto Iakob, his ftatutes and his iudgements vnto Ifrael.

20 Hee hath not dealt fo with euery nation, neither haue they known his iudgements. Prayfe ye the Lord.

to the which fation, who can be haft affured of life euertafting? h Though to v f law-
full meanes is both profitable and pleafe: h God yette put our truft in them, is to de-
fend God his honour. i He doth not onely furnifh his Church with all things
neceffary, but perfeture alfo the fame. k maketh it ftrong againft all outward
enemies, but perfeture alfo the fame. l He doth not onely furnifh his Church with all things
neceffary, but perfeture alfo the fame. m As hee here called Gods f word
working in all his creatures his word: fo hee meaneth here by his word, the doctrine
of his euangeliſm, which hee hath left his Church, as a most precious treafure.
n The reafon of this difference is Gods free mercie, which hee hath elected his in his fonne
Chrift Iefus to fubſtitute, and his iudgement, whereby hee hath appointed the re-
folution to eternal damnation.

P S A L. CXLVIII.

1 He promoueth all creatures to praife the Lord in heauen and earth
and all places, i. e. fpecially his Church, for the power that hee
hath giuen to the fants, after that hee had choſen them and figned
them vnto him.

¶ Prayfe ye the Lord.

Prayfe ye the Lord from the heauen: prayfe ye him in the high places.

2 Prayfe ye him, all ye a his Angels: prayfe him, all his armie.

3 Prayfe ye him, b funne and moone: prayfe ye him all bright ftarres.

4 Prayfe ye him, c heauens of heauens, and d waters, that be aboue the heauens.

5 Let them praife the Name of the Lord: for he commanded, and they were created.

6 And he hath eftabliſhed them for euer and euer: hee hath made an ordinance, which ſhall not paffe.

7 Prayfe ye the Lord from the earth, ye c dragons and all depths:

8 f Fire and haile, fnow and vapours, ftormy wind, which execute his word:

9 Mountaines and all hilles, fruitful trees and all cedars:

10 Beafte and all cattell, creeping things and feathere foules:

11 g Kings of the earth and all people, princes and all iudges of the world:

12 Yong men and maidens, alio old men and children:

13 Let them praife the Name of the Lord: for his Name onely is to be exalted, and his praife a-
boue the earth and the heauens.

14 For hee hath exalted the h home of his peo-
ple, which is a praife for all his Saints, euen for the
children of Ifrael, a people that is neere vnto him. Prayfe ye the Lord.

like. f Which comes not by chance or fortune, but by Gods
grace. For the greater gifts that any hath receiued, and the more high that one is pre-
ferred, the more bound is hee to praife God for the ſame: but neither his own
condition or degree can be exempted from this duty. h I haue, the diſtinct
power & glory of his Church. i By reafon of his covenants made with Abraham,

P S A L. CXLIX.

1 An exhortation to the Church to praife the Lord for his
glorie and conquest, that hee giueth his Saints againft all man
power.

¶ Prayfe ye the Lord.

Sing ye vnto the Lorde a a newe fong: let his praife be heard in the Congregation of Saints.

2 Let Ifrael reioyce in him that b made him, and let the children of Zion reioyce in their c King.

3 Let them praife his Name with the flute: let them fing praifes vnto him with the timbrell and harpe.

4 For the Lord hath pleafure in his people: he will make the meeke glorious by deliuerance.

5 Let the Samts be ioyful with glory: let them fing loud vpon their d beds.

6 Let the high Acts of God be in their mouth, and a two edged fword in their hands,

7 e To execute vengeance vpon the heathen, and correction among the people:

8 To bind their kings in chaines, and their nobles with fetters of yron,

9 That they may execute vpon them the

that continual reſt and quietude, which they fhould haue, if they
to reſt. e This is chiefly accomplifhed in the kingdom of Chrift, where Gods
people for luft confecture Gods iudgements againſt his enemies: and is giuen
liberty to say to reuenge their priuate injuries. f Not onely the people but the
things that were their enemies, fhould be destroyed.

a Becauſe they are
members of the
fame body, hee
fereth them in fo
one eyes, which
are moſt willing
hereto, and by
their prompt obe-
dience teach vs
to doe our duty.
b In that Gods
glory ſheweth in
thee infenſible
creature, this
their beaultie is as
a continual praiſ-
ing of Gods
c Not that there
is a diſtinct be-
cause of the
fixation of the
fixed ftarres and
planets, hee com-
prehendeth by
this word the
whole heauen,
d That is, the
raime, which is
in the middle re-
gion of the air, which
hee here com-
prehendeth under
the name of the hea-
uens.
e Meaning the
great and men-
tioned filices, as
whales and ſuch
appointed ordinance.
f For the greater gifts that any hath receiued, and the more high that one is pre-
ferred, the more bound is hee to praife God for the ſame: but neither his own
condition or degree can be exempted from this duty. h I haue, the diſtinct
power & glory of his Church. i By reafon of his covenants made with Abraham,

a For his law and
maſtoll, becauſe
beſetted on his
Church.
b In that that
they were prefer-
red before al other
nations, it was as a
new creation, and
therefore
Pſal. 97. they
were called the
theſe of Gods
hands.
c For God as he is
the creator of the
foule and bodies, fo
will hee that hee
two other him, and
that his people be
continually fub-
iect to him, as to
their moſt i. u. full
king.
d Hee ſhould to
be would faine God
to reſt. e This is chiefly accomplifhed in the kingdom of Chrift, where Gods
people for luft confecture Gods iudgements againſt his enemies: and is giuen
liberty to say to reuenge their priuate injuries. f Not onely the people but the
things that were their enemies, fhould be destroyed.

g Hereby God
blesseth the hands
and milder of all
his enterprise
milder: then be
appointed.

a This is, in the
bosom
b For his wonder
full power appea
reth in the firma
ment, which in E
brew is called a stretching out, or spreading abroad, wherein the mighty works of
God shined.

iudgement that is a written: this honour shal be
to all his Saints. Praise ye the Lord.

P S A L. C L.

1 An exhortation to praise the Lord without cease by all manner of
wayes for all his mightie and wonderfull workes.

¶ Praise ye the Lord.

Praise ye God in his Sanctuary: praise ye him
in the firmament of his power.

2 Praise ye him in his mighty Acts: praise ye
him according to his excellent greatnesse.

thereof is abolished in the Church. d Hee sheweth that all
bound to this dutie; and much more Gods children, who ought
praise him, till they be gathered into that kingdom, which he hath prepared for us
where they shall sing a ceteris prae.

THE * PROVERBS OF SALOMON.

THE ARGVMENT.

THe wonderfull love of God toward his Church is declared in this booke: forasmuch as the summe
and effect of the whole Scriptures is here set forth in these briefe sentences, which partly containe
doctrine, and partly manners, and also exhortations to both: whereof the nine first Chapters are as a preface
full of grave sentences, and deepe mysteries, to allure the hearts of men to the diligent reading of the
parables that follow: which are left as a most precious jewel to the Church, of those three thousand and pa
rables mentioned, 1 King. 4. 3. and were gathered and committed to writing by Salomons servants and
indited by him.

CHAP. I.

2 The power and use of the word of God. 7 Of the fowles of God
and knowledge of his word. 10 We may not confide in the
wisdom of finners. 20 Wisdom complaineth that shee is con
tempted. 24 The punishment of them that contemne her.



HE Parables of Salomon the
sonne of Dauid king of Israel,

2 To know wisdom, and
instruction, to understand the
words of knowledge.

3 To receive instruction to
doe wisely, by justice & iudgement and equitie;

4 To give unto the simple sharpenes of wit,
and to the child knowledge and discretion.

5 A wife man shal heare and increate in lea
ning, and a man of understanding shal attaine
unto wise counseils.

6 To understand a parable, & the interpreta
tion, the words of the wife, & their dark sayings.

7 ¶ The feare of the Lord: is the beginning
of knowledge: but fooles despise wisdom and
instruction.

8 My sonne, heare thy fathers instruction,
and forsake not thy mothers teaching.

9 For they shall be to a comely ornament vn
to the head, and as chains for thy necke.

10 ¶ My sonne, if sinners doe iuste thee,
consent thou not.

11 If they say, Come with vs, we will lay wait
for blood, and lie praitly for the innocent with
out a cause:

12 We will swallow them vp alive like a grave
euen whole, as those that goe downe into the pit.

13 Wee shall find all precious riches, and fill
our houses with spoile:

14 Call in thy lot among vs: we will all haue
one purpose:

15 My sonne, walke not thou in the way with
them: refraine thy foote from their path,

to the name of the prince of the Church, who is at a father.

16 Where the iust shall be brought by the incorrupti
ble increase of grace.

17 To wit, the wicked which have
not the grace of God.

18 Hee speaketh not onely of the iust, but of the wicked with
hath, but of all such as which tend to the detrement of our neighbour.

19 A wife grace is rather late, for the sinner of the wicked, and it is a crime
that none dare.

20 Hee sheweth where by the wicked are allured to ioyne together, be
cause they have every one part of the spoile of the innocent.

21 That is, haue no
thing at all to doe with iustice.

3 Praise ye him in the sound of the trumpet:
praise ye him vpon the viole and the harpe.

4 Praise ye him with timbrel and flute: praise
ye him with virginals and organs.

5 Praise ye him with sounding cymbals: praise
ye him with high sounding cymbals.

6 Let euery thing that hath breath praise
the Lord. Praise ye the Lord.

thereof is abolished in the Church. d Hee sheweth that all
bound to this dutie; and much more Gods children, who ought
praise him, till they be gathered into that kingdom, which he hath prepared for us
where they shall sing a ceteris prae.

16 For their feet runne to euil, and make haste
to shed blood.

17 Certainly as without cause the net is spread
before the eyes of all that hath wing:

18 So they lay wait for blood and lie praitly
for their liues.

19 Such are the wayes of euery one that is
greedie of gaine: he would take away the life of
the owners thereof.

20 ¶ A wise man cryeth without the vnereth
her voyce in the streets.

21 She calleth in the high street, among the
prease in the entrings of the gates, and vtereth
her words in the city, saying,

22 O ye foolish, how long will ye loue
follishnesse, and the cornesell take their pleasure in
scorning? and the fooles haue knowledge?

23 (Tune you at my correction: loe, I will
pouere out my mind vnto you, and make you vn
derstand my words)

24 Because I haue called, & ye refused: I haue
stretched out mine hand, and none would regeed;

25 But yee haue despised all my counsell, and
would none of my correction;

26 I will also laugh at your destruction, and
mocke when your feare cometh.

27 When your feare cometh like sudden
destruction, and your destruction shal come like
a whirlwind: when affliction and anguish shal
come vpon you;

28 Then shall they call vpon me, but I will
not answere: they shall seeke me early, but they
shall not find me.

29 Because they hated knowledge, and did not
chuse the feare of the Lord,

30 They would none of my counsell, but de
spised all my correction.

31 Therefore shall they eat of the fruit of their
owne way, and be filled with their owne deuies.

32 For a ease slayeth the foolishly, & the pro
peritie of fooles deft: oyleth them.

33 But he that obeyeth me, shall dwell safely,
and be quiet from feare of euill.

CHAP. II.

1 Wisdom exhorteth to obey her. 5 She teacheth the feare of God.
6 She is a grace of God. 10 She prefermeth her wisdom before
My

a That is, what
we ought to know
and follow, and
what we ought to
refuse.

b Meaning, the
word of God
wherein is the
only true know
ledge.

c To learne to
falsify our senses
to the correcti
on of those that
are wise.

d By lying listly
and reading to
euery man that
which appertain
eth vnto him.

e To such as haue
not discretion to
rule themselves.

f As he sheweth
that this parable
hath concluding
the effect of self
giving as such
sinners and do
mines doe appea
re to the simple
people, to death
be deigne that
the face is illo
necesse for
them that are
wise and feasted.

g Plurality of
counsel: i.e.

h Hee speaketh
in the Name
of God which is
the vniuersall Pa
ther of all creatures.

i That is, of the Church
where the iust shall
be brought by the incorrupti
ble increase of grace.

k To wit, the wicked which
have not the grace of God.

l Hee speaketh not onely of the iust, but of the wicked with
hath, but of all such as which tend to the detrement of our neighbour.

e. Hee sheweth
that this parable
hath concluding
the effect of self
giving as such
sinners and do
mines doe appea
re to the simple
people, to death
be deigne that
the face is illo
necesse for
them that are
wise and feasted.

f. As he sheweth
that this parable
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ble increase of grace.

k. To wit, the wicked which
have not the grace of God.

l. Hee speaketh not onely of the iust, but of the wicked with
hath, but of all such as which tend to the detrement of our neighbour.

m. To wit, the wicked which
have not the grace of God.

n. Hee speaketh not onely of the iust, but of the wicked with
hath, but of all such as which tend to the detrement of our neighbour.

o. To wit, the wicked which
have not the grace of God.

p. Hee speaketh not onely of the iust, but of the wicked with
hath, but of all such as which tend to the detrement of our neighbour.

q. To wit, the wicked which
have not the grace of God.

r. Hee speaketh not onely of the iust, but of the wicked with
hath, but of all such as which tend to the detrement of our neighbour.

s. To wit, the wicked which
have not the grace of God.

t. Hee speaketh not onely of the iust, but of the wicked with
hath, but of all such as which tend to the detrement of our neighbour.

u. To wit, the wicked which
have not the grace of God.

v. Hee speaketh not onely of the iust, but of the wicked with
hath, but of all such as which tend to the detrement of our neighbour.

w. To wit, the wicked which
have not the grace of God.

My sonne, if thou wilt receive my wordes, and
hide my commandmentes within thee,
And cause thine eares to hearken vnto wi-
sdomes, and encline thine heart to vnderstanding,
(For if thou callest after knowledge, and
cryest for vnderstanding:

4 If thou seekest her as silver, and searchest
for her as for 4 treasures,

5 Then shalt thou vnderstand the feare of the
Lord, and find the knowledge of God.

6 For the Lord giueth wisdom, out of his
mouth cometh knowledge and vnderstanding.

7 Hee will preuene the state of the righteous:
he is a shield to them that walke vprightly,

8 That they may keepe the wayes of iudgement:
and he perseuereth the way of his Saints)

9 Then shalt thou vnderstand righteousness,
and iudgement, and equity, and euery good path.

10 ¶ When wisdom entrench into thine heart,
and knowledge delighteth thy soule,

11 Then shall thy counsell preuene thee, and vnder-
standing shall keepe thee,

12 And deliuer thee from the euill way, and
from the man that speaketh froward things,

13 And from them that leaue the wayes of
righteousnesse to walke in the wayes of darknes:

14 Which reioyce in doing euill, and delight
in the frowardnesse of the wicked,

15 Whole wayes are crooked, and they are
lewd in their paths.

16 And it shall deliuer thee from the strange
woman, even from the stranger, which flattereth
with her wordes,

17 Which forsaketh the guide of her youth,
and forgetteth the covenant of her God.

18 Surely her house tendeth to death, and her
paths vnto the dead.

19 And they that goe vnto her, retorne not a-
gain, neither take they hold of the wayes of life.

20 Therefore walke thou in the way of good
men, and keepe the wayes of the righteous.

21 For the iust shall dwell in the land, and the
vpright men shall remaine in it.

22 But the wicked shall be cut off from the
earth, and the transgressours shall be rooted out
of it.

To them that are dead in body and soule. ¶ They shall enioy
spiritual promises of God, in the wicked shall be void of them.

CHAP. II.

1 The wordes of God giue life. 2 Trust in God. 3 Feare him.
4 Honour him. 5 Suffer his correction. 6 Therefore shall thou
know the word of God, all things shall succede well.

My sonne, forget not thou my Law, but let
thine heart keepe my commandmentes.

2 For they shall increace the length of thy
dayes, and the yeeres of life, and thy prosperitie.

3 Let not mercy and truth forsake thee:
binde them on thy necke, and write them vpon
the tables of thine heart.

4 So shalt thou find fauour and good vnder-
standing in the sight of God and man.

5 ¶ Trust in the Lord with all thine heart,
and leane not vnto thine owne wisdom.

6 In all thy wayes acknowledge him, and he
shall direct thy wayes.

7 ¶ Be not wise in thine owne eyes: but feare
the Lord, and depart from euill.

8 So health shall be vnto thy navel, and ma-
row vnto thy bones.

9 ¶ By this path her eyes are directed (the whole body, as by health he means all the
benefits promised in the Law) both corporall and spiritual.

9 ¶ Honour the Lord with thy riches, and
with the first fruits of all thine increase.

10 So shall thy barnes bee filled with abun-
dance, and thy presses shall be burst with new wine.

11 ¶ My sonne, refuse not the chastening of
the Lord, neither bee grieved with his correction.

12 ¶ For the Lord correcteth him, whom hee
looueth, even as the father doth the child, in whom
he delighteth.

13 Blessed is the man that findeth wisdom,
and the man that getteth vnderstanding.

14 For the merchandise thereof is better then
the merchandise of silver, and the gaine thereof is
better then golde.

15 It is more precious then pearles: and all
things that thou canst desire, are not to be com-
pared vnto her.

16 Length of dayes is in her right hand, and
in her left hand riches and glory.

17 Her wayes are wayes of pleasure, and all
her paths prosperitie.

18 She is a tree of life to them that lay holde
on her, and blessed is he that retaineth her.

19 The Lord by wisdom hath laid the foun-
dation of the earth, and hath stablished the hea-
uens through vnderstanding.

20 By his knowledge the depths are broken
vp, and the cloudes drop downe the dew.

21 My sonne, let not these things depart from
thine eyes, by obscure wisdom and counsell.

22 So they shall be life to thy soule, and grace
vnto thy necke.

23 Then shalt thou walke safely by the way:
and thy foote shall not stumble.

24 If thou sleepest, thou shalt not bee afraid:
and when thou sleepest, thy sleepe shall be sweete.

25 Thou shalt not feare for any sudden feare,
neither for the destruction of the wicked, when
it cometh.

26 For the Lord shall bee for thine assurance,
and shall preuene thy foote from taking.

27 ¶ Withhold not the good from the ow-
ners thereof, though there be power in thine hand
to doe it.

28 Say not vnto thy neighbour, Go and come
again, and to morrow will I giue thee, if thou
hast it.

29 ¶ Intend none hurt against thy neighbor
seeing he doeth dwell without feare by thee.

30 ¶ Strive not with a man causelesse, when
he hath done thee no harme.

31 ¶ Bee not enuious for the wicked man,
neither chide any of his wayes.

32 For the froward is abomination vnto the
Lord: but his secret is with the righteous.

33 The curse of the Lord is in the house of the
wicked: but hee blesteth the habitation of the
righteous.

34 With the scornfull he scorneth, but hee
giueth grace vnto the humble.

35 The wise shall inherite glory: but fooles
dishonour, though they be exalted.

CHAP. III.

1 My sonne, and her sister ought to be feared. 2 The way of
the wicked must be forsaken. 3 The word of God he bears,
eyes, and course of life must be regarded.

Hear, O ye children, the instruction of a fa-
ther, and giue care to learne vnderstanding,
and Minister which is as a father vnto the people, teache Children

1 As was com-
manded in the
Law, Exod. 22. 3.
Deut. 32. 7. and by
this they acknow-
ledged that God
was the giuer of
all things, and that
they were ready to
bestow all in his
commandment. 2
¶ For the last
half differeth
from the first
greater abundance.
3 Hebr. 1. 5. 2. 14.

1 Meaning, that
the father teach
wisdom, that he
suffereth him self
to be gouerned by
the word of God,
shall have all pros-
peritie both cor-
porall and spiri-
tual. 2
1 Which bringe
forth such fruit
that they shall enioy
thereof for life: and
he shall inherit
the tree of life in
paradis.

2 Here by the
word, that this
wisdom, he mean-
eth, is so
valuable, because
it was before all
creatures, and that
all things created
whole world were
made by it.

1 ¶ When God
created the
wicked, he will
suffer him to do
as he listeth.
Not only from
them to whom the
position belong-
eth, but also from
those that keepe
from them, which
have need of the
vice thereof.

2 That is, put
his soule in the
vice thereof.
3 ¶ The same
word and faculty
affliction, which is
hid & secret from
the world.

4 He will draw
by his plague,
that their iniqui-
ties shall be their
owne destruction.
as Chap. 1. 10.

1 He speaketh
this in the person
of a Preacher.
2 ver. 8.

5 O ye foolish men, vnderstand wisdom, and ye, O toiles, be wise in heart.

6 Giue care, for I will speake of excellent things, and the opening of my *lipps/shall* teach things that be right.

7 For my mouth shall speake the trueth, and my lips abhorre wickednesse.

8 All the words of my mouth are righteous: there is no lewdnesse, nor frowardnesse in them.

9 They are all *e* plaine to them that will vnderstand, and straight to them that would finde knowledge.

10 Receiue mine instruction, and not filuer, and knowledge rather then fine gold.

11 For wisdom is better then precious stones: and all pleasures are not to bee compared vnto her.

12 I wisdom dwell with *d* prudence, and I find forth knowledge and counsels.

13 The feare of the Lord *e* to hate *e* euill, *as* pride, and arrogancie, and the euill way: and a mouth that *speaketh* lewd things I doe hate:

14 I haue counsel and wisdom: I am vnderstanding, and I haue strength.

15 By me *k*ings reigne, and princes decreie iustice.

16 By me princes rule, and the nobles, and all the iudges of the earth.

17 I loue them that loue mee: and they that seeke me *e* early shall finde me.

18 Riches and honour *are* with mee: *h* *euem* durable riches and righteousnesse.

19 My fruit is better then gold, *euem* then fine gold, and my reuenues *better* then fine siluer.

20 I cause to walke in the way of righteousness, and in the mids of the paths of iudgement.

21 That I may cause them that loue me, to inherite substance, and I will fill their treasures.

22 The Lord hath possessed mee in the beginning of his way: *I* was *b*efore his works of old.

23 I was let vp from euersliding, from the beginning, and before the earth.

24 When there were no depths, was I begotten, when there were no fountaines abounding with water.

25 Before the mountains were settled: and before the hilles, was I begotten.

26 He had not yet made the earth, nor the open places, nor the height of the dust in the world.

27 When he prepared the heavens. I was *b* there, when he set the compass vpon the deepe:

28 When he established the cloudes aboue: when he confirmed the fountaines of the deepe,

29 When he gaue his decrees to the sea, that the waters should not passe his commandment, when he appointed the foundations of the earth,

30 Then was I with him *=* as a nourisher, and I was daily *in* delight, *=* reioicing alway before him,

31 And tooke my *=* solace in the compass of *=* his earth: and my delight *=* with the children of men.

32 Therefore now hearken, O children, vnto me: for blessed are they that keepe my wayes.

33 Heare instruction, and be ye wise, and re-

fuse it not: blessed is the man that heareth me, watching daily at my gates, and giuing attendance at the posts of my doores.

34 For he that findeth me, findeth life, & shall obtaine fauour of the Lord.

35 But he that sinneth against me hurteth his owne soule: and all that hate me, loue death.

CHAP. IX.

1. *Wisdom* calleth all to her feast. 7 *The fower* will not be corrected. 10 *The feare* of God. 13 *The conditions* of the harlot.

VVifedome hath built her house, and hewen out her *b* seven pillars.

2 Shee hath killed her victuals, drawn her wine, and *e* prepared her table.

3 She hath fet fourth her *d* maidens, and crach vpon the highest places of the city, *say*ing,

4 Who so is *e* simple, let him come hither, and to him that is destitute of wisdom, she sayeth,

5 Come, and eate of my *f* meat, and drinke of the wine that I haue drawn:

6 For sake *your* way, ye foolish, and ye shall liue: and walke in the way of vnderstanding.

7 He that reprooueth a scorner, purchaseth to himselfe shame: & he that rebuketh the wicked, getteth himselfe a blot.

8 Rebuke not a *h* scorner, lest he hate thee: but rebuke a wise man, and hee will loue thee.

9 Giue *admonition* to the wife, and he will be the wiser: teach a righteous man, and he will increase in learning.

10 The beginning of wisdom is the feare of the Lord, and the knowledge of holy things, *is* *u*nderstanding.

11 For thy dayes shall be multiplied by mee, and the yeeres of thy life shall be augmented.

12 If thou be wise, thou shalt be wife for *k* thy selfe, and if thou bee a scorner, thou shalt suffer.

13 ¶ *A* foolish woman is troublesome: she is ignorant and knoweth nothing.

14 But shee sitteth at the doore of her house on a seat in the high places of the citie,

15 To call them that passe by the way, that goe right on their way, *say*ing,

16 Who so is simple let him come hither, and to him that is destitute of wisdom, shee saith also,

17 Stollen waters are sweete, and hid bread is pleasant.

18 But he knoweth not, that the dead are there, and that her ghefts are in the depth of hell.

19 ¶ *Hee* sheweth what true vnderstanding is, to know the will of God in his word, which is men by holy things. & Thoo shalt haue the chiefest profit, and commendation thereof.

20 ¶ *I* by the foolish woman, some vnderstand the wicked practices, she counterfeits the word of God: as appeareth verie 10. which are the wages of sinne, as verie 4. but their doctrine is: but as holles vpon it: meaning that they are but mens traditions, which are more pleasant to the flesh then the word of God: and therefore they chameles boath thereof.

CHAP. X.

In this Chapter, and all that followe, vnto the thirtieth, the wife man exhorteth by diuers reasons, which hee calleth parables: to follow verities, and flee vice: and also sheweth what profit cometh of wisdom, and what hinderance proceedeth of foolishnesse.

THE PARABLES OF SALOMON.

A Wife sonne maketh a glad father: but a foolish sonne is an heauinesse to his mother.

2 The treasures of a wickednesse profit nothing: but righteousness delivereth from death.

a Christ hath purchased him a Church.

b That is, many chiefe layes and principal parts of his Church, as the Pastors, Teachers, and Doctors.

c Hee comparat wisdom vnto great riches, which are kept open house for all that come.

d Meaning his preachers, which are not instructed with mans wisdom.

e He that knoweth his own ignorance, and is void of malice.

f By these it may be thought, that the word of God, and the instruction of the Scriptures, a holy God notwithstanding his presence in his house, which is the Church.

g For the wicked will continue him and labour to defend him.

h Meaning that shee is ignorant, which God calleth dogs and swine, as he saith, letts this in comparison, as that the wicked should not be rebuked, but let them defend their malice, and the small hope of profit.

i Hee sheweth what true vnderstanding is, to know the will of God in his word, which is men by holy things. & Thoo shalt haue the chiefest profit, and commendation thereof.

j I by the foolish woman, some vnderstand the wicked practices, she counterfeits the word of God: as appeareth verie 10. which are the wages of sinne, as verie 4. but their doctrine is: but as holles vpon it: meaning that they are but mens traditions, which are more pleasant to the flesh then the word of God: and therefore they chameles boath thereof.

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q I by the foolish woman, some vnderstand the wicked practices, she counterfeits the word of God: as appeareth verie 10. which are the wages of sinne, as verie 4. but their doctrine is: but as holles vpon it: meaning that they are but mens traditions, which are more pleasant to the flesh then the word of God: and therefore they chameles boath thereof.

r That is, many chiefe layes and principal parts of his Church, as the Pastors, Teachers, and Doctors.

s Meaning that shee is ignorant, which God calleth dogs and swine, as he saith, letts this in comparison, as that the wicked should not be rebuked, but let them defend their malice, and the small hope of profit.

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v Meaning that shee is ignorant, which God calleth dogs and swine, as he saith, letts this in comparison, as that the wicked should not be rebuked, but let them defend their malice, and the small hope of profit.

w Hee sheweth what true vnderstanding is, to know the will of God in his word, which is men by holy things. & Thoo shalt haue the chiefest profit, and commendation thereof.

x I by the foolish woman, some vnderstand the wicked practices, she counterfeits the word of God: as appeareth verie 10. which are the wages of sinne, as verie 4. but their doctrine is: but as holles vpon it: meaning that they are but mens traditions, which are more pleasant to the flesh then the word of God: and therefore they chameles boath thereof.

y That is, many chiefe layes and principal parts of his Church, as the Pastors, Teachers, and Doctors.

z Meaning that shee is ignorant, which God calleth dogs and swine, as he saith, letts this in comparison, as that the wicked should not be rebuked, but let them defend their malice, and the small hope of profit.

aa By these it may be thought, that the word of God, and the instruction of the Scriptures, a holy God notwithstanding his presence in his house, which is the Church.

ab For the wicked will continue him and labour to defend him.

ac Meaning that shee is ignorant, which God calleth dogs and swine, as he saith, letts this in comparison, as that the wicked should not be rebuked, but let them defend their malice, and the small hope of profit.

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ai For the wicked will continue him and labour to defend him.

aj Meaning that shee is ignorant, which God calleth dogs and swine, as he saith, letts this in comparison, as that the wicked should not be rebuked, but let them defend their malice, and the small hope of profit.

e Meaning, that the word of God is easie vnto all that haue a desire vnto it, and which are not blinded by the price of this world.

f That is, except a man haue wisdom, which is the true knowledge of God, he can neither bee prudent nor good on himselfe.

g So that he that doeth not hate euill, feareth not God.

h Whereby he declares that he desires that he should be glorious, dignitie, or rich by some sort of mans wisdom or industry, but by the prouidence of God.

i That is, studie the word of God diligently, and with a desire to profit.

j Signifying, that he chiefly meaneth the spirituall treasures and heavenly riches.

k For there can be no true iustice or iudgement, which is not direct d by this wisdom.

l He declares hereby the distinction betwixt wisdom and eternitie of his wisdom, which hee magnifies and praileth throw this book.

m Meaning thereby the eternall fame of God Iesus Christ our Saviour, whom Saint Iohn calleth the word that was in the beginning.

n He declares the euerlasting of the Sonne of God which is meant by this word, Wisdom, who was before all time, and euer present with the Father.

o Some read, a selfe woberishing, meaning that this Wisdom, is, our Christ Iesus, who was equal with God his Father, & c.

p Meaning that hee was equal with God his Father, & c.

q Meaning that hee was equal with God his Father, & c.

r Meaning that hee was equal with God his Father, & c.

s Meaning that hee was equal with God his Father, & c.

t Meaning that hee was equal with God his Father, & c.

u Meaning that hee was equal with God his Father, & c.

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ak Meaning that hee was equal with God his Father, & c.

al Meaning that hee was equal with God his Father, & c.

3 The Lord will not famish the soule of the righteous: but hee casteth away the substance of the wicked.

4 A flouthfull hand maketh poore: but the hand of the diligent maketh rich.

5 He that gathereth in summer, is the sonne of wisdom: but he that sleepech in harvest, is the sonne of confusion.

6 Blessings are vpon the head of the righteous: but iniquitie shall couer the mouth of the wicked.

7 The memoriall of the iust shall be blessed: but the name of the wicked shall rot.

8 The wife in heart will receiue commandments: but the foolish in talkes shall be beaten.

9 He that walketh vprightly, walketh boldly: but hee that peruerth his wayes, shall bee knowne.

10 Hee that winketh with the eye, worketh sorrow, and he that is foolish in talkes, shall bee beaten.

11 The mouth of a righteous man is a well-spring of life: but iniquitie couereth the mouth of the wicked.

12 Hated stirreth vp contentions: * but loue couereth all trespasses.

13 In the lippes of him that hath vnderstanding, wisdom is found, and a rod shalbe for the backe of him that is destitute of wisdom.

14 Wife men lay vp knowledge: but the mouth of the foole is a present deficiencie.

15 The rich mans goods are his: * strong city: but the feare of the needie is their poverty.

16 The labour of the righteous leadeth to life: but the reuenues of the wicked to sinne.

17 He that regardeth instruction, is in the way of life: but he that refuseth correction, goeth out of the way.

18 He that dissembleth hatred with lying lips, and he that inuenteth slander, is a foole.

19 In many wordes there cannot want iniquitie: but he that refrained his lips, is wise.

20 The tongue of the iust man is as a fined siluer: but the heart of the wicked is little worth.

21 The lips of the righteous doe feede many: but fables shall die for want of wisdom.

22 The blessing of the Lord, it maketh rich, and he doth adde * no sorrowes with it.

23 It is as a pastime to a foole to doe wickedly: but wisdom is vnderstanding to a man.

24 That which the wicked feareth, shall come vpon him: but God will graunt the desire of the righteous.

25 As the whirlwind passeth, so is the wicked no more: but the righteous is as an euerslitting foundation.

26 As vinegar is to the teeth, and as smoke to the eyes, so is the slothful to them that fend him.

27 The feare of the Lord increaseth the dayes: but the yerres of the wicked shall be diminished.

28 The patient abiding of the righteous shalbe gladnes: but the hope of the wicked shall perish.

29 The way of the Lord is strength to the vprightly man: but feare shall be for the workers of iniquitie.

30 The righteous shall * neuer be remoued: but the wicked shall not dwell in the land.

31 The mouth of the iust shall be fruitfull in wisdom: but the tongue of the froward shall be cut out.

32 The lips of the righteous knowe what is

acceptable: but the mouth of the wicked speaketh froward things.

C H A P. XI.

1 Alse * balances are an abomination vnto the Lord: but a perfitte & weight pleaseh him.

2 When pride cometh, then cometh shame: but with the lowly is wisdom.

3 The vprightnesse of the iust shall guide them: but the frowardnesse of the transgressors shall destroy them.

4 Riches auailenot in the day of wrath: but righteounesse deliuereth from death.

5 The righteounesse of the vpright shall direct his way: but the wicked shall fall in his owne wickednesse.

6 The righteounesse of the iust shall deliuer them: but the transgressors shall be taken in their owne wickednesse.

7 When a wicked man dieth, his hope periseth, and the hope of the vnjust shall perish.

8 The righteous escaped out of trouble, and the wicked shall come in his stead.

9 An hypocrite with his mouth hurteh his neighbour: but the righteous shall be deliuered by knowledge.

10 In the prosperitie of the righteous the city * reioyceth: and when the wicked perish, there is ioy.

11 By the blessing of the righteous the citie is exalted: but it is subuerted by the mouth of the wicked.

12 He that despiseth his neighbour, is destitute of wisdom: but a man of vnderstanding will keepe silence.

13 Hee that goeth about as a slanderer, discovereth a secret: but he that is of a faithfull heart, concealeth a matter.

14 Where no counsell is, the people fall: but where many * counsellers are, there is health.

15 He shall be fore vexed, that is furety for a stranger, and he that hateth suretyship, is sure.

16 A * gracious woman attaineth honour, and the strong men attaine riches.

17 He that is mercitull, rewardeth his owne soule: but hee that troubleth his owne flesh, is cruel.

18 The wicked worketh a deceitfull worke: but he that loweth righteounesse, shall receiue a sure reward.

19 As righteounesse leadeth to life: so he that followeth euill, seeketh to his owne death.

20 They that are of a froward heart, are abomination to the Lord: but they that are vpright in their way, are his delight.

21 Though hand vsyne in hand, the wicked shall not be vnquished: but the seed of the righteous shall escape.

22 As a iewel of gold in a twines snout: so is a faire woman which lacketh discretion.

23 The desire of the righteous is onely good: but the hope of the wicked, is indignation.

24 There is that scattereth, and is more increased: but he that spareth more, then is right, surely cometh to pouerty.

25 The liberal person shall haue plenty: and he that watereth, shall also haue raine.

26 He that withdraweth the corne, the people wil curse him: but blessing shall be vpon the head of him that sareth corne.

27 He that seeketh good things, getteth fauour: but he that seeketh euill, it shall come to him.

38 He

1 Under this word he condemneth all false weights, measures and decrees.

2 When man forgetteth his nature, and thinketh to be exalted above his vocation, then God bringeth him to confusion.

3 The righteous shall be taken in their owne wickednesse.

4 The hope of the wicked man dieth, his hope periseth, and the hope of the vnjust shall perish.

5 The righteous escaped out of trouble, and the wicked shall come in his stead.

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27 He that seeketh euill, it shall come to him.

28 He that seeketh euill, it shall come to him.

29 He that seeketh euill, it shall come to him.

30 He that seeketh euill, it shall come to him.

31 He that seeketh euill, it shall come to him.

32 He that seeketh euill, it shall come to him.

33 He that seeketh euill, it shall come to him.

34 He that seeketh euill, it shall come to him.

35 He that seeketh euill, it shall come to him.

36 He that seeketh euill, it shall come to him.

37 He that seeketh euill, it shall come to him.

38 He that seeketh euill, it shall come to him.

9 The covetous
men that store
their riches to the
hindrance of their
duty, shall be
deprived thereof
miserably.
10 For though the
wicked be rich,
yet are they but
flukes to the god-
ly, which are the true
possessors of the
knowledge of God.

18 He that trusteth in his riches, shall fall: but the righteous shall flourish as a lease.

19 He that troubleth his wife, shall inherit the wind, and the fool shall be servant to the wife in heart.

20 The fruit of the righteous is as a tree of life, and he that is wise shall multiply.

21 Behold, the righteous shall be recompensed in the earth: how much more the wicked and the sinner?

22 That is, bringeth them to God. 23 Shall be punished as he deserves. 1 Pet. 4. 18.

CHAP. XII.

1 He that loveth instruction, loveth knowledge: but he that hateth correction, is a fool.

2 A good man getteth favour of the Lord: but the man of wicked imaginations will he condemn.

3 A man can not be established by wickedness: but the root of the righteous shall not be moved.

4 A vertuous woman is the crowne of her husband: but she that maketh him ashamed, is as corruption in his bones.

5 The thoughts of the just are right: but the counsels of the wicked are deceitfull.

6 The talking of the wicked is to lie in waite for blood: but the mouth of the righteous will deliver them.

7 God overthroweth the wicked, and they are not: but the house of the righteous shall stand.

8 A man shall be commended for his wisdom: but the froward of heart shall be despised.

9 He that is despised, is his owne servant, is better then he that boasteth himselfe, and lacketh bread.

10 A righteous man regardeth the life of his beast: but the mercies of the wicked are cruell.

11 He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, is destitute of bread.

12 The wicked desireth the net of evils: but the roote of the righteous giveth fruit.

13 The quail man is snared by the wickednes of his lips, but the just shall come out of adversitie.

14 A man shall be satiate with good things by the fruit of his mouth, and the recompence of a mans hands shall God give unto him.

15 The way of a fool is right in his owne eyes: but he that heareth counsell, is wise.

16 A fool in a day shall be known by his anger: but he that couereth shame, is wise.

17 He that speaketh truth, will shew righteousness: but a false witness will shew deceit.

18 There is that speaketh words like the prickings of a sword: but the tongue of wise men is health.

19 The lip of truth shall be stable for ever: but a lying tongue is vanity.

20 Deceite is in the heart of them that imagine euill: but to the counsellors of peace shall be joy.

21 There shall none inquiry come to the just: but the wicked are full of euill.

22 The lying lips are an abomination to the Lord: but they that deale truly are his delight.

23 A wise man concealeth knowledge: but the heart of the fool publisheth foolishnesse.

24 The hand of the diligent shall beare rule: but the idle shall be under tribute.

25 Heauinesse in the heart of man doth bring

it downe: but a good word reioyceth it.

26 The righteous is more excellent then his neighbour: but the way of the wicked will deceiue them.

27 The deceitfull man resteth not that hee make in hunting: but the riches of the diligent man are precious.

28 Life is in the way of righteousness, and in that path way there is no death.

29 Yet will hee not spend it upon good much by vnwiseall meanes.

CHAP. XIII.

1 A wise sonne will obey the instruction of his father: but a sower will heare no rebuke.

2 A man shall eat good things by the fruit of his mouth: but the foule of the trespassers shall suffer violence.

3 He that keepeth his mouth, keepeth his life: but he that openeth his lips, destruction shall be to him.

4 The sluggard lusteth, but his soule hath nought: but the foule of the diligent shall have plenty.

5 A righteous man hateth lying words: but the wicked causeth slander and shame.

6 Righteousnesse preferreth the vpright of life: but wickednesse overthroweth the sinner.

7 There is that maketh himselfe rich, and hath nothing, and that maketh himselfe poore, hauing great riches.

8 A man will give his riches for the ransom of his life: but the poore cannot heare the reproch.

9 The light of the righteous reioyceth: but the candle of the wicked shall be put out.

10 Onely by pride doeth man make contention: but with the well aduised is wisdom.

11 The riches of vanity shall diminish: but he that gathereth with the hand, shall increase them.

12 The hope that is deferred, is the fainting of the heart, but when the desire cometh, it is as a tree of life.

13 He that despiseth the word, he shall be destroyed: but he that feareth the commandment, he shall be rewarded.

14 The instruction of a wife man is as the well-spring of life, to turne away from the snares of death.

15 Good vnderstanding maketh acceptable: but the way of the disobedient is hated.

16 Euery wise man will worke by knowledge: but a fool will spread abroad folly.

17 A wicked messenger falleth into euill: but a faithfull ambassador is preferation.

18 Pouerty and shame is to him that refuseth instruction: but he that regardeth correction, shall be honoured.

19 A desire accomplished delighteth the soule: but it is an abomination to fooles to depart from euill.

20 He that walketh with the wife shall be wise: but a companion of fooles shall be afflicted.

21 Affliction followeth sinners: but vnto the righteous God will recompense good.

22 The good man shall giue inheritance vnto his childrens children: and the riches of the sinner is layed vp for the iust.

23 Much food is in the field of the poore: but the field is destroyed without discretion.

24 He that spareth his rod, hateth his sonne: but he that loveth him, chasteneth him betime.

25 The righteous eateth to the contergation of his mind: but the belly of the wicked shall want.

CHAP. P.

C H A P. XLIII.

A Wife woman buildeth her house: but the foolish destroyeth it with her owne hands.

2 He that walketh in his b righteoufnesse, feareth the Lord: but he that his lewd in his wayes, despiseth him,

3 In the mouth of the foolish is the rod of pride: but the lips of the wise preferre them.

4 Where none oxen are, there the cribbe is empty: but much increase cometh by the strength of the oxen.

5 A faithfull witnessse will not lie: but a falsse record will speake lies.

6 A cornerer seeketh wisdom, and findeth it not: but knowledge is easie to him that wil vnderstand.

7 Depart from the foolish man, when thou perceiuest not in him the lips of knowledge.

8 The wisdom of the prudent is to vnderstand his way: but the foolishnes of the fool is deceit.

9 The foole maketh a mocke of sinne: but among the righteous there is fauour.

10 The heart knoweth the bitterness of his feale, and the stranger shall not meddle with his ioy.

11 The house of the wicked shall be destroyed: but the tabernacle of the righteous shall flourish.

12 There is a way that seemeth right to a man: but the issues thereof are the wayes of death.

13 Euen in laughing the heart is sorrowfull, and the end of that mirth is heauinesse.

14 The heart that declineth, shall be satiate with his owne wayes: but a good man shall depart from him.

15 The foolish will beleeue euery thing: but the prudent will consider his steps.

16 A wife man feareth, and departeth from euill: but a foole reareth, and is carelessse.

17 He that is battie to anger, committeth folly, and a busie body is hated.

18 The foolish doe inherit folly: but the prudent are crowned with knowledge.

19 The euill shall bow before the good, and the wicked k at the gates of the righteous.

20 The poore is hated euen of his own neighbour: but the friends of the rich are many.

21 The sinner despiseth his neighbour: but he that hath mercy on the poore, is blessed.

22 Do not they erre that imagine euill? but to them that thinke on good things, shall be mercy and clemencie.

23 In all labour there is abundance: but the talke of the lips bringeth onely want.

24 The crowne of the wise is their riches, and the folly of fool is foolishnesse.

25 A faithfull witnessse deliuereth soules: but a deceiver speaketh lies.

26 In the feare of Lord is an assured strength, and his children shall haue hope.

27 The feare of the Lord is as a wellspring of life to auoid the inares of death.

28 In the multitude of the people is the honour of a king, and for the want of people cometh the destruction of the prince.

29 He that is slow to wrath, is of great wisdom: but he that is of a hasty mind, exalteth folly.

30 A froward heart is the life of the hell: but enuy is the rotting of the bones.

31 He that oppresseth the poore, reprimoueth him that made him: but he honoureth him, that hath mercy on the poore.

32 The wicked shall be cast away for his malice: but the righteous hath hope in his death.

33 Wisdometh in the heart of him that hath vnderstanding, and is knowne in the mids of foolles.

34 Iustice exalteth a nation, but sinne is a shame to the people.

35 The pleasure of a king is in a wife seruant: but his wrath shalbe toward him that is lewd.

C H A P. XV.

A Soft answer putteth away wrath: but grievous words stirre vp anger.

2 The tongue of the wise vseth knowledge aright: but the mouth of foolles is balldish out foolishnesse.

3 The eyes of the Lord in euery place beholde the euill and the good.

4 A wholesome tongue is as a tree of life: but the frowardnesse thereof is the breaking of the mind.

5 A foole despiseth his fathers instruction, but he that regardeth correction, is prudent.

6 The house of the righteous hath much treasure: but in the reuenues of the wicked is trouble.

7 The lips of the wife do spread abroad knowledge, but the heart of the foolish doeth not so.

8 The sacrifice of the wicked is abomination to the Lord: but the prayer of the righteous is acceptable vnto him.

9 The way of the wicked is an abomination vnto the Lord: but he loveth him that followeth righteoufnesse.

10 Instruction is euill to him that forsake the way, and he that hateth correction, shall die.

11 Hell and destruction are before the Lord: how much more the hearts of the finnes of men?

12 A cornerer loueth not him that rebuketh him, neither will he goe vnto the wise.

13 A ioyfull heart maketh a cheerefull countenance: but by the sorrow of the heart the mind is heauie.

14 The heart of him that hath vnderstanding, seeketh knowledge: but the mouth of the foole is fed with foolishnesse.

15 All the dayes of the afflicted are euill: but a good conscience is a continuall feast.

16 Better is a litle with the feare of the Lord, then great treasure, and trouble therewith.

17 Better is a dinner of greene herbes where lone is, then a stalled oxen and hatred therewith.

18 An angry man stirreth vp strife: but he that is slow to wrath, appeaseth strife.

19 The way of a slothfull man is as a hedge of thornes: but the way of the righteous is plain.

20 A wife sonne reioyceth the father: but a foolish man despiseth his mother.

21 Foolishnesse is ioy to him that is destitute of vnderstanding: but a man of vnderstanding walketh vprightly.

22 Without counsell, thoughts come to nought: but f in the multitude of counsellors there is stedfastnesse.

23 A ioy cometh to a man by the answer of his mouth: & how good is a word in due season?

24 The way of life is on high to the prudent, to auoyde from hell beneath.

25 The Lord will destroy the house of the proud men: but he will stablish the borders of the widow.

26 The thoughts of the wicked are abomination to the Lord: but the pure haue pleasant words.

m For a while the y are comit there, and put to silence

1 Or, and the mercy of hope is a sacrifice for sin.

* Chap. 25. 15.

* Per 22.

a For though they have much yet it is full of trouble and care.

b That thing is abominable before God, which the wicked think to be much excellent, and whereby they think most to be accepted.

c He that is in the way of God, can not be damned, if he doeth.

d There is nothing to be feared, though the wrath of God come, if he be in the way of God, and his heart be in the way of God.

* Chap. 17. 22.

* Jer. 22.

* Jer. 27. 16.

* Chap. 29. 22.

e That is, he will send some let of his, and dire will goe forward.

* Chap. 10. 1.

f Reade Chap. 11. 14.

g If we will be ourselues to be comfortable, we must wait for time and season.

h That is, he will send some let of his, and dire will goe forward.

1 The fittest
himself to be ad-
mired by God
word, which bring-
e h life: and to
mcedeth.
h meaning, hat
God exalteth
me, be: them
that are truly
humble.

a He derideth the
presumption of
man, who dare at-
tribute to himself
any thing as to
prepare his heart
or such like, feeling
that he is not able
to speake a word,
except God give it
him.
b He sheweth
humbly that man
flattere himself
in his doings: cal-
ling that virtue,
which God term-
eth vice.
c The rule.

d So that the ju-
dice of God shall
appeare in his glo-
ry: even in the de-
struction of the
wicked.
e Chap. 11. 21.
f Their vpright
and righteous life
shall be a token that
their sinnes are
forgiven.

g Chap. 15. 16.
h He that is with
the folly of man, which
shineth that his
ways are in his
owne hand and
yet is not able to
remember one foote
except God give
force.

i Chap. 15. 7.
j If they be true
and iust, they are
Gods worke, & be-
cause of this there is
but one waye if it
they be false, they
are the worke of
the deuil, and to
their condemnation
that they be them.
k They are ap-
pointed by God to
rule according to
equitie and iustice.

l That is, he in-
deed outwits
meanes to over-
come his wrath.
m Wh ch is most
comfortable to the
true ground.
n D. 1. 1. 14.

o Chap. 8. 10. p Psal. 115. 1. k The seven words of con-
gulation, which come for h
of a godly heart.

27 He that is greedy of gayne, troubleth his
owne house: but he that hateth gifts, shall live.

28 The heart of the righteous studieth to an-
swere: but the wicked mans mouth bableth euill
things.

29 The Lord is farre off from the wicked: but
he heareth the prayer of the righteous.

30 The light of the eyes reioyceth the heart,
and a good name maketh the bones fat.

31 The eare that hearkeneth to the i correction
of life, shall lodge among the wife.

32 He that refused instruction, despiseth his
owne soule: but he that obeyeth correction, get-
teth vnderstanding.

33 The feare of the Lord is the instruction of
wisdome: and before honour *goeth* h humility.

CHAP. XVI.

The preparations of the heart *are* in man: but
the answer of the tongue *is* of the Lord.

2 All the wayes of a man *are* b cleane in his
owne eyes: but the Lord pondereth the spirits.

3 Commit thy works vnto the Lord, and thy
thoughts shall be directed.

4 The Lord hath made all things for his owne
lake: yea, euen the wicked for the day of euill.

5 Al that are proud in heart, *are* an abomina-
tion to the Lord: *though* b hand *saye* in hand, he
shall not be vnpunished.

6 By d mercy and truth iniquity shall be for-
giuen, and by the feare of the Lord they depart
from euill.

7 When the wayes of a man please the Lorde,
he will make alfo his enemies at peace with him.

8 * Better is a litle with righteousnesse, then
great reuenues without equity.

9 The heart of man c purposeth his way: but
the Lord doth direct his steps.

10 A diuine sentence shall be in the lips of the
king: his mouth shall not transgresse in iudgment.

11 * A true wayght and ballance *are* of the
Lord: all the wayghts of the bag *are* his f worke.

12 It is an abomination to kings to commit
wickednesse: for the throne is stablished g by
iustice.

13 Righteous lips *are* the delight of kings, and
the king loueth him that speaketh right things.

14 The wrath of a king *is* as b messengers of
death: but a wife man will pacifie it.

15 In the light of the kings countenance *is*
life: & his fauour *is* as a cloud of the latter raine.

16 * How much better *is* it to get wisdom
then gold? and to get vnderstanding, *is* more to
be desired then siluer.

17 The path of the righteous *is* to decline from
euill, & he keepeth his soule that keepeth his way.

18 Pride *goeth* before destruction, and an high
mind before the fall.

19 Better *is* it to be of humble mind with the
lowly, then to diuide the spoiles with the proud.

20 He that *is* wise in his busines, shall find good:
and he that trusteth in the Lord, he is blessed.

21 The wise in heart shall be called prudent:
and the sweetnesse of the lips shall increase do-
ctrine.

22 Vnderstanding *is* a wellspring of life vnto the
that haue it: and the instruction of foolles *is* folly.

23 The heart of the wise guideth his mouth
wisely, and addeth doctrine to his lips.

24 The seven words of con-
gulation, which come for h
of a godly heart.

24 Faire words *are* as an hony combe, sweet-
nes to the soule, and health to the bones.

25 * There *is* a way that seemeth right vnto
man, but the issue thereof *are* the wayes of death.

26 The person that troubleth, troubleth for
himselfe: for his mouth t troubleth it of him.

27 A wicked man diggeth vp euill, and in his
lips *is* like m burning fire.

28 A froward parson soweth strife: and a tale
teller maketh diuision among princes.

29 A wicked man deceiueh his neighbour, &
leadeth him into the way that *is* not good.

30 n He shutteth his eyes to deuilf wickednes:
he moutheth his lips, and bringeth euil to passe.

31 Age *is* a crowne of glory, *when* it *is* found
in the way of o righteousnes.

32 Hee that *is* slow vnto anger, *is* better then
the mighty man: and hee that ruleth his owne
mind, *is* better then he that winneth a city.

33 The lot *is* cast into the lap: but the whole
disposition thereof *is* p of the Lord.

CHAP. XVII.

Better *is* a dry morfell, if peace *be* with it, then
an house full of sacrifices with strife.

2 * A discreet seruant shall haue rule ouer a
fewd sonne, and he shall diuide the c heritage a-
mong the brethren.

3 *As* *is* the firing pot for siluer, and the for-
nace for gold, so the Lord trieth the hearts.

4 The wicked giueth heed to false lips, and a
liar hearkeneth to the naughty tongue.

5 * Hee that mocketh the poore, reprocheth
him that made him: and hee that reioyceth at de-
struction, shall not be vnpunished.

6 Children *are* the children *are* the crowne of
the elders: and the glory of the children *are* their fa-
thers.

7 High talke becommeth not a foole, much
lesse a lying talke a prince.

8 A reward *is* as a stone pleasant in the eyes
of them that haue it: it prospereth, whiche soeuer
it c turneth.

9 Hee that couereth a transgression, seeketh
loue: but he that repeateth a matter, separateth
the d prince.

10 A reproofe entrench more into him that
hath vnderstanding, then an hundred stripes in-
to a foole.

11 A fe ricious person seeketh onely euill, and
a cruel messenger shall be against him.

12 *It* *is* better for a man to meet a beere
robbed of her whelps, then f a foole in his follie.

13 * Hee that rewardeth euill for good, euill
shall not depart from his house.

14 The beginning of strife *is* as one that ope-
neth the waters: therefore or the contention be-
medled with, leaue off.

15 * He that iustifieth the wicked, and he that
condemneth the iust, euen they both *are* abomina-
tion to the Lord.

16 Wherefore *is* there a s price in the hand of
the foole to get wisdom, and he hath none heart?

17 A friend loeath at all times: and a b brother
is borne for aduersitie.

18 A man destitute of vnderstanding, t trou-
bleth the hand, and becommeth feury for his
neighbour.

19 He loatheth transgression that loatheth strife:
and hee that exalteth his k gate, seeketh destruc-
tion.

20 The froward heart findeth no good: and he
that

a Chap. 1. 1. b The iustice of
God. c For his
neighbour. d For his
neighbour. e For his
neighbour. f For his
neighbour. g For his
neighbour. h For his
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neighbour. w For his
neighbour. x For his
neighbour. y For his
neighbour. z For his
neighbour.

that hath a naughty tongue, shall fall into euill.

21 He that begetteth a foole, getteth himselfe forow, and the father of a foole can haue no ioy.

22 * A ioyfull heart causeth good health: but a sorrowfull mind drieth the bowes.

23 A wicked man taketh a gift out of the blosome to wrefe the wayes of iudgement.

24 * Wisedome is in the face of him that hath vnderstanding: but the eyes of a foole are in the corners of the world.

25 A foolish sonne is a griefe vnto his father, and a heauinesse to her that bare him.

26 Surely it is not good to condemne the iust, nor that the princes should smite such * for equitie.

27 He that hath knowledge, spareth his words, and a man of vnderstanding is of an excellent spirit.

28 Euen a foole, when hee lotheth his peace is counted wise, and hee that floppeth his lippes, prudent.

CHAP. XVIII.

For the desire thereof he will separate himselfe to seeke it, and occupie himselfe in all wisedome.

2 A foole hath no delight in vnderstanding: but his heart may be discovered.

3 When the wicked commeth, then commeth contempt, and with the vile man reproch.

4 The words of a mans mouth are like deepe waters, and the welpring of wisedome is like a flowing riuier.

5 It is not good to accept the person of the wicked, to cause the righteous to fall in iudgment.

6 A fooles lips come with stripes, & his mouth calleth for stripes.

7 A fooles mouth is his own destruction, and his lips are a snare for his soule.

8 The words of asale-bearer are as flatterings, and they goe downe into the bowels of the belly.

9 Hee also that is slouthfull in his worke, is euen the brother of him that is a great waster.

10 The Name of the Lord is a strong tower: the righteous runneth vnto it, and is exalted.

11 * The rich mans riches are his strong citie: and as an high wall in his imagination.

12 * Before destruction the heart of a man is haughtie, and before glory goeth lowliness.

13 * Hee that answereth a matter before hee heareth it, is follie and shame vnto him.

14 The spirit of a man will sustaine his infirmitie: but he wounded spirit, who can beare it?

15 A wife heart getteth knowledge, and the care of the wise seeketh learning.

16 A mans gift enlargeth him, and leadeth him before great men.

17 * He that is first in his owne cause, is iust: then commeth his neighbour and maketh enquire of him.

18 The lot causeth contentions to cease, and maketh a partition among the mightie.

19 A brother offended is harder to winne then a strong citie, and their contentions are like the barre of a polace.

20 With the fruit of a mans mouth shall his belly be satisfied, and with the increase of his lips shall he be filled.

21 Death and life are in the power of the tongue: and they that are bound by it, shall be freed by it. * Which for the strength thereof will not beget nor yield.

tongue, and they that are loose it, shall eat the fruit thereof.

22 Hee that findeth a wife, findeth a good thing, and receiueth fauour of the Lord.

23 The poore speaketh wish prayers: but the rich answereth roughly.

24 A man that hath friends, ought to shew himselfe friendly for a friend is neerer then a brother.

25 That is, oftentimes such are found which are more ready to doo pleasure then hee that is more bound by dettie.

CHAP. XIX.

Better is the poore that walketh in his vp-rightnesse, then hee that abuseth his lips, and is a foole.

2 For without knowledge the minde is not good, and he that hath with his feet, sinneth.

3 The foolishnesse of a man peruersteth his way, and his heart fretteth against the Lord.

4 Riches gather many friends: but the poore is separated from his neighbour.

5 * A false witness shall not be unpunished: and he that speaketh lies, shall not escape.

6 Many reuerence the face of the prince, and euerie man is friend to him that gieth gifts.

7 All the brethren of the poore do hate him: how much more wil his friends depart faire from him? though he be instant * with words, yet they will not.

8 He that possesseth vnderstanding, bloweth his own soule, & keepeth widome to find goodnesse.

9 A false witness shall not be unpunished: and he that speaketh lies, shall perish.

10 * Pleasure is not comely for a foole, much lesse for a seruant to haue rule ouer princes.

11 The discretion of a man deferreth his anger: and his glory is to passe by an offence.

12 * The kings wrath is like the roaring of a lion: but his fauour is like the dew vpon the grass.

13 * A foolish sonne is the calamitie of his father, * and the contentions of a wife are like a continuall dropping.

14 House and riches are the inheritance of the fathers: but * a prudent wife cometh of the Lord.

15 Slouthfulnesse causeth to fall asleepe, and a deceitfull person shall be ashamed.

16 He that keepeth the commandment, keepeth his owne foule: but hee that despiseth his wayes, shall die.

17 Hee that hath mercie vpon the poore, lendeth vnto the Lord: and the Lord will recompense him that which he hath giuen.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his nursing.

19 A man of much anger shall suffer punishment, and though thou deliver him, yet will his anger come againe.

20 Heare counsell and receiue instruction, that thou mayest be wise in thy latter end.

21 Many deuises are in a mans heart: but the counsell of the Lord shall stand.

22 That that is to be desired of a man, is his goodnesse, and a poore man is better then a liar.

23 The feare of the Lord leadeth to life: and he that is filled therewith, shall continue, and shall not be visited with euill.

24 * The slouthfull hideth his hand in his bowe, and will not put it to his mouth againe.

25 * Smite a scorner, and the foolish will be ware: and reprove the prudent, and he will vnderstand knowledge.

26 Hee that destroyeth his father, or chasteth

By the using of the tongue well or euill cometh to a fruitfulness either good or bad. He that is ioyful and with a serene countenance is made a friend of the Lord. Chap. xvij. 24.

Chap. xvij. 24.

Dem. xv. 19. dan. 12. 60.

To have comest of them. He that is right in iudgement, shall be the worst of God.

The first vnto all things are not to be seen in this world. That is to say: by the charitie and to see that thou mayest find the way of God. Chap. xv. 19. Chap. xv. 19. Chap. xv. 19. Chap. xv. 19.

Though for a time hee seeme to be counsell, yet because of his will hee shall be his raging affections. Many deuises that are not honest, are not honest. He that is honest for the poore man: hee shall be the worst of the rich which is not true. Chap. xv. 19. Chap. xv. 19. Chap. xv. 19. Chap. xv. 19.

13 As the cold of the snow in the time of harvest, so is a faithfull messenger to them that fend him: for he refresheth the foale of his masters.

14 A man that boasteth of false liberalitie, is like a cloud and wind without raine.

15 A Prince is pacified by staying of anger, and a soft tongue breaketh the bones.

16 If thou have found hony, eat that is sufficient for thee, lest thou be overfull, and vomit it.

17 Withdraw thy foote from thy neighbours house, lest he be wearie of thee and hate thee.

18 A man that beareth false witness against his neighbour, is like an hammer and a sword, and a sharpe arrow.

19 Confidence in an vnfaithfull man in time of trouble, is like a broken tooth and a sliding foot.

20 Hee that taketh away the garment in the cold season, is like vineger poured vpon a nitte, or like him that finger longs to an heate heart.

21 If he that hateth thee be hungry, giue him bread to eate, and if he be thurstie, giue him water to drinke.

22 For thou shalt lay y coales vpon his head, and the Lord shall recompense thee.

23 As the Northwind drieth away the raine, so doeth an angry countenance the slandering tongue.

24 It is better to dwell in a corner of the house top, then with a contentious woman in a wide house.

25 As are the cold waters to a weary soule, so is good newes from a farre country.

26 A righteous man falling downe before the wicked, is like a troubled wel & a corrupt spring.

27 It is not good to eate much glory: so to searsh their owne glory, is not hony.

28 A man that refraineth not his appetite, is like a city which is broken downe and without walles.

CHAP. XXVI.

As the snow in the Summer, and as the raine in the Haruest are not meete, so is honour vnseasonably for foole.

2 As the sparrow by flying, and the swallow by flying escape, so the curse that is causelesse, shal not come.

3 Vnto the horse belongeth a whip, to the asse a bridle, and a rod to the fooles backe.

4 Answere not a foole according to his foolishnes, lest thou also be like him.

5 Answere a foole according to his foolishnes, lest he be wise in his owne conceit.

6 He that sendeth a message by the hand of a foole, is as hee that cutteth off the feete, and drinketh iniquitie.

7 As they that lift vp the legs of the lame, so is a parable in a fooles mouth.

8 As the closing vp of a precious stone in an heape of stones, so is hee that giueth glory to a foole.

9 As a thorne standing vp in the hand of a drunkard, so is a parable in the mouth of fooles.

10 The Excellent that formed all things, both rewardeth the foole, and rewardeth the transgressors.

11 As a dog turneth againe to his owne vomit, so a foole turneth to his foolishnesse.

12 Seest thou a man wife in his owne conceit? more hope is of a foole then of him.

13 The slouthfull man faith, a lion is in the way: a lion is in the streetes.

14 As the doore turneth vpon his hinges, so doeth the slouthfull man vpon his bed.

15 The slouthfull hideth his hand in his bosome, and it grieveth him to put it againe to his mouth.

16 The sluggard is wiser in his owne conceit, then seuen men that can render a reason.

17 He that passeth by and medleth with the strife that be longeth not vnto him, is as one that taketh a dog by the eares.

18 As hee that faineth himselfe mad, casteth firebrands, arrows, and mortall things.

19 So dealeth the deceitfull man with his friend, and faith, Am not I in sport?

20 Without wood the fire is quenched, and without a talebearer strife ceafeeth.

21 As the cole maketh burning coales, and wood a fire, so the contentious man is apt to kinde strife.

22 The wordes of a talebearer are as flattering, and they goe downe into the bowels of the belly.

23 As siluer droffe ouerlaid vpon a potshead, so are burning lips, and an euill heart.

24 Hee that hateth, will counterfeite with his lips, but in his heart he layeth vp deceit.

25 Though hee speake fauorably, beleue him not: for there are seuen abominations in his heart.

26 Hatred may bee couered by deceipt: but the malice thereof shalbe discovered in the congregation.

27 He that diggeth a pit shal fall therein, and he that rolleth a stone, it shal returne vnto him.

28 A false tongue hateth the afflicted, and a flattering mouth caufeeth ruine.

CHAP. XXVII.

Knowest not thy selfe of to a morrowe, for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine owne mouth: a stranger, and not thine owne lips.

3 A stone is heauie, and the sand weightie: but a fooles wrath is heauier then them both.

4 Anger is cruel, & wrath is raging: but who can stand before enuie?

5 Open rebuke is better then secret loue.

6 The woundes of a louer are faithful, and the kisses of an enemye are pleasant.

7 The person that is full, despiseth an honie combe: but vnto the hungry soule euery bitter thing is sweet.

8 As a bird that wandreth from her nest, so is a man that wandreth from his owne place.

9 As oymntment & perfume reioyce the heart, so doth the sweetnesse of a mans friend by heartie counsell.

10 Thine owne friend and thy fathers friend forsake thou not: neither enter into thy brothers house in the day of thy calamitie: for better is a neighbour that is neere, then a brother farre off.

11 My sonne, be wise, and reioyce mine heart, that I may answere him that reprooeth me.

12 A prudent man seeth the plague, and hideth himselfe: but the foolish goe on still, and are punished.

13 Take his garment that is suretie for a stranger, and a pledge of him for the stranger.

14 Hee that t praifeth his friend with a loude voyce, rising early in the morning, it shall be counted to him as a curse.

15 A continual dropping in the day of raine, and

* Chap. 24.

Which diffineth him to be that he is not.

* Eccles. 18. 1.

* Chap. 18. 8.

He they will shone breake out and venter themselves.

1 Meaning many, he vifeth the number certain, for the vncertaine, in the assembly of the godly.

* Eccles. 10. 2. eccles. 27. 25.

3 Delay not the time, but take occasion when it is offered.

* Eccles. 32. 15. b For the enuious are obdurate, and cannot be reconciled. c They are flatterers, and become friends.

* Job 6. 4.

d Trust not to any worldly helpe in the day of thy trouble.

* Eccl. 2. 12.

* Chap. 20. 16.

e He that praifeth his friend with a loude voyce, rising early in the morning, it shall be counted to him as a curse.

* Chap. 19. 13. eccl. 21. 9.

and a contentious woman are alike.

16 He that hideth her, hideth the winde, and she is as the oyle in the right hand that vttereth it selfe.

17 Yron sharpeneth yron, so doth 3 man sharpen the face of his friend.

18 He that keepeth the figge tree, shall eat the fruit thereof: so he that waiteth vpon his master, shall come to honour.

19 As in water face answereth to face, so the heart of man to man.

20 The graue and destruction can neuer be full, so the eyes of man can neuer be satisfied.

21 As is the fining pot for siluer, and the fornaice for gold, so is euery man according to his dignitie.

22 Though thou shouldest bray a foole in a mortar among wheat brayed with a pestill, yet will not his foolishnesse depart from him.

23 Be diligent to know the state of thy flocke, and take heed to the herds.

24 For riches remaine not alway, nor the crowne from generation to generation.

25 The hay discovereth it selfe, and the grasse appeareth, and the herbes of the mountaines are gathered.

26 The lambs are for thy clothing, and the goates are the price of the field.

27 And let the milke of the goates be sufficient for thy food, for the food of thy familie, and for the sustenance of thy maids.

CHAP. XXVIII.

The wicked fleeeth when none pursueth: but the righteous are bold as a lion.

2 For the transgression of the land there are many princes thereof: but by a man of vnderstanding and knowledge a realme likewise endureth long.

3 A poore man, if hee oppress the poore, is like a raging raine that leaueth no food.

4 They that forsake the Law, praise the wicked: but they that keepe the Law, let themselves against them.

5 Wicked men vnderstand not iudgement: but they that seeke the Lord, vnderstand all things.

6 Better is the poore that walketh in his vp-rightnesse, then hee that peruerteth his wayes, though he be rich.

7 He that keepeth the Law, is a childe of vnderstanding: but he that feedeth the gluttons, shameth his father.

8 He that increaseth his riches by vsurie and interest, gathereth them for him that will be mercifull vnto the poore.

9 He that turneth away his eare from hearing the Law, euen his prayer shalbe a bominable.

10 He that causeth the righteous to go astray by an euil way, shall fall into his owne pit, and the vpright shall inherit good things.

11 The rich man is wise in his own conceit: but the poore that hath vnderstanding, can trie him.

12 When righteous men reioyce, there is great glory: but when the wicked come vp, the man is tried.

13 He that hideth his sinnes, shall not prosper: but hee that confesseth, and forsaketh them, shall haue mercy.

14 Blessed is the man that seareth alway: but he that hardeneth his heart, shall fall into euill.

15 As a roaring lion, and an hungry beare, so is a wicked ruler ouer the poore people.

16 A prince destitute of vnderstanding, is also a great oppressor: but hee that hateth couetousnesse, shall prolong his dayes.

17 A man that doth violence against the blood of a person, shall see vnto the graue, and they shall not stay him.

18 He that walketh vprightly shall be saved: but hee that is froward in his wayes, shall once fall.

19 He that tilleth his land, shall be satisfied with bread, but hee that followeth the idle, shall be filled with pouertie.

20 A faithfull man shall abound in blessings, and he that maketh haste to be rich, shall not be innocent.

21 To haue respect of persons is not good: for that man will transgresse for a piece of bread.

22 A man with a wicked eye hasteth to riches, and knoweth not that pouertie shall come vpon him.

23 Hee that rebuketh a man, shall finde more fauour at the length, then he that flattereth with his tongue.

24 He that robbeth his father and mother, and sayeth, It is no transgression, is the companion of a man that destroyeth.

25 Hee that is of a proud heart, stirreth vp strife: but hee that trusteth in the Lord, shall bee safe.

26 Hee that trusteth in his owne heart, is a foole: but he that walketh in wisdom, shall be deliuered.

27 Hee that giueth vnto the poore, shall not lacke: but he that hideth his eyes, shall haue many curles.

28 When the wicked rise vp, men hide themselves: but when they perish, the righteous increase.

CHAP. XXIX.

A man that hardeneth his necke when he is rebuked, shall suddenly be destroyed, and cannot be cured.

2 When the righteous are in authority, the people reioice: but when the wicked beareth rule, the people sigh.

3 A man that loueth wisdom, reioyceth his father: but he that feedeth harlots, wasteth his substance.

4 A king by iudgement maintaineth the countrey: but a man receiuing gifts, destroyeth it.

5 A man that flattereth his neighbour, spreadeth a net for his steps.

6 In the transgression of an euill man is his snare: but the righteous doth sing and reioyce.

7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.

8 Scornfull men bring a cry into a snare: but wise men turne away wrath.

9 If a wife man contend with a foolish man, whether he be angry or laugh, there is no rest.

10 Bloodie men hate him that is vpright: but the iust haue care of his soule.

11 A foole powreth out all his minde: but a wise man keepeth it in till afterward.

12 Of a prince that hearkeneth to lies, all his seruants are wicked.

13 The poore and the vsurer meet together, and the Lord lighteneth both their eyes.

14 A King that iudgeth the poore in truth, his throne shall be established for euer.

15 The rod and correction giue wisdom: but

g One halfe man proueth another to anger.

h There is no difference betwix man and man by nature, but only the grace of God maketh the difference.

* Eccles. 11. 9.

* Chap. 17. 9.

i This is like to either knowen to either ambiciou and glorious or humble and modest.

k This declareth the great goodnesse of God towards man, and the diligence that hee requireth of him for the preservation of his gifts.

a Because their owne consciences accuse them.

b The rate of the common weale is often times changed.

* Chap. 19. 1.

e For God will take away the wicked vsurer, & giue his goods to him that shall be content with well.

d Because it is not of faith, which is grounded of Gods word or Law, whiche wicked contemne.

e And iudge that he is not wise.

* Chap. 9. 2.

f He is iudged by his doings to be wicked.

g Whi h standeth in awe of God and is afraid to offend him.

h For he cannot be satisfied, but euer opposeth a displeth.

i Note that he is able to do more than.

* Chap. 11. 11. Eccles. 10. 27.

* Chap. 12. 16. end 20. 21.

k He will be happy for nothing. Meaning, that is content.

m Shall hee all things in abundance.

* Chap. 30. 2.

* Chap. 9. 12. Or, receiue.

* Luke 15. 13.

a He that giueth eare to the slanderer, is in danger as a bird to be taken by the fowler.

b Hee receiveth to fall into the snare the hee laid for others.

c Hee receiveth aduocacion in what sort foules it is spe. here.

* Chap. 22. 1.

* Chap. 22. 1.

but a childe set at libertie, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth: but righteous shall see their fall.

17 Correct thy sonne, and he will giue thee rest, and will giue pleasures to thy soule.

18 Where there is no vision, the people decay: but he that keepeth the Law is blessed.

19 A seruant will not be chastened wth words: though he vnderstand, yet he will not answer.

20 Seest thou a man hasty in his matter: there is more hope of a foole, then of him.

21 He that delicately bringeth vp his seruant from youth, at length he will be euen as his sonne.

22 * An angry man stirreth vp strife, and a furious man aboundeth in transgression.

23 * The pride of a man shall bring him low: but the humble in spirit shall enioy glory.

24 He that is partner with a thief, hateth his own soule: he heareth cursing, & declareth it not.

25 The feare of man bringeth a snare: but he that trusteth in the Lord, shall be exalted.

26 Many doe seeke the face of the ruler: but euery mans iudgement commeth from the Lord.

27 A wicked man is abomination to the iust, and he that is vpriight in his way, is abomination to the wicked.

CHAP. XXX.

To humble one (sith in consideration of Gods workers, 5 The word of God is persiu, 11 Of the wicked and hypocrites, 15 Of things that are neuer static, 18 Of others that are wonderfull.

THE WORDS OF AGRY THE SONNE OF IAKH.

The prophesie which the man spake vnto Ithiel, Telamen to Ithiel, and Vcal.

2 Surely I am more foolish then any man, and haue not the vnderstanding of a man in me.

3 For I haue not learned wisdom, nor attained to the knowledge of holy things.

4 Who hath ascended vp to heauen, and descended? Who hath gathered the wind in his fist?

5 Who hath bound the waters in a garment? Who hath established all the ends of the world? What is his name, and what is his sounes name, if thou canst tell?

6 * Euery word of God is pure: he is a shield to those that put their trust in him.

7 * Put nothing vnto his words, lest hee reprove thee, and thou be found a liar.

8 Two things haue I required of thee: denie me them not before I die.

9 Remoue farre from me vanitie and lies: giue me not pouterie, nor riches: feede me with foods conuenient for me.

10 Let I be full and denie thee, and say, Who is the Lord? or lest I be poore and steale, & take the Name of my God in vaine.

11 Accuse not a seruant vnto his master, lest hee curse thee, & when thou hast offended.

12 There is a generation that curse their father, and doth not blesse their mother.

13 There is a generation that are pure in their owne conceit, and yet are not washed from their filthinesse.

14 There is a generation whose eyes are hauy, and their eye lids are lifted vp.

15 There is a generation, whose teeth are as swords, and their iawes as knives to eate vp the afflicted out of the earth, and the poore from among men.

15 The horseleach hath two daughters which cry, Giue, giue. There be three things that will not be satisfied: yea, foure that say not, It is enough.

16 The graue, & the barren wombe, the earth, that cannot be satisfied with water, and the fire that sayth not, It is enough.

17 The eye that mocketh his father, & despiseth the instruction of his mother, let the rauen of the valley picke it out, and the yong eagles eat it.

18 There be three things hid from mee: yea, foure that I know not:

19 The way of an eagle in the aire, the way of a serpent vpon a stone, the way of a ship in the mids of the sea, and the way of a man with a maide.

20 Such is the way also of an adulterous woman: shee eareth and * wipeth her mouth, and faith, I haue not committed iniquitie.

21 For three things the earth is moued: yea, for foure it cannot suite it selfe.

22 For a seruant when hee reigneth, and a foole when he is filled with meate.

23 For y hateful woman, when she is married, & for a handmaid that is in her mistresse.

24 These be foure foolish things in the earth, yet they are wise, and full of wisdom:

25 The pinnies are people not strong, yet prepare they their meat in summer:

26 The conies are people not mighty, yet make they their houses in the rocke:

27 The grasshopper hath no king, yet go they forth all by bands:

28 The spider taketh hold with her hands, and is in kings palaces.

29 There be three things that order wel their going: yea, foure are comely in going.

30 A lion that is strong among beasts, and turneth not at the sight of any:

31 A lusty grayhound, and a goat, and a King against whom there is no riuall vp.

32 If thou hast bene foolish in lifting thy selfe vp, and if thou hast thought wickedly, lay thine hand vpon thy mouth.

33 When one churneth milke, hee bringeth forth butter: and he that wringeth his nose, causeth blood to come out, so he that forceth wrath, bringeth forth strife.

CHAP. XXXI.

He exhorteth to chastitie and iustice, 10 and sheweth the conditions of a wife and worthy woman.

THE WORDS OF KING OLMUEL.

The prophesie which his mother taught him.

2 What my sonnell! what the sonne of my wombe! & what, O sonne of my desires!

3 Giue not thy strength vnto women, & not thy wayes, which is to destroy kings.

4 It is not for kings, O Lmuel, it is not for Kings to drinke wine, nor for princes * strong drinke.

5 Let he drinke and forget the decree, and change the iudgement of all the children of affliction.

6 Giue yee strong drinke vnto him that is ready to perish, and wine vnto them that haue griefe of heart.

7 Let him drinke, that hee may forget his pouterie, and remember his miserie no more.

8 Open thy mouth for the dumbe in the

was onelic and negled his office, which is to execute iudgement, doth comfort the heart, 14, 15. 16. Defend these dumbe that are not able to helpe themselues.

b The leach hath two loskes in the tongue, which here he collecteth but two daughters, whereby these suckle the blood, and is neuer satiate: & euen so the curious & incontinent are insatiable. Which haunt in the valley full of cations.

k Shee hath her defies, and after shee leaseth as though she were an honest woman. l Thrice common he sheweth the state whereunto they are called. m Which is to her matter after the death of her mistresse. n They containe great doctrine and wisdom.

o If man be not able to compass the common things by his wisdom, we cannot attribute wisdom to man, but folly.

p Make a way, and continue not in doing till.

a That is, of Solomon who was called Lmuel, that is, of God because God had ordered him to be king over Israel. b The doctrine which his mother taught him. c By this exhortation of one thing, he declareth her motherly affection. d Meaning that shee desired vnto kings if they haust them. e That is, the king must not give himselfe to

cause of all the children of destruction.

9 Open thy mouth, iudge righteously, and iudge the afflicted, and the poore.

10 ¶ Who shall find a vertuous woman? for her price is faire above the pearles.

11 The heart of her husband trusteth in her, and he shall have no need of spoyle.

12 Shee will doe him good, and not euill all the dayes of her life.

13 She seeketh wooll and flax, and laboureth cheerefully with her hands.

14 Shee is like the ships of merchants : shee bringeth her fooode from afarre.

15 And the flesh, whiles it is yet night : and giueth || the portion to her householde, and the ordinary to her maydes.

16 Shee considereth a fælde, and * getteth it : and with the fruit of her hands the planteth a vineyard.

17 Shee giueth her loynes with strength, and strengtheneth her armes.

18 Shee seeketh that her merchandise is good : her candle is not put out by night.

19 Shee putteth her hands to the wheele, and her hands handle the spindle.

20 Shee stretcheth out her hand to the poore, and putteth forth her hands to the needy.

21 Shee searcheth not the snowe for her familie : for all her familie is clothed with skarlet.

22 Shee maketh her selfe carpets : fine linnen and purple is her garment.

23 Her husband is known in the gates, when he sitteth with the Elders of the land.

24 She maketh shettes, and selleth them, and giueth girdles vnto the merchant.

25 Strength and honour is her clothing, and in the latter day she shall reioyce.

26 She openeth her mouth with wisdom, and the law of grace is in her tongue.

27 She ouerseeth the wayes of her householde, and catcheth not the bread of idleness.

28 Her children rise vp, and call her blessed : her husband also shall praise her, saying,

29 Many daughters haue done virtuously : but thou surmountest them all.

30 Favour is deceitfull, and beauty is vanitie : but a woman that feareth the Lord she shall bee prayd.

31 Giue her of the fruite of her hands, and let her owne workes prayle her in the gates.

¶ Or, prepare, as T. fol.

11. 15.

Shee prepareth their meat bestime.

k Shee purchaseth it with the paines of her travail.

ECCLESIASTES, OR THE PREACHER.

THE ARGUMENT.

*Solomon as a Preacher and one that desired to instruct all in the way of saluation, describeth the de-
scendable vanities of this world : that man should not be addicted to any thing vnder the sunne, but
rather inflamed with the desire of heavenly life : therefore he confuteth their opinions, which set their
felicitie either in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicitie
consisteth in that, that he is united with God, and shall enjoy his presence : so that all other things must
be rejected, inasmuch as they further us to attaine to this heavenly treasure, which is sure and
permanent, and cannot be found in any other case in God alone.*

CHAP. I.

*All things in this world are full of vanitie, and of some in-
durance. 12 All mannes wisdom is but follie and griefe.*

¶ He wordes of the Preacher, the sonne of David king in Ierusalem.

1 Vanitie of vanities, sayeth the Preacher : vanitie of vanities, all is vanitie.

2 What remaineth vnto man in all his trauell, which he suffieth vnder the sunne?

3 One generation passeth, & another generation succedeth : but the earth remaineth for euer.

4 The sunne riseth, and the sunne goeth down, and draweth to his place where he riseth.

5 The winde goeth toward the South, and compasseth toward the North : the winde goeth round about, and returneth by his circuits.

6 All the riuers go into the sea, yet the sea is not full : for the riuers go vnto the place, whence they returne, and goe.

7 All things are full of labour : man cannot vter it : the eye is not satisfied with seeing, nor the eare filled with hearing.

8 What is it that hath bene? that that shalbe : & what is it that hath bin done? that which shalbe done : & there is no new thing vnder the sunne.

9 One man dieth after another, and the earth remaineth long, euen to the last day which yet is set to corrupt on.

10 The son, vnto, and the riuer be : theveth that the greatest labour and longest hath an end, and therefore there can be no felicitie in this world. ¶ Eccles. 4. 1. f. The sea which is compassed all the earth, filleth the vessels thereof, the which poure out springs and riuers in o the sea againe. ¶ g. He speaketh of times and seasons, and things done in them, which as they haue bene in times past, so come they to passe againe.

10 Is there any thing, whereof one may say, Behold this, It is new? it hath bene already in the old time that was before vs.

11 There is no memory of the former, neither shall there be a remembrance of the latter that shall be, with them that shall come after.

12 ¶ I the Preacher haue bene king ouer Irael in Ierusalem :

13 And I haue giuen mine heart to search and find out wisdom, by all things that are done vnder the heauen : (thisfote trauell hath God giuen to the sonnes of men, to humble them thereby)

14 I haue considered all the workes that are done vnder the sunne, and behold, all is vanitie, and vexation of the spirit.

15 That which is crooked, can none make straight : and that which faileth, cannot be numbered.

16 I thought in mine heart, and said, Behold, I am become great, and excell in wisdom all them that haue bene before me in Ierusalem : and mine heart hath seene much wisdom and knowledge.

17 And I gaue mine heart to know wisdom and knowledge, I madnesse and foolishnesse : I knew also that this is a vexation of the spirit.

18 For in the multitude of wisdom, is much griefe : and he that increaseth knowledge, increaseth sorow.

19 I thought much, how little remedy there is. I that I waite things, which feele more paine, wherein was no commoditie but griefe and trouble of conscience. ¶ W. Wisdom and knowledge cannot be come by without great paine of body and mind : the when a man hath attained to the high, he yet is his mind euen fully content : therefore in this world is no true felicitie.

¶ Or, with double

1 In the affliction

and places of

tear, come.

¶ Or, in my sick

in Affliction

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C H A P. II.

Pleasures, sumptuous buildings, riches, and possessions are but vanity.
 15 The wife and the foole haue both one ende touching the bodily deats.

1 Sayd in my heart, Goe to now, I will procure
 2 thee with ioy: therefore take thou pleasure in
 3 pleafant things: and behold, this alfo is vanity.

4 I fayd of laughter, Thou art mad: and of
 5 ioy, What is this that thou doest?

6 I thought in mine heart, I to giue my felfe to
 7 wine, and to leade mine heart in b wiledome, and
 8 to take holde of follie, till I might fee where is
 9 that goodnes of the children of men, which they
 10 enjoy vnder the Sunne, the whole number of the
 11 dayes of their life.

12 I haue made my great workes: I haue built
 13 me houfes: I haue plantet me vineyards.

14 I haue made me gardens and forchards, and
 15 plantet in them trees of all fruit.

16 I haue made me cisternes of water, to water
 17 therewith the woods that grow with trees.

18 I haue gotten feruantes and maides, and had
 19 children borne in the house: alfo I had great
 20 poffeffion of beeces and sheepe aboute all that
 21 were before me in Ierufalem.

22 I haue gathered vnto mee alfo filuer and
 23 golde, and the chiefe creatures of Kings and prouinces:
 24 I haue provided me men fingers, and women
 25 fingers, and the delights of the fonnes of
 26 men: as a woman taken captiue, and women taken
 27 captiues.

28 And I was great, and increased aboue all
 29 that were before me in Ierufalem: alfo my wile-
 30 dome remained with me.

31 And whatsoever mine eyes desired, I with-
 32 held it not from them: I withdrew not mine heart
 33 from any ioy: for mine heart reioiced in all my labour:
 34 and this was my portion of all my trauel.

35 Then I looked on all my workes that mine
 36 hands had wrought, and on the trauell that I had
 37 laboured to doe: and beholde, all is vanitie and
 38 vexation of the fpirit: and there is no profit vnder
 39 the Sunne.

40 And I turned to behold wiledome, and
 41 madnes, and folly: (for who is the man that I will
 42 come after the King in things, which men now
 43 haue done?)

44 Then I faw that there is profit in wifdome,
 45 more then in folly: as the light is more excellent
 46 then darkeneffe.

47 For the wife mans eyes are in his head,
 48 but the foole walketh in darkeneffe: yet I know
 49 alfo that the fame condition falleth to them all.

50 Then I thought in mine heart, It befalleth
 51 vnto me, as it befalleth to the foole. Why therefore
 52 doe I then labour to be more wife? And I
 53 fild in mine heart, that this alfo is vanitie:

54 For there fhall bee no remembrance of the
 55 wife, nor of the foole: for euer: for that that now
 56 is, in the dayes to come, fhall all be forgotten. And
 57 how dieth the wife man, as doeth the foole?

58 Therefore I hated life: for the worke that
 59 is wrought vnder the Sunne is grievous vnto me:
 60 for all is vanitie, and vexation of the fpirit.

61 I hated alfo all my labour, wherein I had
 62 trauelled vnder the Sunne, which I fhall leaue to
 63 the man that fhall be after me.

64 And who knoweth whether he fhall be wife
 65 or foolifh? yet fhall he haue rule ouer all my fa-
 66 bour, wherein I haue trauelled, and wherein I
 67 haue fhewed my felfe wife vnder the Sunne. This

is alfo vanitie.

20 Therefore I went about to make mine heart
 21 abhorre all the labour, wherein I had trauelled
 22 vnder the Sunne.

23 For there is a man whose trauel is in wif-
 24 domes, and in knowledge, and in equitie: yet to a
 25 man that hath not trauelled here, fhall hee giue
 26 his portion: this alfo is vanitie, and a great griefe.

27 For what hath man of all his trauel and
 28 griefe of his heart, wherein he hath trauelled vnder
 29 the Sunne?

30 For all his dayes are sorowes, and his trauel
 31 griefe: his heart alfo taketh not reft in the
 32 night: which alfo is vanitie.

33 There is no profit to man, but that he eate,
 34 and drinke, and p delight his foule with the pro-
 35 fit of his labour: I faw alfo this, that it was of the
 36 hand of God.

37 For who could eat, and who could hafte to
 38 outward things more then I?

39 Surely to a man that is good in his fight,
 40 God giueth wifdome, & knowledge, and ioy: but
 41 to the finner hee giueth paine to gather, and to
 42 heape to giue to him that is good before God:
 43 this alfo is vanitie, and vexation of the fpirit.

C H A P. III.

All things haue their time. 14 The workers of God are perfect,
 and can't seen to faile him. 17 God shall iudge both the iust
 and vnjust.

1 All things there is an appointed time, and
 2 a time to euery purpose vnder the heauen.

3 A time to bee borne, and a time to die: a
 4 time to plant, and a time to plucke vp: that which
 5 is plantet.

6 A time to flay, and a time to heale: a time
 7 to breake downe, and a time to build.

8 A time to weepe, & a time to laugh: a time
 9 to mourne, and a time to daunce.

10 A time to caft away ftones, and a time to
 11 gather ftones: a time to embrace, and a time to
 12 bee farre from embracing.

13 A time to keele, and a time to lofe: a time
 14 to keepe, and a time to caft away.

15 A time to rend, and a time to fewe: a time
 16 to keepe f Silence, and a time to fpeake.

17 A time to loue, and a time to hate: a time of
 18 warre, and a time of peace.

19 What profit hath hee that worketh, of the
 20 thing wherein he trauelleth?

21 I haue fene the trauel that God hath giuen
 22 to the fonnes of men, b to humble them thereby.

23 He hath made euery thing beautifull in his
 24 time: alfo he hath fet the world in their heart,
 25 yet cannot man find out the worke that God hath
 26 wrought from the beginning euen to the end.

27 I know that there is nothing good in them,
 28 but to reioyce and to doe good in his life.

29 And alfo that euery man eateth and drink-
 30 eth, and feeth the commoditie of all his labour:
 31 this is the gift of God.

32 I know that whatsoever God fhall doe,
 33 fhall bee for euer: to it can no man adde, and from
 34 it can none diminish: for God hath done it, that
 35 they fhould feare before him.

36 What is that that hath bene? that is now:
 37 and that that fhall bee hath now bene: for God re-
 38 quireth that which is paft.

39 And moreover, I haue fene vnder the Sunne
 40 the place of iudgement: where was wickednesse,
 41 and the place of iustice, where was iniquitie.

42 I thought in mine heart, God wil iudge the
 43 iust.

a That I might
 seeke the true fo-
 licite which is in
 God.

o Among other
 griefes this was
 not the least, to
 leaue that which
 he had gotten by
 great trauell to
 one that had ta-
 ken so paine there-
 fore, and whom
 he knew not whe-
 ther he were a wife
 man or a foole.
 p When man hath
 all laboured, hee
 can get no more
 then food and
 reft: and yet he
 confideth alfo
 that the com-
 ments of Gods think-
 ings, as Chap. i. 27.
 q Meaning, to
 pleafures.

a He fpeaketh of
 this merite of
 time for euery
 caufe: as if to de-
 claue that there
 is nothing in this
 world perperall: but
 that it is vnder
 the hand of God
 grieued, if we haue
 not all things ac-
 cording to our
 desires: paine
 enioy them fo long
 as we would with.

b Reade Chap.

1. 13.

c God hath giuen

man a desire, and

affliction to feele

o there is no good

in this world, and

labour therein.

d Reade Chap. 2.

24. and there

laces declare that

we fhould doe all

things with libe-
 rality and in the feare

of God, forasmuch

as hee giue him his

gifts to the iust

that they fhould

be afraid.

e That is man that

never be able to

let Gods worke,

but as hee hath re-
 uenied, his fhall
 come to poffe.

f God only con-
 sidereth, which is
 paft, to gettue.

with much griefe, and in his frowne and anger.
 17 Behold then, what I haue seene good, that it is comely to eate, and to drinke, and to take pleasure in all his labour, wherein he travaileth vnder the sunne, the whole number of the dayes of his life, which God giueth him: for this is his portion.

18 Alfo to euery man to whom God hath giuen riches and treasures, and giueth him power to eate thereof, and to take his part, and to enioy his labour: this is the gift of God.

19 Surely hee will not much remember the dayes of his y^e, because God answereth to the ioy of his heart.

CHAP. VI.

The miserable estate of him to whom God hath giuen riches, and not the grace to use them.

Here is an euill, which I saw vnder the sunne, and it is much among men:

2 A man to whom God hath giuen riches and treasures and honour, and he wanteth nothing for his soule of all that he desireth: but God giueth him not power to eate thereof, but a strange man shall eate it vp: this is vanitie, and this is an euill sicknesse

3 If a man beget an hundred children and liue many yeeres, and the dayes of his yeeres bee multiplied, and his soule bee not b^e furnished with good things, and hee be not b^e buried, I say that an vntimely fruite is better then hee.

4 For d^e hee cometh into vanitie, and goeth into darkenesse: and his name shall bee couered with darkenesse.

5 Alfo he hath not seene the sun, nor known it: therefore this hath more rest then the other.

6 And if he had liued a thousand yeeres twice tolde, and had seene no good, shall not all go to one place?

7 All the labour of man is for his mouth: yet the soule is not filled.

8 For what hath the wife man more then the foole? what hath the poore that knoweth how to walke before the liuing?

9 The sight of the eie is better then to walke in the luffes: this also is vanitie, and vexation of spirit.

10 What is that that hath benee? the name thereof is now named: and it is known that it is man: and he cannot strue with him that is stronger: then hee.

CHAP. VII.

Diuers precepts to followe what is good, and to auoide the contrary.

Verely there be many things that increase vanitie, and what auaieth it a man?

2 For who knoweth what is good for man in the life, and in the number of the dayes of the life of his vanitie, seeing hee maketh them as a shadow? For who can shew vnto man what shal be after him vnder the sunne?

3 A good name is better then a good oymment, and the day of d^eath, then the day that ones is borne.

4 It is better to goe to the house of mourning, then to goe to the house of feasting, because this is the end of all men: and the liuing shall lay it to his heart.

5 Anger is better then laughter: for by a sad looke the heart is made better.

6 The heart of the wife is in the house of mourning: but the heart of fooles is in the house

of mirth.

7 Better it is to heare the rebuke of a wife man, then that a man should heare the song of fooles.

8 For like the noise of the thornes vnder the pot, so is the laughter of the foole: this also is vanitie.

9 Surely oppression maketh a wife man mad: and the reward destroyeth the heart.

10 The f^ende of a thing is better then the beginning thereof, and the patient in spirit is better then the proud in spirit.

11 Be not thou of an hastie spirit to be angry: for anger refresheth in the bosome of fooles.

12 Say not thou, Why is it that the former dayes were better then these? for thou doest not enquire wisely of this thing.

13 Wisdome is good with an inheritance, and excellent to them that see the sunne.

14 For man shall rest in the shadow of wisdom, and in the shadow of siluer: but the excellencie of the knowledge of wisdom giueth life to the possessor thereof.

15 Beholde the worke of God: for who can make straight that which he hath made crooked?

16 In the day of wealth bee of good comfort, and in the day of affliction consider: God also hath made this contrary to that, to the intent that man should find n^othing after him.

17 I haue seene all things in the dayes of my vanitie: there is a iust man that perisheth in his iustice, and theris a wicked man that continueth long in his malice.

18 Be not thou iust o^uermuch, neither make thy selfe ouerwise: wherefore shouldst thou bee desolate?

19 Bee not thou wicked o^uermuch, neither be thou foolish: wherefore shouldst thou perish in thy time?

20 It is good that thou lay hold on^e this: but yet withdrawe not thine hand from^e that: for he that seareth God, shall come forth of them all.

21 Wisdome shall strengthen the wife man more then ten mightie princes that are in^e city.

22 Surely there is no man iust in the earth, that doeth good and sinneth not.

23 Giue not thine heart alfo to all the words that men speake, lest thou doe heare thy seruants cursing thee.

24 For oftentimes also thine heart knoweth that thou likewise hast^e cursed others.

25 All this haue I procured by wisdom: I thought, I will be wife, but it went far from me.

26 It is farre off, what may it be? and it is profound deepenesse, who can find it?

27 I haue compassed about, both I and mine heart to know and to enquire and to search wisdom and reason, and to knowe the wickednesse of folly, and the foolishnesse of madnesse.

28 And I find more bitter then death the woman whose heart is as nets and snares, and her hands as bands: he that is good before God, shall be deliuered from her, but the sinner shall be taken by her.

29 Beholde, sayth the Preacher, this haue I found seeking one by one to find the count:

30 And yet my soule seeketh, but I finde it not. I haue found one man of a thousand: but a woman among them all haue I not found.

31 Onely loe, this haue I found, that God hath made man righteous: but they haue fought many iⁿventions.

CHAP.

d Which cracke
 for a while and
 profit nothing.
 e A man that is
 esteemed wise,
 when he falleth
 to oppression, be-
 cometh like a
 brail.

h He noteth the
 lightnesse which
 enterpise a thing,
 and suddenly leaue
 it off againe.
 i Murtherer not
 against God when
 hee killeth adu-
 saries for mans
 sinnes.

k He answereth to
 them that curren
 not wisdom: ex-
 cept riches be in-
 need therewith,
 shewing that both
 are the gifts of
 God, but that wis-
 dome is farre more
 excellent, and may
 be without riches.
 l Chap. i. 15.

m Consider where-
 fore God doeth
 find it. n d^enot
 any comfort there.
 o That man should
 be able to controule
 nothing in his
 works.

p Meaning, that
 cruel tyrants put
 the goods to death
 and let the wicked
 goe free.
 q Be not too
 much of those
 i once iustice and
 wisdom.

r Tary not long
 when thou art
 thought to come
 out of the way of
 wickednesse.

s To wit, on the
 admonitions that
 goe before.

t Consider what
 defoliation and de-
 struction a flail
 can do: thou doe
 not obey them.

u King 8. 46.
 v Job. 3. 6.
 w Job. 1. 8.

x Crediteth them
 not, neither care
 for them.
 y For, sayth euill
 of others.

z Meaning, wis-
 dome.

1 That hee come
 to a conclusion.

2 And so are craft
 e fleshly owne de-
 struction.

C H A P. VIII.

To they Princes and Magistrates. 17 The worke of God passe mans knowledge.

VH is as the wiseman? and who knoweth the interpretation of a thing? the wisdom of a man doth make his face shine: and the strength of his face shall be changed.

I *advertiseth thee to take heed to the mouth of the king, and to the word of the oath of God.*

4 *Haste not to goe forth of his sight: stand not in an euill thing: for he will doe whatsoever pleaseth him.*

4 Where the worde of the King is, there is power, and who shall say vnto him, What dost thou?

5 He that keepeth the commandment, shall know none euill thing, and the heart of the wise shall know the time and iudgement.

6 For to euery purpose there is a time and iudgement, because the miserie of man is great vpon him.

7 For he knoweth not that which shall befor who can tell him when it shall be?

8 Man is not lordes ouer the spirit to retaine the spirit: neither hath hee power in the day of death, nor deliuerance in the battell, neither shall wickednesse deliuer the possessers thereof.

9 All this haue I seene, and haue giuen mine heart to euery worke which is wrought vnder the sunne, and I saw a time that man ruleth ouer man to his owne hurt.

10 And likewise I saw the wicked buried, and i they returned, and they that came from the holy place, were yet forgotten in the citie where they had done right: this also is vanitie.

11 Because sentence against an euill worke is not executed speedily, therefore the heart of the children of men is fully set in them to doe euill.

12 Though a sinner doe euill an hundreth times, and God prolongeth his dayes, yet I know that it shall be well with them that feare the Lord, and doe reuerence before him.

13 But it shall not be well to the wicked, neither shall hee prolong his dayes: he shall be like a shadow, because he feareth not before God.

14 There is a vanitie, which is done vpon the earth, that there bee righteous men to whom it cometh according to the worke of the iust: I thought also that this is vanitie.

15 And I prayed ioy: for there is no goodnesse to man vnder the sunne, saue to eate and to drinke and to reioyce: for this is adioyned to his labour the dayes of his life that God hath giuen him vnder the sunne.

16 When I supplied mine heart to know wisdom, and to behold the businesse that is done on earth, that neither day nor night the eyes of man take sleepe,

17 Then I behelde the whole worke of God, that man cannot finde out the worke that is wrought vnder the sunne: for the which man laboureth to seeke it, and cannot finde it: yea, and though the wise man think to know it, he cannot finde it.

C H A P. IX.

By no outward thing can man knowe what God launth or ha. 12 No man knoweth his ende. 16 Wisdom excelleth strength.

I *Haue surely giuen mine heart to all this, and to declare all this, that the iust, and the wise, and*

their workes are in the hand of God: and no man knoweth either loue or hatred of all that is befor them.

2 All things come alike to all: and the same condition is to the iust and to the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as is the good so is the sinner, he that sweareth, as he that feareth an oath.

3 This is euill among all that is done vnder the sunne, that there is one condition to all, and also the heart of the sonnes of men is full of euill, and madnes in their hearts whiles they liue, and after that, they goe to the dead.

4 Surely whosoever is ioined to al the liuing, there is hope: for it is better to a liuing dog, then to a dead liou.

5 For the liuing knoweth that they shall die, but the dead know nothing at all: neither haue they any more a rewarde: for their remembrance is forgotten.

6 Also their loue and their hatred, and their enmie is now perished, and they haue no more portion for euer, in all that is done vnder the sunne.

7 Goe, eat thy bread with ioy, and drink thy wine with a cheerefull heart: for God now accepteth thy workes.

8 At all times let thy garments be white, and let not oyle be lacking vpon thine head.

9 *Reioyce with the wife whom thou hast loued all the dayes of the life of thy vanitie, which God hath giuen thee vnder the sun all the dayes of thy vanitie: for this is thy portion in the life, and in thy traueile wherein thou labourst vnder the sunne.*

10 All that thine hand shall finde to doe, doe it with all thy power: for there is neither worke nor inuention, nor knowledge, nor wisdom in the graue whither thou goest.

11 I returned, and I saw vnder the sunne that the race is not to the swift, nor the battell to the strong, nor yet bread to the wife, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge: but time and chance cometh to them all.

12 For neither doth man know his time, as the fishes which are taken in an euill net, and as the birds that are caught in the snare: so are the children of men snared in the euill time when it falleth vpon them suddenly.

13 I haue also seene this wisdom vnder the sunne, and it is great vnto me.

14 A little citie and few men in it, and a great King came against it, and compassed it about, and builded forts against it.

15 And there was found therein a poore and wife man, and hee deliuered the citie by his wisdom: but none remembered this poore man.

16 Then said I, Better is wisdom then strength: yet the wisdom of the poore is despised, and his words are not heard.

17 The wordes of the wife are more heard in quietnesse, then the cry of him that ruleth among fooles.

18 Better is wisdom then weapons of warre: but one sinner destroyeth much good.

C H A P. X.

The difference of foolishnesse and wisdom. 11 A leafer is like a serpent that cannot bee charmed. 16 Offspring kings and drunken princes. 17 And of good Kings and Princes.

Dead

Dead flies cause to stinke, and purifie the
oyment of the apothecary: so doeth a little
folly him that is in illumination for wisdom, and
for glory.

2 The heart of a wife man is at his right
hand: but the heart of a fool is at his left hand.

3 And also when the fool goeth by the way,
his heart faileth, and he telleth vnto all that he
is a fool.

4 If the spirit of him that ruleth, rise vp a-
gainst thee, leave not thy place: for gentleness
pacifieth great sinners.

5 There is an euil that I haue seene vnder the
sunne, as an error that proceedeth from the face
of him that ruleth.

6 Follie is let in great excellencie, and the
rich set in the low place.

7 I haue seene seruants on horses, and princes
walking as seruants on the ground.

8 He that diggeth a pit, shall fall into it, and
he that breaketh the hedge, a serpent shall bite him.

9 Hee that remoueth stones, shall hurt him-
selfe thereby: and he that cutteth wood, shall be in
danger thereby.

10 If the yron be blunt, & one hath not whet
the edge, he must then put to more strength: but
the excellencie to direct a thing is wisdom.

11 If the serpent bite, when he is not charmed:
no better is a babler.

12 The words of the mouth of a wife man haue
grace: but the lips of a fool deuoire himselfe.

13 The beginning of the words of his mouth
is foolishnesse, and the latter end of his mouth is
wicked madnesse.

14 For the fool multiplieth wordes, saying,
Man knoweth not what shalbe: and who can tell
him what shalbe after him?

15 The labour of the foolish doth weary him:
for he knoweth not to goe into the city.

16 Woe to thee, Oland, when thy King is a
childe, and thy princes eate in the morning.

17 Blessed art thou, Oland, when thy King is
the sonne of a nobles, and thy princes eat in time,
for strength and not for drunkenesse.

18 By slouthfulnesse the rooofe of the house
goeth to decay, and by the idleness of the hands
the house droppeth through.

19 They prepare bread for laughter, and wine
comforteth the liuing, but siluer antwereth to all.

20 Curse not the king, nor not in thy thought,
neither curse the rich in thy bed chamber: for the
soule of the heauen shall cary the voice, and that
which hath wings, shall declare the matter.

CHAP. XLII.

1 To be liuella to the poore. 2 Not to double Gods providence.
3 All worldly prosperitie is but vanitie. 4 Gods will indige all.

Cast thy bread vpon the waters: for after
many dayes thou shalt find it.

2 Giue a portion to seuen, and also to eight:
for thou knowest not what euil shall bee vpon
the earth.

3 If the cloudes be full, they wil powre forth
raine vpon the earth: and if the tree doe fall to-
ward the South, or toward the North, in the place
that the tree falleth, there it shall be.

4 He that obferueth the wind, shall not sow,
and he that regardeth the cloudes, shall not reape.

5 As thou knowest not which is the way of the
spirit, nor how the bones doe grow in the wombe

of her that is with child: so thou knowest not the
worke of God that worketh all.

6 In the morning sow thy feede, and in the
evening let not thine hand rest: for thou knowest
not whether shall prosper, this or that, or
whether both shall be alike good.

7 Surely the light is a pleasant thing: and it is
a good thing to the eyes to see the sunne.

8 Though a man liue many yeres, and in them
all he reioyce, yet he shall remember the dayes of
darknesse, because they are many, all that com-
meth is vanitie.

9 Reioyce, O yong man, in thy youth, and
let thine heart cheere thee in the dayes of thy
youth: and walke in the wayes of thine heart, and
in the sight of thine eyes: but know that for all
these things, God will bring thee to iudgement.

10 Therefore take away griefe out of thine
heart, and cause euil to depart from thy flesh:
for childhood and youth are vanitie.

CHAP. XLIII.

1 To shew that God is in youth, and not to desire till age. 2 The
soule returneth to God. 3 Wisdom is the gift of God, and
confiseth in fearing him and keeping his commandments.

Remember now thy Creator in the dayes of
thy youth, whiles the euil dayes come not,
nor the yeres approach, wherein thou shalt say,
I haue no pleasure in them:

2 Whiles the sunne is not darke, nor the light,
nor the moone, nor the starres, nor the cloudes
returne after the raine.

3 When the keepers of the house shall trem-
ble, and the strong men shall bow themselves,
and the grinders shall cease, because they are
few, and they waxe darke that looke out by the
windowes:

4 And the doores shall be shut without by
the base sound of the grinding, and he shall rise
vp at the voyce of the bird: and all the daughters
of singing shall be abased.

5 Also they shall be afraid of the kibe thing,
and feare shall be in the way, and the almond tree
shall flourish, and the grasshopper shall be a
burden, and concupiscence shall be driven away:
for man goeth to the house of his age, and the
mourners weepe about in the streete.

6 Whiles the siluer cord is not lengthened,
nor the golden ewer broken, nor the pitcher
broken at the well, nor the wheele broken at
the cisterne.

7 And dust returne to the earth as it was, and
the spirit returne to God that gaue it.

8 Vanitie of vanities, saith the Preacher, all is
vanitie.

9 And the more wise the Preacher was, the
more he taught the people knowledge, and caused
them to heare, and searched forth, and prepared
many parables.

10 The Preacher sought to finde out pleasant
wordes, and an vpright writing, euen the words of
truth.

11 The words of the wife are like goades, and
like nailes fastened by the masters of the assen-
blyes, which are giuen by one y pastour.

12 And of other things beside these, my sonne,
take thou heede: for there is none end in making

that couereth the braine, which is as cole or like golde. 9 That is, the wise-
dome. 10 Meaning, the liues. 11 Which is the head. 12 That is, the heart, one of the which
he had draweth the powers of life. 13 The soule is continually going either to joy,
or to sorrow, and sleepeth not as the wicked imagine. 14 Which as well applyeth
by the ministers, whom he callest masters. 15 That is, by God.

16 Re not wearie
of well doing.
17 That is, which
of thy workes are
most acceptable to
God.
18 That is, of affli-
ction and trouble.
19 Hee that desireth
to knowe that fit his
desire in worldly
pleasures, as
though God
would not call
them to an ac-
count.
20 To wit, anget,
and enuie.
21 Meaning cruell
lutes, whereunto
youth is giuen.

22 Reioyce thou
come to consume
all merrite
for whom the cloudes
remaine after the
raime, mans griefe
is increased.
23 The hands,
which keepe the
body.
24 The legs.
25 The teeth.
26 The eyes.
27 The lips, or
mouth.
28 When the inuice-
shall scarce open,
and not be able to
cheer any more.
29 He shall not be
able to sleepe.
30 That is, the wind
pipe, or the eares
shall be deaf, and
not able to heare
singing.
31 To climbe his
because of their
weaknesse, or chey
sloope doo it, as
though they were
afraid left any
thing should hit
them.
32 They shall reme-
ber as they goe, as
though they were
afraid.
33 Their head shall
be as white as the
blossomes of an
almond tree.
34 They shall be
able to heare no-
thing.
35 Meaning, the
narrow of the
backe bone and the
forewer.
36 The little skin
That is, the vesicle.
37 That is, the heart, one of the which
he had draweth the powers of life. 13 The soule is continually going either to joy,
or to sorrow, and sleepeth not as the wicked imagine. 14 Which as well applyeth
by the ministers, whom he callest masters. 15 That is, by God.

many

These things cannot be comprehended in books or learned by study but God must instruct these hearts that thou mayest surely know that wisdom is true felicity, and the way thereto is to fear God.

many books, and much reading is a weariness of the flesh.

Let vs heare the end of all: feare God and keepe his commandments: for this is the whole

duetie of man.

For God will bring every worke vnto iudgement, with every secret thing, whether it be good or euill.

AN EXCELLENT SONG WHICH WAS SALOMONS.

THE ARGUMENT.

In this Song, Salomon by most sweete and comfortable allegories and parables describeth the perfect loue of Iesus Christ, the true Salomon and King of peace, and the faithfull soule or his Church, which he hath sanctified and appointed to be his spouse, holy, chaste, and without reprehension. So that here is declared the singular loue of the bridegrome toward the bride, and his great and excellent benefites wherewith hee doeth enrich her of his pure bounty and grace without any of her deservings. Also the earnest affection of the Church which is inflamed with the loue of Christ, desiring to be more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

The familiar talke and mystical communication of the spiritual loue betweene Iesus Christ and his Church. 5 The domesticall sweetnes that perforce the Church.

Et a him kisse mee with the kisses of his mouth: for thy loue is better then wine.

Because of the fauour of thy good oynments, thy name is as an oynment powred out: therefore the virgins loue thee.

Draw me: we will run after thee: the king hath brought mee into his chambers: we will reioyce and be glad in thee: we will remember thy loue more then wine: the righteous doe loue thee.

I am blacke, O daughters of Ierusalem, but comely, as the tents of a Kedar, and as the curtains of Salomon.

Regard yee mee not because I am blacke: for the sunne hath looked vpon me. The fionnes of my mother were angry against me: they made me the keeper of the vines: but I kept not mine owne vine.

Shew me, O thou whom my soule loueth, where thou feedest, where thou liest at noone: for why should I be as shee that turneth aside to the flockes of thy companions?

If thou know not, O thou the fairest among women, get thee forth by the steps of the flocke, and feed thy kids by the tents of the shepherds.

I haue compared thee, O my loue, to the troupe of horses in the charres of Pharaoh.

Thy cheekes are comely with rowes of fiones, and thy necke with chaires.

Wee will make thee borders of golde with studs of silver.

While the King was at his repast, my spokenard gave the smell thereof.

My welbeloued is as a bundle of myrrhe vnto me: he shall lie betweene my breasts.

My welbeloued is as a cluster of camphire vnto me in the vines of Engedi.

My loue, behold, thou art faire: behold, thou art faire: thine eyes are like the doves.

My welbeloued, behold, thou art faire, and pleasant: also our bed is green.

The beames of our house are cedars, our rafters are of fire.

CHAP. II.

The Church at first to rest vnder the shadow of Christ, 8 She beareth his voice, 14 She is compared to the dove, 15 And the enemies to the foxes.

I am the rose of the field, and the lillie of the valleys.

Like a lillie among the thornes, so is my loue among the daughters.

Like the apple tree among the trees of the forest, so is my welbeloued among the fionnes of men: vnder his shadow had I delite, and satte downe: and his fruit was sweete vnto my mouth.

Hee brought mee into the wine cellar, and loue was his banner ouer me.

Stay me with flagons, and comfort me with apples: for I am sicke of loue.

His left hand vnder mine head, and his right hand doeth embrace me.

I charge you, O daughters of Ierusalem, by the roes & by the hinds of the field, that ye stirre not vp, nor waken my loue, vntill the pleafe.

It is the voice of my welbeloued: behold, he cometh leaping by the mountains, and skipping by the hills.

My welbeloued is like a roe, or a yong hart: loe he standeth behind our wall, looking forth of the windowes, shewing himselfe through the grates.

My welbeloued spake and sayd vnto me, Arise, my loue, my faire one, and come thy way.

For behold, winter is past: the raine is changed, and is gone away.

The flowers appeare in the earth: the time of the singing of birds is come, and the voyce of the turtle is heard in our land.

The figtree hath brought forth yer yong figs: and the vines with their small grapes haue cast a fauour: arise my loue, my faire one, and come away.

My dove, that art in the holes of the rocke, in the secret places of the faines. Hew mee thy thigh, let me heare thy voyce: for thy voyce is sweete, and thy sight comely.

Take vs the foxes, the little foxes, which destroy the vines: for our vines haue small grapes.

My welbeloued is mine, and I am his: hee feedeth among the lillies.

Vntill the day breake, and the shadowes flee away: returne, my welbeloued, and be like a roe, or a yong hart vpon the mountaines of Bethel.

The Church desireth Christ to bee most ready to helpe her.

CHAP.

This is spoken in the pterion of the Church, or of the faithfull soule inflamed with the desire of Christ, whom she loueth. b The feeling of thy great benefites. c They that are pure in heart and conuersion. d The faithfull confesse that they cannot come to Christ except they be drawn. e Meaning, the fiery joy that is not known to the world.

The Church owne selfe her spots and sinne, but hath confidence in the fauour of Christ. g Kedar was the name of some of the Arabians the dwelt in tents. h Which within were all fitt with precious stones and iueles.

Consider not the Church by the outward appearance.

The corruption of nature through sinne and afflictions.

My ownne beaute, thyne, which should true selfe fauoured me.

Shee confideth in her owne vnglience.

The spouse feeling her fault, desired to her husband onely for fauour.

When thou hast called to the dignitie of pastors, and they set forth their owne desires in stead of thy doctrine. p Christ speaketh to his Church, bidding them that are ignorant to goe to the pastors to learne. q For thy spiritual beaute and excellencie, there was no worldly treasure to bee compared vnto thee. r The Church reioyceth that shee is admitted to the company of Christ. f Her shall bee most deare vnto mee. s Christ accepteth his Church, and commendeth her to himselfe.

This is the heart of the Church, wherein Christ dwelleth by his Spirit.

These things cannot be comprehended in books or learned by study but God must instruct these hearts that thou mayest surely know that wisdom is true felicity, and the way thereto is to fear God.

Then Christ ferreth his Church about all other things. b The spouse desireth to be pure in heart and conuersion. d The faithfull confesse that they cannot come to Christ except they be drawn. e Meaning, the fiery joy that is not known to the world.

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This is the heart of the Church, wherein Christ dwelleth by his Spirit.

CHAP. III.

1 The Church desireth to be ioyned iniquity to Christ her husband. 2 Her earnestness out of the wilderness.

1 My bed by night I sought him that my soule loved: I sought him, but I found him not.

2 I will rise therefore now, and goe about in the citie, by the streetes, and by the open places, and wil sicke him that my soule loueth: I sought him, but I found him not.

3 The watchmen that went about the citie, found me: to whom I sayd, Haue you seene him whom my soule loueth?

4 When I had putt a litle from them, then I found him whom my soule loved: I tooke holde on him, and left him not, till I had brought him vnto my mothers house into the chamber of her that conceived me.

5 I charged you, O daughters of Ierusalem, by the roses and by the hinds of the field that ye sitte not vp, nor waken my loue vntill the pleafe.

6 Who is shee that cometh vp out of the wilderness like pillars of smoke perfumed with myrrhe and incense, and with all the spices of the merchant?

7 Behold his bed, which is Salomons: three-score strong men are round about it, of the valiant men of Iisael.

8 They all handle the sword, and are expert in warre, every one hath his sword vpon his thigh for the feare by night.

9 King Salomon made himselfe a palace of the trees of Lebanon.

10 He made the pillars thereof of siluer, and the pavement thereof of gold, the hangings thereof of purple, whose middes were paved with the loue of the daughters of Ierusalem.

11 Come forth, ye daughters of Zion, and beholde the King Salomon with thei crowne, wherewith his mother crowned him in the day of his marriage, and in the day of the gladnesse of his heart.

CHAP. IIIII.

1 The praises of the Church. 2 She without blame in his sight. 3 The loue of her husband.

Behold, thou art a faire, my loue: behold, thou art faire: thine eyes are like the doves among thy lockes: thine haire is like the flocke of goats, which looke downe from the mountaine of Gilead.

2 Thy teeth are like a flocke of sheepe in good order, which goe vp from the washing: which eury one bring out twines, and none is barren among them.

3 Thy lips are like a threede of scarlet, and thy talke is comely: thy temples are within thy lockes as a peece of a pomegranate.

4 Thy necke is as the tower of David build for defence: a thousand shieldes hang therein, all the targets of the strong men.

5 Thy two breasts are as two young roes that are twinnes, feeding among the lilies.

6 Vntill the day breake, and the shadowes fle away, I will goe into the mountaine of myrrhe and to the mountaine of incense.

7 Thou art all faire, my loue, and there is no spot in thee.

8 Come with me from Lebanon, my spouse, enen with me from Lebanon, and looke from the toppe of Amanah, from the toppe of Shener, and Harmon, from the dennes of the Lyons, and from the mountaines of the leopards.

9 My sister, my spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine eyes, and with a chaine of thy necke.

10 My sister, my spouse, how faire is thy loue? how much better is thy loue then wine? and the fauour of thine oynments then all spices?

11 Thy breasts, my spouse, droppe as homie combs: homie and milke are vnder thy tongue, and the fauour of thy garment is as the fauour of Lebanon.

12 My sister my spouse is as a garden inclosed, as a spring shut vp, and a fountaine sealed vp.

13 Thy plants are as an orchard of pomegranates with sweete fruites, as camphire, spikenard,

14 Euen spikenard, and saffron: calamus, and cymon, with all the trees of incense, myrrhe and aloes, with all the chiefe spices.

15 O fountaine of the gardenes, O well of living waters, and the springs of Lebanon.

16 Arise, O North, and come, O South, and blowe on my garden, that the spices thereof may flow out: let my welbeloued come to his garden, and eate his pleasant fruit.

CHAP. V.

1 Christ calleth the Church to his participation of all his treasures. 2 Shee heareth his voice. 3 Shee conuerseth her nakednesse. 4 Shee prayeth Christ her husband.

I am come into my garden my sister, my spouse: I gathered my myrrhe with my spice: I ate mine hony combe with mine hony, I dranke my wine with my milke: eate, O friends, drinke, and make you merry, O welbeloued.

2 I sleepe, but mine heart waketh, it is the voyce of my welbeloued that knocketh, saying, Open vnto me, my sister, my loue, my dowe, my vndeiled: for mine head is full of dwe, and my locks with the drops of the night.

3 I haue put off my dcoate, how shall I put it on? I haue washed my feete, how shall I defile them?

4 My welbeloued put in his hand by the hole of the doore, and mine heart was affectioned toward him.

5 I rose vp to open to my welbeloued, and mine hands did drop down myrrhe, and my fingers pure myrrhe vpon the handles of the barre.

6 I opened to my welbeloued: but my welbeloued was gone & past: mine heart was gone wh he did speake: I sought him, but I could not finde him: I called him, but he answered me not.

7 The watchmen that went about the citie, found mee: they smote mee as I wounded mee: the watchmen of the wals tooke away my vaile from me.

8 I charge you, O daughters of Ierusalem, if you finde my welbeloued, that you tel him that I am sicke of loue.

9 O the fairest among women, what is thy welbeloued more then ether welbeloued? what is thy welbeloued more then another louer, that thou doest so charge vs?

10 My welbeloued is white and ruddie, the chiefe of ten thousand

11 His head is as fine golde, his locks curled, and blacke as a rauen.

12 His eyes are like doves vpon the riuers of waters, which are washt with milke, and remaine by the full vessels.

13 His cheekes are as a bedde of spices, and as sweete

1 Christ calleth his Church his bride in Ierusalem: that shee had taken vnto him as man.

1 In such a mode as Church beautifull and rich be loved his garden.

2 Because of y confession and thankiung.

3 The Church comforteth her all her glory & treasure.

4 Christ who is the true fountaine of all grace.

5 I desireth with the case of her, and to puer the graces of a

6 Iust upon her which spirit is ment by the North and South wind.

7 The garden signifies the kingdom of Christ, where he prepareth the banquet for his elect.

8 The spouse faith that she is troubled with the care of worldly things, which is meant by sleeping.

9 Declaring the long patience of the Lord to wait and finishe.

10 The spouse confesseth her nakednesse, & that of her selfe she hath nothing, or feeling.

11 She is once made cleane, the promise which restoereth her to the house againe.

12 For my bowels were moued towards him.

13 The spouse which would be auoided of him, that I find him.

14 He thinketh to another him with his good works.

15 There are the false teachers, which would the confesse with their reason.

16 She asketh of him which are godly or ungodly as the Law & fiction should come out of Zion and Ierusalem.

17 They would direct her to Christ.

18 Thus say they of Ierusalem.

19 She desireth Christ to be of profit to her and to her.

20 She desireth to be of profit to her and to her.

21 She desireth to be of profit to her and to her.

22 She desireth to be of profit to her and to her.

23 She desireth to be of profit to her and to her.

24 She desireth to be of profit to her and to her.

25 She desireth to be of profit to her and to her.

26 She desireth to be of profit to her and to her.

27 She desireth to be of profit to her and to her.

† *See, Yehosh.*

k Hearing of the
excellence of
Christ, the faithful
desire to knowe
how to find him.

a That his con-
solation is in
ea. h among men.

b Which was a
faire and strong ci-
tie. *King. 2. 19.*
c This declareth
the exceeding love
of Christ to ward
his Church.
* *Chap. 4. 1.*
d Meaning that
the gifts are infi-
nite which Christ
giveth to his
Church: or that his
faithfull are ma-
ny in number.
e He beweth
the true beginning
of the Church was
finall; but that it
grew up to a great
multitude.
f He went downe
into the Syna-
gogue to see what
fruits came of the
Lawe and the
Propheets.
g I found nothing
but rebellion.
h I ran as swift as
the nobles of my
people in their
chaires.
i O ye people of
Jerusalem: for Je-
rusalem was called
Shalem, which sig-
nifieth peace.

a He describeth
the comely beau-
ty of the Church is
every part, which
is to be under-
stood spiritually.

b Read Chap.
4. 5.

a He desireth to
come unto thee
and to be in thy
company.
10. Yehosh.

sweete flowres, and his lippes like lilies dropping
downe pure myrrhe.

† His hands as rings of golde set with the
† chrysolite, his belly like white yuory couered
with sapphires.

15 His legges are as pillars of marble set vpon
sockets of fine golde: his countenance as Leba-
non excellent as the cedars.

16 His mouth is as sweete things, and hee is
wholy delectable: his is my welbeloued, and this
is my louer, O daughters of Ierusalem

17 O the fairest among women, whither is
thy welbeloued gone? whither is thy welbeloued
turned aside, that we may seeke him with thee?

CHAP. VI.

a The Church affirmeth her selfe of the love of Christ. 3 The prayers
of the Church. 8 Shee is but one and undivided.

MY welbeloued is gone downe into his garden,
to the beds of spices, to feede in the garden,
and to gather lilies.

2 I am my welbeloued, and my welbeloued
is mine, who feedeth among the lilies.

3 Thou art beautifull, my loue, as b Tizrah,
comely as Ierusalem, terrible as an army w banners.

4 Turne away thine eyes from me: for they
overcome mee: * thine haire is like a flocke of
goates, which looke downe from Gilead.

5 Thy teeth are like a flocke of sheepe, which
goe vp from the washing, which eury one bring
out twinnies, and none is barren among them.

6 Thy temples are within thy locks as a piece
of a pomegranate.

7 There are threescore Queenes and foure-
score concubines, & of the damselfs wout number.

8 But my doue is alone and my vndeiled thee
is the onely daughter of her mother, and thee is
deare to her that bare her: the daughters haue seen
her, and counted her blessed: *seen* the Queenes
and the concubines, and they haue prayed her.

9 Who is she that looketh forth as the morn-
ing, faire as the moone, pure as the sunne, terri-
ble as an armie with banners!

10 I went downe to the garden of nuttes, to
see the fruits of the valley, to see if the vine bud-
ded, and if the pomegranates flourishid.

11 I knew nothing, my soule set me h as the
charters of my noble people.

12 Returne, returne, O Shulamite, returne:
returne that we may behold thee. What shal y on see
in the Shulanite, but as the company of an army?

CHAP. VII.

a The beauty of the Church in all her members. 30 She is assured
of Christs love towards her.

HO beautiful are thy a goings with shoes,
HO princes daughter! the ioints of thy thighs
are like iewels: the worke of the hand of a cunning
workeman.

2 Thy nauell is as a round cup that wanteth
not liquor: thy belly is as an heap of wheat com-
passed about with lilies.

3 Thy two breasts are as two young roes that
are twinned.

4 Thy necke is like a towre of yuory: thine
eyes are like the fish pooles in Heshbon by the
gate of Bath rabbim: thy nose is as the towre of
Lebanon, that looketh toward Damafcus.

5 Thine head vpon thee is as skarlet, and the
bush of thine head like purple: the king is tied in
the l raffers.

6 How faire art thou, and how pleasant art
thou, O my loue, in pleasures!

7 This thy stature is like a palme tree, and thy
breasts like clusters.

8 I sayd, I will goe vp into the palme tree, I
will take hold of her boughes: thy breastes shall
now bee like the clusters of the vine: and the fa-
uour of thy nose like apples,

9 And the rooffe of thy mouth like good
wine, which goeth freight to my welbeloued,
and catcheth the lips of the ancient to speake.

10 I am my welbeloued, and his desire is
toward me.

11 Come my welbeloued, let vs goe forth in-
to the field: let vs remaine in the villages.

12 Let vs get vp early to the vines, let vs see if
the vyne flourish, whether it hath budded the final
grape: or whether the pomegranates flourish:
there will I giue thee my loue.

13 The mandrakes haue giuen a smell, and in
our gates are all sweet things, new and olde: my
welbeloued, I haue kept them for thee.

CHAP. VIII.

a The Church will bee taught by Christ. 3 She is upholden by
him. 5 The whom no loue wherewith Christ loveth her. 13
Shee is the vine that bringeth forth fruit in the Spirituall Salo-
mon, which is Iesus Christ.

OH that thou werest as my brother that suck-
ed the breasts of my mother: I would finde
thee without, I would kisse thee, then they should
not despise thee.

2 I will lead thee and bring thee into my mo-
thers house: thou shalt teach me: and I will
cause thee to drinke spiced wine, and new wine of
the pomegranate.

3 His left hand shall be vnder mine head, and
his right hand shall embrace me.

4 I charge you, O daughters of Ierusalem,
that you stir not vp, nor waken my loue, untill
he please.

5 (Who is this that cometh vp out of the
wildernesse, leaning vpon her welbeloued?) I raised
thee vp under an apple tree: there thy mother
conceiued thee: there she cocueid that bare thee.

6 Set me as a seale on thine heart, and as a
signet vpo thine arme: for loue is strong as death:
ielousie is cruel as the graue: the coles thereof are
fierie coles, and a vehement flame.

7 Much water cannot quench loue, neither
can the floods drowne it: If a man should giue al
the substance of his house for loue, they would
greatly contemne it.

8 Wee haue a little sister, and shee hath no
breasts: what shall we doe for our sister when she
shalbe spoken for?

9 If he be a wall, we will build vpon her a
fluier Palace: and if she be a doore, we will keepe
her in with boards of cedar.

10 I am a wall, and my breasts are as towers:
then was I in his eyes as one that hindeth peace.

11 Salomon had a vine in Baal-hamon: hee
gaue it vineyard vnto keepers: eury one bringeth
for the fruit thereof a thousand pices of silver.

12 But my vineyard which is mine, is before
me: to thee, O Salomon, appertaineth a thousand
pices of silver, and two hundred to them that
keepe the fruit thereof.

13 O thou that dwellest in the gardens, the
companions heauen ken vnto thy voyce: cause me to
heare it.

14 O my welbeloued, flee away, and be like
vnto the roe or to the young hart vpon the moun-
taines of spices,

d This the flock
speakes.

e If the people
that are call vnto
Christ bring forth
any fruit.

a The Church led
out of the Cap-
tivitye speaketh
to the Church of
Ierusalem.
10. Yehosh.

b Read Chap. 4.

c Read Chap. 10.

d The friends
that Chul be
longed in popu-
larly count him.

e The Jewish
Church speaketh
to the Church
of the Gentiles.
11 If he be
a wall, we will
build vpon her
a fluier Palace:
and if she be a
doore, we will
keepe her in
with boards of
cedar.
12 But my vine-
yard which is
mine, is before
me: to thee, O
Salomon, apper-
taineth a thou-
sand pices of sil-
uer, and two
hundred to the
keepers thereof.
13 O thou that
dwellest in the
gardens, the com-
panions heauen
ken vnto thy
voyce: cause me
to heare it.

ISAIA H.

THE ARGUMENT.

God, according to his promise, Deuter. 18. 15. that hee would neuer leave his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not only to declare unto the people the things to come, whereof they had a speciall revelation, but also to interpret and declare the Lawe, and to apply particularly the doctrine contained briefly therein, to the violation and profane of those, to whom they thought it chiefly to appertaine, and as the time and state of things required. And principally in the declaration of the Lawe, they had respect to three things, which were the ground of their doctrine: First the doctrine contained briefly in the two Tables: secondly to the promises and threatnings of the Law: and thirdly to the Covenant of grace and reconciliation, grounded upon our Saviour Jesus Christ, who is the end of the Law. Whereunto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gave them understanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for any care or regard to the enemies, but to assure the Church of their safeguard by the destruction of their enemies. And as touching the doctrine of reconciliation, they have more clearly intreated it then Moses, and set forth more lively Jesus Christ, in whom the Covenant of reconciliation was made. In all these things Isaiah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: ever applying the doctrine, as hee saw that the disease of the people required. Hee declared also many notable prophecies which hee had received of God, as touching the promise of the Messiah, his office, and his kingdom. Also of the favour of God toward his Church, the vocation of the Gentiles, and their union with the Jewes. Which are as most principall points contained in this booke, and a gathering of his Sermons that hee preached. Which after certaine dayes that they had stood upon the Temple doore (for the manner of the Prophets was to set up the Lawe) of their doctrine for certaine dayes that the people might the better marke it, as Isaiah 8. 1. and Habak. 2. 3. the Priests tooke it downe and reserved it among their Registers: and so by Gods providence these booke were preserved as a monument to the Church for ever. As touching his person and time, hee was of the King's stock (for Amos his father was brother to Azariah king of Judah, as the best writers agree) and prophesied more then 64. yeeres, from the time of Vzziah unto the reigne of Manasse whos father hee in law hee was (as the Ebrewees write) and of whom hee was put to death. And in reading of the Prophets, thou art thing among other to be observed, that they speake of things to come as though they were now past, because of the certaintie thereof, and that they could not but come to passe, because God had ordained them in his secret counsel, and so revealed them to his Prophets.

CHAP. I.

1. *Isaiah reprehends the Jewes of their ingratitude and stubbornness, that neither for their sins nor punishments would amend.*
 11. *Hee sheweth why their sacrifices are rejected, and wherein Gods true service standeth.* 24. *He prophesies of the destruction of Ierusalem.* 35. *and of the resurrection thereof.*



2. *Vision of Isaiah, the sonne of A-
 mor, which he saw concerning
 Iudah and Ierusalem, in the daies
 of Vzziah, Iotham, Ahaz, and
 Hezekiah Kings of Iudah.*

3. *Hear O heavens, and
 hearken, O earth: for the Lord hath said, I have
 nourished and brought up children, but they
 have rebelled against me.*

4. *The fox knoweth his owner, and the asse
 his masters crib: but Israel hath not known: my
 people hath not understood.*

5. *Ah, sinful nation, a people laden with in-
 quitie: as a seede of the wicked, corrupt children:
 they have forsaken the Lord: they have prou-
 ked the Holy one of Israel to anger: they are
 gone backward.*

6. *Wherefore should ye be smitten any more?*

for ye fall away more and more: the whole head
 is sicke, and the whole heart is heauie.

7. *From the sole of the foote vnto the head,
 there is nothing whole therein, but wounds and
 swelling, and sores full of corruption: they haue
 not bene wrapped, nor bound up nor mollified
 with oyle.*

8. *Your land is waste: your cities are burnt
 with fire: strangers dwelure your land in your
 presence, and it is desolate like the ouerthrow of
 a strangers.*

9. *And the daughter of Zion shall remaine
 like a cottage in a vineyard: like a lodge in a
 garden of cucumbers, and like a besieged ci-
 tie.*

10. *Except the Lord of hostes p had reserved
 vnto vs euen a small remnant, wee should haue
 bene as Sodom, and should haue bene like vnto
 Gomorah.*

11. *Hear the word of the Lord, O princes of
 Sodom: hearken vnto the Lawe of our God, O
 people of Gomorah.*

12. *What haue I to doe with the multitude of
 your sacrifices, saith the Lord? I am full of the
 burnt offerings of rams, & of the fat of fed beasts:
 and I desire not the blood of bullocks, nor of
 Lambes, nor of goats.*

13. *When ye come to appeare before mee, who*

q. *That is, all destroyed.* 2. *See that for your vices deli-*
 uered. at the of Sodom, see that God of his mercy re-
 uerend a life's number, Lam. 4. 13. 22. f. Although God commanded the self-circum-
 cision for a time, as
 aydes and exercises of their faith: ye because the people had not faith nor re-
 pentance, God detesteth them, Psalm 59. 13. Ieremie 6. 20. Amos 5. 21. Ma-
 tiah 6. 7.

k. *By naming the
 chief parts of
 the body, as the
 head, as the
 feet, that there
 was no part of
 the whole body
 of the Jewes
 free from his
 sins.*

l. *Every part of
 the body as well
 the least, as the
 chiefest was pla-
 gued.*

m. *Their reburs
 were figurative
 that they were
 incurable and yet
 they would not
 repent.*

n. *The meang, of
 the that it still
 frate off, which
 because they
 looked for no ad-
 uantage of that
 which remitteth
 delinquency all before
 them.*

o. *Because that he
 will ever haue
 a Church to
 call upon his
 Name.*

p. *Because that he
 will ever haue
 a Church to
 call upon his
 Name.*

3 And one cried to another, and said, ^b Holy, holy, holy as the Lord of hosts: the whole world is full of his glory.

4 And the linells of the doore cheekes ^k mooued at the voyce of him that cried, and the house was filled with smoke.

5 Then I sayd, I Wo is me: for I am vndone, because I am a man of polluted lips, and I dwell in the mids of a people of polluted lips: for mine eyes haue seene the King, and Lord of hosts.

6 Then flew one of the Seraphims vnto mee with a hore cole in his hand, ^{which} he had taken from the ^m altar with the tongs:

7 And he touched my mouth, and sayd, Loe, this hath touched thy lips, and thine iniquity shall be taken away, and thy ^s sinne shall be purged.

8 Also I heard the voyce of the Lord, saying, Whom shall I send? and who shall goe for vs? Then I said, Here am I, send me.

9 And he said, Goe, and say vnto this people, ^o Ye shall heare indeed, but ye shall not vnderstand: ye shall plainly see, and not perceiue.

10 Make the heart of this people fat, make their eares heauie, and shut their eyes, lest they see with their eyes, and heare with their eares, and vnderstand with their hearts, and conuert, and heale them.

11 Then said I, Lord, ^p how long? And hee answered, Vntill the cities be wasted without inhabitant, and the houses without man, ^{and} the land be vtterly desolate,

12 And the Lords haue remoued men farre away, and there be a great desolation in the mids of the land.

13 But yet in it ^{shall} be ^q a tenth, and shall returne, and shall be eaten vp as an elme: ^{or} as an oke, which haue a substance in them, when they cast their leaues: ^{so} the holy seed shall be the substance thereof.

14 And the Lord said, I will not take, neither will I ^{tempe} the Lord.

15 Then he sayd, Heare you now, O house of Dauid, is it a final thing for you to grieve I men, that ye will also grieve my God?

16 Therefore the Lord ^m himselfe will giue you a figure. Beholde, the virgin shall conceive and beare a sonne, and she shall call his name, Immanuel.

17 Butter and hony shall he eate, till he haue knowledge to refuse the euill, and to chuse the good.

18 For afore the child shall haue knowledge to eschew the euill, and to chuse the good, the land that thou abhorrest, shall be forsaken of both her kings.

19 The Lord shall bring vpon thee, and vpon thy people, and vpon thy fathers house, (the daies that haue not come from the day that Ephraim departed from Iudah) ^{euery} the King of Asshur.

20 And in that day shall the Lord hide for thee the flie that is at the vttermost part of the floods of Egypt, and for the bee which is in the lande of Asshur,

21 And they shall come and shall light all in the desolate valles, and in the holes of the rocks, and vpon all thorny places, and vpon all bushie places.

22 In that day shall the Lord shewe with a ruler that is hired, ^{euery} them them beyond the River, by the King of Asshur, the head and the haire of the feete, and it shall consume the beard.

23 And in the same day shall a man ⁿ nourish a young kowe, and two sheepe.

24 And for the ^x abundance of milke, that they shall giue, he shall eate butter: for butter and hony shall euery one eate, which is left with in the land.

25 Since the time that the twelve Tribes rebelled vnder Reboam, ^q In whom thou hast put thy trust. ^r Meaning the Egyptians: forby reason the country is bare and meane: it shall of the ^s Assyrians shall of trees. ^t Signifying, that no place shall be free from them. ^u That is, that which is in the belly downward: meaning, that he would deliuey both great and small. ^v For that before had a great number of cattell, shall be content with one kowe and two sheepe. ^w The number of men shall bee so small, that a kowe keates sh. ll be able to nourish all abundantly.

fear not, neither bee faint hearted for the two tales of these smoking firebrands, for the furious wrath of Rezin and of Aram, and of Remaliahs sonne:

5 Because Aram hath taken wicked counsell against thee, and Ephraim and Remaliahs sonne, saying,

6 Let vs go vp against Iudah, and let vs waiken them vp, and make a breach therein for vs, and set a King in the mids thereof, ^{euery} the sonne of Tabael.

7 Thus saith the Lord God, It shall not stand, neither shall it be.

8 For the head of Aram & Damascus, and the head of Damascus & Rezin: and within five and threescore yeere, Ephraim shall be destroyed from being a people.

9 And the head of Ephraim & Samaria, and the head of Samaria & Remaliahs sonne. If ye beleeue not, surely ye shall not be established.

10 ¶ And the Lord spake, againe vnto Ahaz, saying,

11 Aske I a signe for thee of the Lorde thy God: aske it either in the depth beneath, or in the height aboue.

12 But Ahaz sayd, I will not aske, neither will I ^{tempe} the Lord.

13 Then he sayd, Heare you now, O house of Dauid, is it a final thing for you to grieve I men, that ye will also grieve my God?

14 Therefore the Lord ^m himselfe will giue you a figure. Beholde, the virgin shall conceive and beare a sonne, and she shall call his name, Immanuel.

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19 And they shall come and shall light all in the desolate valles, and in the holes of the rocks, and vpon all thorny places, and vpon all bushie places.

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f I which haue but a little smoke and shall quickly be quenched.

g Which was an Iralie & Asie. neither came to the house of Dauid.

h Counting from the five and twentieth yeere of the reigne of Vaziah, at what time Amos preached this thing, & know I shall come forth that the fifteen sh. ll be led into captivity, which thing came to passe within twelve yeere after that I shall did this thing.

i For the confusion of Irah: this is in that time when vs shall be destroyed and thus ye shall see that I will not beleeue Gods word without a signe, to tempt God, but to refuse a signe when God offereth it for the sake and help of our selfe, is to call against him.

l I thinke you muste do with mee, when ye conuince Gods messengers: but it is God against whom you beare your witness.

m Forasmuch as these are words, the Lord for his owne pectible sake will not signe, which shall be the Christ the Sonnes of his Church and the effect of all signes & miracles shall be vntill the end of the world, which name is agree in name, is him that is both God and man.

n Meaning, that Christ is not onely God, but man also, because he shall be vntill as other men, vntill the age of discretion.

o Not meaning Christ, but any child, for befores a child can come to the yeres of discretion, the kings of Samaria and Syria shall be destroyed.

p Since the time that the twelve Tribes rebelled vnder Reboam, ^q In whom thou hast put thy trust. ^r Meaning the Egyptians: forby reason the country is bare and meane: it shall of the ^s Assyrians shall of trees. ^t Signifying, that no place shall be free from them. ^u That is, that which is in the belly downward: meaning, that he would deliuey both great and small. ^v For that before had a great number of cattell, shall be content with one kowe and two sheepe. ^w The number of men shall bee so small, that a kowe keates sh. ll be able to nourish all abundantly.

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w The number of men shall bee so small, that a kowe keates sh. ll be able to nourish all abundantly.

x abundance.

23 And at the same day every place, wherein shall be a thousand vines, shall be at a thousand pieces of flouer: so it shall be for the briars and for the thornes.

24 With arrowes and with bow shall one come thither: because all the land shall be briars and thornes.

25 But on all the mountaines, which shall be digged with the mattocke, there shall not come thither the feare of briars and thornes: but they shall be for the tending out of bullockes, and for the treading of sheepe.

CHAP. VIII.

1 The captiuitie of Iffrah and Iudah by the Assyrians. 2 The milditie of the yeres. 3 The destruction of the Assyrians. 4 Christ the floure of Iffrah being to the wicked. 5 The word of God must be inquired at.

Moreouer, the Lord said vnto me, Take thee a great roll, & write in it with a mans pen, Make speede to the spoyle: haste to the pray

3 Then I tooke vnto me a faithfull witnessse to recorde, Vriah the Priest, and Zechariah the sonne of Ieberechiah.

3 After, I came vnto the Prophetesse, which conceived, and bare a sonne. Then said the Lord to mee, Call his name, I Mer-shalhash baz.

4 For before the child he shall haue knowledge to cry, My father, and my mother, he shall take away the riches of Damascus, and the spoile of Samaria, before the king of Asshur.

5 And the Lord spake yet againe vnto me, saying,

6 Because this people hath refused the waters of Shiloah that runne softly, and reioyce with Rezin, and the sonne of Remaliah,

7 Now therefore, behold, the Lord bringeth vppon them the waters of the Riuier mightie and great, euen the King of Asshur with all his glory, and he shall come vppon all their riuers, and go ouer all their bankes.

8 And all breake into Iudah, and shall ouerflow and passe through, and shall come vp to the necke, and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

9 Gather together on heapes, O ye people, and ye shall be broken in pieces, and hearken all ye of farre countreys: gird your selues, and you shall be broken in pieces.

10 Take counsell together, yet it shall be brought to nought: pronounce a decree, yet shall it not stand: for God is with vs.

11 For the Lord spake thus to mee in taking me of mine hand, and taught me, that I should not walke in the way of this people, saying,

12 Say ye not, A confederacie, to all them to whom this people saith a confederacie, neither feare you their feare, nor be afraid of them.

13 Sanctifie the Lord of hostes, and let him be your feare, and let him be your dread,

14 And he shall be as a Sancturie: but as a

stumbling stone; and as a rocke to fall vpon, to both the houses of Israel, and as a snare and as a net to the inhabitants of Ierusalem.

15 And many among them shall stumble, and shall fall and shalbe broken and shalbe feared & shall be taken.

16 Binde vp the testimonie: seale vp the Law among my disciples.

17 Therefore I will waite vpon the Lord that hath hid his face from the house of Iakob, and I will looke for him.

18 Beholde, I and the children whom the Lord hath giuen me, are as signes and as wonders in Israel, by the Lord of hostes, which dwelleth in Mount Zion.

19 And when they shall say vnto you, Enquire at them that haue a spirit of diuination, & at the soothsayers, which whisper & murmure, should not a people enquire at their God? from the liuing to the dead?

20 To the Law, and to the testimonie, if they speake not according to this word: it is because there is no light in them.

21 Then he that is afflicted and famished, shall goe to and fro in it: and when he shall be hungry, he shall euen fret himselfe, & curse his king and his gods, and shall looke vpward.

22 And when he shall looke to the earth, behold trouble, and darkenesse, vexation, and anguish, and he is driuen to darkenesse.

23 Seeke remedie in the word of God where his will is declared, knowledgethe, but are blinde leaders of the blinde. A Tit is, in Iudah, where they should haue had rest: if they had not thus grievously offended God he would ore they put their trust. c They shall thinke that heauen and earth and all creatures are bent against them to trouble them.

CHAP. IX.

1 The vocation of the Gentiles. 2 A prophetic of Christ. 3 The destruction of the ten tribes for their pride and contempt of God.

Yet is the darkenesse shall not be according to the affliction, for that it had when at the first he touched lightly the land of Zebulun and the land of Naphtali, nor afterwarde when hee was more grievous by the way of the sea beyond Iorden in Galilee of the Gentiles

2 The people that walked in darknes, haue seene a great light: they that dwelled in the land of the shadow of death, vpon them hath the light shined.

3 Thou hast multiplied the nation, and not increased their ioy they haue reioiced before thee according to the ioy in haureit, & as men reioice when they diuide a spoyle.

4 For the yoke of their burthen, and the flasse of their shoulder, and the rod of their oppression hath thou broken, as in the day of Midian.

5 Surely euery battell of the warrior is with noise, & withumbling of garments in blood: but this shall be with burning and deuouring of fire.

6 For vnto vs a child is borne, and vnto vs a Sonne is giuen: and the government is vpon

phat speaketh of that thing which should come to passe three hundred years after, though it were now done. c Meaning, the constant of their affliction.

f This captiuitie and deliuerance were figures of our captiuitie by sinne, and our deliuerance by Christ through the preaching of the Gospel, Mark 16, 7, 8.

g Their number was greater when they went into captiuitie, than when they returned, but their ioy was greater at their returne, Hag. 2, 10. h Thus giuing perfection, by deliueing them, and by deliueing the tyrants that had kept them in cruell bondage, as thou didst deliuer them by Gideon from the Midianites, iud. 7, 22. i He speaketh of the deliuerance of his Church, which he hath deliuered from casually from his enemies, but specially by the coming of Christ, of whom he prophesieth in the next verse.

a Thus thou shalt write in great letters to the ierent it may be more easily read.

b Meaning after the com mon faith on because all men might read it.

c Because the thing was of great importance he toucheth it two times, which were of credit when he is set this vp vpon the dore of the Temple, albeit Vriah was a fluneriug King.

d Meaning to his yoke, and this was done in a vision.

e Or, aske speed to the spoyle: to the prey.

f That is, the army of Assyria.

g Which was a fountain at the foote of mount Zion, out of which ran a small

erie meaning that they of Iudah, dissembling their own powers, which were small, desired such powers as riches they had in Syria and Israel.

h That is, the Assyrians which dwell beyond Euphrates.

i It shall be ready to drowne them.

k He speaketh this to Meriah, or Chiri, in whom the Iudahites were comforted, and who would not suffer his Church to be destroyed utterly.

l To wit, ye that are enemies to the Church as the Assyrians, Egyptians, Syrians, &c.

m To encourage me that I should not shrink for the multitude of this people, and so neglect mine office.

n Confess not ye that are godly, to the league and friendship that this people seeketh with strangers and idolaters.

o Meaning, that they should not feare the thing that they feared, which have no hope in God.

p In putting trust only in him, in calling vpon him in adueritie, patiently looking for his helpe, and fearing to doe any thing contrary to his will.

q He will defend you which are his Ies, and reiect all the rest, which is meant of Christ, against whom the Iewes should stumble and fall, Luke 23, 34. rom. 9, 33. 1. pet. 2, 7, 8.

his

f At the Egyptian
did pass
there.

8 Read Chap. 9. 4.
a When the lir-
claters passed
through by the
lifting up of Mo-
rois and the coe-
mies were drown-
ed, Exod. 15. 26.
b Because of the
promis made to
that kingdome,
whereby Canites
kingdome was
prefigured.
c He describeth
by what way the
Afr. without
come against Ieru-
salem, to confirme
the faithfull, which
is: that come to
passe, that as their
plague was come,
so should they be
delivered.
d Feare and de-
struction shall
come vpon Iudah
for the princes and
the people shall
be led away
captiues.

a Because the cap-
tivitye of Babylon
was a figure of the
spiritual captiuitie
vnder sinne, hee
suffereth that our
true deliuerance
must come by
Christ; for as Da-
uid came out of
Ihail a man with-
out dispaire, so
Christ should come
of a poore
carpenter, as hee
is out of a
dead stocke,
Chap. 15. 2.
b All these pro-
phetes can agree
to none, but only
vnto Christ; for
in him the tou-
cheth the hearts of
the iustfull, and
meeteth the
conspicuous;
and so the wicked
be in the fauour
of death, and so
that shall perishe
for all the world
shall be smitten
with this rodde
which is his word.
c Men becaue of
their wicked af-
fections are named
by the name of
beasts, wherein the
like affections
reigne; but Christ
by his Spirit lab-
le to forme them,
and worke in them
such mar-
tiall charitie, that
they shall be like
lambes, fauouring
and iouing one
another, and
call off all their
cruell affections,
Chap. 65. 13. d
It shall be in as
great as undaunt
the waters in the
sea.

24 Therefore thus saith the Lord God of hosts,
O my people that dwellest in Zion, be not afraid
of Ashur; he shall smite thee with a rod, & shall lift
vp his fist against thee after the manner of Egypt.
25 But yet a very little time, and the wrath shall
be consumed, and mine anger in their destruction,
26 And the Lord of hosts shall raise vp a
scourge for him, according to the plague of Mid-
dian in the rocke Oreb: & as his staitie was vpon
the Sea, so hee will lift it vp after the manner of
Egypt.
27 And at that day shall his burden be taken
away from off thy shoulder, & his yoke from off
thy necke; and the yoke shall be destroyed because
of the anointing.
28 He is come to Y Aiah: he is passed into Mi-
gromat: Michmath shall he lay vp his armour.
29 They have gone out the foord: they lod-
ged in the lodging at Geba: Ramah is afraid: Gi-
beah of Saul is fled away.
30 Lift vp thy voice, O daughter Gallim, cause
Laila to heare, O poore Anathoth.
31 Madmenah is remooued: the inhabitants of
Gebim have gathered themselves together.
32 Yet there is a time that he will stay at Nob:
he shall lift vp his hand toward the mount of the
daughter Zion, the hill of Ierusalem.
33 Behold, the Lord God of hosts shall cut off
the bough with feare, and they of high stature
shall be cut off and the high shall be humbled.
34 And he shall cut away the thicke places of
the forest with yron, and Lebanon shall have a
mightie fall.

CHAP. XI.

1 Christ kisse of the roote of Ithai. 2 His verses and kingdome.
6 The praise of the Gospel. 10 The calling of the Gentiles.

But there shall come a rodde fourth of the
stocke of Ithai, and a grasse shall grow out
of his rootes.

2 And the Spirit of the Lord shall rest vpon
him: the Spirit of wise dome and vnderstanding,
the Spirit of counsell and strength, the Spirit of
knowledge, and of the feare of the Lord.

3 And shall make him prudent in the feare of
the Lord: for hee shall not iudge after the sight
of his eyes, neither reprove by the hearing of
his eares.

4 But with righteousness shall hee iudge the
poore, and with equitie shall hee reprove for the
meek of the earth: and he shall smite the earth
with the rod of his mouth, and with the breath
of his lips shall hee slay the wicked.

5 And iustice shall be the girdle of his loynes,
and faithfullnesse the girdle of his reines.

6 The wolfe also shall dwell with the lambe,
and the leopard shall lie with the kid, and the
calfe, and the lyon, and the fat beast together, and
a little child shall lead them.

7 And the kow and the beare shall feed: their
young ones shall lyve together: and the lyon shall
eat straw like the bullocke.

8 And the sucking child shall play vpon the
hole of the aspe, & the weaned child shall put his
hand vpon the cockatrice hole.

9 Then shall none hurt nor destroy in all the
mountaine of mine habitation: for the earth shall
be full of the knowledge of the Lord, as the waters
that couer the sea.

10 And in that day the roote of Ithai, which
shall stand vp for a signe vnto the people, the na-
tions shall seeke vnto it, and his rest shall be glo-
rious.

11 And in the same day shall the Lord stretch
out his hand against the second time, to pull out
the remnant of his people, (which shall be left) of
Ashur, and of Egypt, and of Pathros, and of E-
thiopia, and of Elam, and of Sheinar, and of Ha-
math, and of the yles of the sea.

12 And he shall set vp a signe to the nations,
and assemble the dispersed of Israel, and gather
the scattered of Iudah from the foure corners of
the world.

13 The hatred also of Ephraim shall depart,
and the aduersaries of Iudah shall bee cut off: E-
phraim shall not enuie Iudah, neither shall Iudah
vexe Ephraim.

14 But they shall flee vpon the shoulders of
the Philistines toward the West: they shall spoyle
them of the East together: Edom and Moab shall
be the stretching out of their hands, and the chil-
dren of Ammon as their obedience.

15 The Lord also shall utterly destroy the
tongue of the Egyptians sea, and with his mightie
wind shall lift vp his hand over the river, and
shall smite him in his feuen streames, and cause
men to walke thereon with shooes.

16 And there shall bee a path to the remnant
of his people which are left of Ashur, like as it
was vnto Israel in the day that he came vp out of
the land of Egypt.

CHAP. XII.

A sheweth the giving of the iust fall for the mercies of God.

And thou shalt say in that day, O Lord, I will
praise thee: though thou wast angry with me, thy
wrath is turned away, & thou comfortest me.

2 Behold, God is my saluation: I will trust,
& will not feare: for the Lord God is my strength
and my song: he is also become my saluation.

3 Therefore with ioy shall yee draw waters
out of the wells of saluation.

4 And yee shall say in that day, Praise the
Lord: call vpon his Name: declare his workes a-
mong the people: make mention of them, for his
Name is exalted.

5 Sing vnto the Lord, for he hath done excel-
lent things: this is known in all the world.

6 Crie out, and shout, O inhabitant of Zi-
on: for great is the Holy one of Israel in the mids
of thee.

a fountain that is full. 15 Chron. 16. 8. d Yee that are of the Church.

CHAP. XIII.

The Medes and Persians shall destroy Babylon.

The burden of Babel, which Isaiah the sonne
of Amoz did see.

2 Lift vp a standard vpon the high mountaine:
lift vp the voyce vnto them: wagge the hand,
that they may goe into the gates of the nobles.

3 I have commanded them, that I have tan-
tised: and I have called the mighty to my wrath,
and them that reioyce in my glory.

4 plagues wherewith God would smite the strange nations (whom they haue
declared that God chastised the Iherusites as a childe, and these others as his
mines: and also if that God spake in a thesaur: as is ignorant, that they might not be
strange, if he punished them which haue knowledge of his lawe, and keep it in
b To wit to the Medes and Persians. c That is, yee, are and you: so to come
my iudgements. d Which willingly goe about the worke wherunto I appoint
them, but how the wicked doe this, read Chap. 18. 6

a He prophesied
of the calling of
the Gentiles.
b That is, the
Church, which
he also calleth his
rod, Psal. 135. 4.
c For God will
deliuer his peo-
ple out of Egypt,
and now com-
meth to deliuer
them out of a
cruell enemy: hee
saith, as I haue
saide, from the Pa-
rtians, Persians, Col-
dians, and the
Antiochians, among
whom they were
dispersed: much
is chiefly meant
of Christ, who
lets his people
being dispersed
through all the
world.
h Here he de-
scribeth the con-
quest that shall
come vpon the
Church, and their
victory against
their enemies.
i Meaning, a
course of the
scripture in the
land, and build-
ing of a temple
for me of a
woman.
k To wit, I will
the great river
Egypt, which en-
tered into the
Red Sea, and
was
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a Hee saith
how the Church
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when they are
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their enemies.
b The Church
shall be the
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when they are
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b For God will
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4 The noise of a multitude *is* in the mountains, like a great people: a tumultuous voice of the kindred ones of the nations gathered together: the Lord of hosts numbeth the hoste of the battell.

5 They come from a farre country, from the end of the heauen: *even* the Lord with the weapons of his wrath to destroy the whole land.

6 Howle! you, for the day of the Lord is at hand: it shall come as a destroyer from the Almightie.

7 Therefore shall all hands be weakened, and all mens hearts shall melt.

8 And they shall be afraid: anguish and sorrow shall take *them*, and they shall haue paine, as a woman that travaileth: euery one shall be amazed at his neighbour, and their faces *shall be like* flames of fire.

9 Behold, the day of the Lord cometh: cruell, with wrath and fierce anger to lay the land waste: and he shall destroy the sinners out of it.

10 For the *stars* of heauen and the planets thereof shall not giue their light: the sunne shall be darkened in his going forth, and the moone shall not cause her light to shine.

11 And I will visite the wickednesse vpon the *world*, and their iniquitie vpon the wicked, & I will cause the arrogancie of the proud to cease, and will cast downe the pride of tyrants.

12 I will make a man more precious then fine gold, *even* a man aboute the wedge of gold of Ophir.

13 Therefore I will shake the heauen, and the earth shall remoue out of her place in the wrath of the Lord of hostes, and in the day of his fierce anger.

14 And *it* shall be as a chafed doe, and as a sheepe that no man taketh vp: euery man shall turne to his owne people, and flee ech one to his owne land.

15 Euery one that is found, shall bee stricken through: and whosoever ioyneeth himselfe, shall fall by the sword.

16 Their children also shall bee broken in pieces before their eyes: their houses shall be spoiled, and their wives rauished.

17 Behold, I will stirre vp the Medes against them, which shall not regard silver, nor bee desirous of gold.

18 With bowes also shall they destroy the children, and shall haue no compassion vpon the fruit of the wombe, and their eyes shall not spare the children.

19 And Babel the glory of the kingdomes, the beautie and pride of the Caldeans shall be as the destruction of God *in* Sodom and Gomorah.

20 It shall not be inhabited for euer, neither shall it be dwelled in from generation to generation: neither shall the Arabian pitch his tents there, neither shall their shepheards make their foldes there.

21 But Zijn shall lodge there, & their houses shall be full of Oshim: Ostriches shall dwell there, and the Satyrs shall dance there.

22 And lim shall crie in their palaces, and dragons in their pleasant palaces: & the time thereof is ready to come, and the dayes thereof shall not be prolonged.

CHAP. XLIIII.

1 The returne of the people from captiuitie. 4 The derision of the King of Babilon. 11 The death of the King. 29 The destruction of the Philistines.

For the Lord will haue compassion of Iacob, and will yet chuse Israel, and cause them to rest in their owne land: and the stranger shall ioyne himselfe vnto them, and they shall cleaue to the house of Iacob.

2 And the people shall receiue them & bring them to their owne place, and the house of Israel shall possesse them in the lande of the Lord, for seruants and handmaidens: and they shall take them prisoners whose captiues they were, and haue rule ouer their opprestious.

3 And in that day when the Lord shall giue thee rest from thy owne, and from thy feare, and from the foue bondage, wherein thou diddest serue,

4 Then shalt thou take vp this prouerbe against the King of Babel, and say, How hath the opprestiue ceased? and the gold-thirstie Babel reled?

5 The Lord hath broken the rodde of the wicked, & keeper of the rulers:

6 Which smote the people in anger with a continual plague, and ruled the nations in wrath: if any were persecuted, he did it not let.

7 The whole world is at rest and is quiet: they sing for ioy.

8 Also the firre trees reioyced of thee, and the cedars of Lebanon, *saying*, Since thou art laide downe, no heuener came vp against vs.

9 Hell beneath is moued for thee to meete thee at thy coming, raising vp the dead for thee, *even* all the princes of the earth, and hath raised from their thrones all the kings of the nations.

10 All they shall crie and say vnto thee, Art thou become weake also as we art thou become like vnto vs?

11 Thy pompe is brought downe to the graue, and the found of the viols: the wormes is spread vnder thee, and the wormes couer thee.

12 How art thou fallen from heauen, O Lucifer, sonne of the morning? and cut downe to the ground, which diddest cast lots vpon the nations?

13 Yet thou saidst in thine heart, I will ascend into heauen, and exalt my throne aboue beside the *stars* of God: I will sit also vpon the mount of the Congregation in the sides of the North.

14 I will ascend aboue the height of the clouds, and I will be like the most high.

15 But thou shalt bee brought downe to the graue, to the side of the pit.

16 They that see thee, shall looke vpon thee and confider thee, *saying*, Is this the man that made the earth to tremble, and that did shake the kingdomes?

17 Hee made the world as a wilderness, and destroyed the cities thereof, and opened not the house of his prisoners.

18 All the kings of the nations, *even* they all sleepe in glorie, euery one in his owne house.

19 But thou art cast out of thy graue like an abominable branch: like the rayment of toile that are laine, and thrust thorow with a sword, which goe downe to the stones of the pit, as a carkeie troden vnder feete.

20 Thou shalt not bee ioynd with them in the

his creeke. m. Thou wast not buried in the sepulchre of thy was fo abhorred.

a. He sheweth why God will haue to destroy his enemies: to wit, because he will deliuer his Church.

b. Meaning that the Gentiles shall be ioynd with the Church and worship God.

c. Signifying that the leues should be superiours to the Gentiles, and that they should be brought vnder the foue of Christ by the preaching of the Apostles, whereby all are brought to the subiection of Christ, a Coe.

d. That is, he suffered all violence and iniuries to be done.

e. Meaning, that when tyrants reign, there can be no rest or quietnes, and also how detestable thing tyrannie is, being the infernal creatures haue occasion to reioyce at their destruction.

f. Although they feared, lest they shouldst trouble the dead, as thou diddest the liuing, and reuelest death the proud vnto the wretched, which know not that all creatures will thereto.

g. In stead of thy costly carpes and coronets.

h. Thou that thoughtest thyself most glorious, as it were placed in the beauties for the morning starre that goeth before the sunne, i. called Lucifer, i. who n Nebuchadnezzar is compared.

i. Meaning, Jerusalem, whereof the Temple was on the North side, as Psalm 48 is shewed, by the strength that they so highly against God, when they persecuted his Church, and would force themselves in his place.

k. In stead of being a tree.

l. To let them as berries: no ing.

m. Tyrant.

o He appointed
a certain time to
punish the con-
cupifcence
p Who will ob-
ferue fully the
word for the which

o In three yeeres as the yeeres of an hireling, & the glorie of Moab shall be contemned in all the great multitude, and the remnant shall bee very small and feeble.

er is hired, and ferue no longer, but will euer long for it.

CHAP. XVII.

1 A prophesie of the deftruction of Damafcus and Ephraim.
7 Calenitie month to repentance.

THe burden of Damafcus. Behold, Damafcus is taken away from being a citie, for it shall be a ruinous heape.

2 The cities of Aroer shall be forsaken: they shall be for the sheffocks: for they shall lie there, and none shall make them afraide.

3 The munition alfo shall cease from Ephraim, and the kingdome from Damafcus, and the remnant of Aram shall be as the children of Ifrael, faith the Lord of holies.

4 And in that day the glorie of Iafakob shall be impowifhed, and the lameffe of his flefh shall be made leane.

5 And it fhall be as when the harneft man gathereth the corne, and refpeth the eares with his arme, and he fhall be as he that gathereth the eares in the valley of Ephraim.

6 Yet a gathering of grapes fhall be left in it as the fhaking of an olive tree, two or three berries are in the top of the vineftock boughes, and four or five in the high branches of the fruit thereof, faith the Lord God of Ifrael.

7 At that day fhall a man looke to his maker, and his eyes fhall looke to the holy one of Ifrael.

8 And hee fhall not looke to the altars, the workes of his owne hands, neither fhall he looke to thofe things which his owne fingers haue made, as grones and images.

9 In that day fhall the cities of their ftrengh be as the forfaking of boughes & branches, which they did forfake, becaufe of the children of Ifrael, and there fhall be defolation.

10 Becaufe thou haft forgotten the God of thy faluation, and haft not remembered the God of thy ftrengh, therefore fhalt thou fet pleafant plants, and fhalt graffe ftange vine branches:

11 In the day fhalt thou make thy plant to grow, and in the morning fhalt thou make thy feede to flourifh: but the harneft fhall be gone in the day of poffeffion, and there fhall be defperate sorrow.

12 O Ah, the multitude of many people, they fhall make a found like the noyfe of the fea for the noyfe of the people fhall make a found like the noyfe of mightie waters.

13 The people fhall make a found like the noyfe of many waters: but God fhall rebuke the, and they fhall flee farre off, and fhall be chafed as the chaffe of the mountaines before the wind, & as a rowling thing before the whilewinde.

14 And loe, in the evening there is a trouble: but afore the morning it is gone, This is the portion of them that fpoyle vs, and the lot of them that rob vs.

15 Which place fhall no more be able to defend their inhabitants in the bufhes, when God fhall fend the enemy to plague them. m Which are excellent, and brought out of other countreys. n As the Lord threatheth the wicked in his Law, to wit, o This Prophet denounceth, confidering the horrible plague that was brought againft them by the Affyrians which were infinite in number, and gathered of many nations. p He denounceth to the confolation of the faithfull which were of Ifrael. q He compareth the enemies the Affyrians to a tempeft, which rifech one night, and in the morning is gone.

CHAP. XVIII.

1 of the enemies of the Church. 7 Auafe of the vocation of the Gentiles.

OH, the Land fhadowing with wings, which is beyond the riuers of Ethiopia,

2 Sending ambaffadours by the fea, euen in vessels of b reedes vpon the waters, faying, Goe, yee fwift melleagers, to a nation that is fcattered abroad, and fpoyled, vnto a terrible people from their beginning euen hitherto: a nation by little and little euen troden vnder foote, whole land the floods haue fpoyled.

3 All yee the inhabitants of the world, and dwellers in the earth, fhall fee when I he feteth vp a figne in the mountaines, and when hee bloweth the trumpet, yee fhall heare.

4 For fo the Lord fhayd vnto mee, I will reft and behold in my tabernacle, as hee heare drying vp the raine, and as a cloud of dewe in the heat of harueft.

5 For afore the harueft, when the floure is finifhed, and the fruites is riping in the floure, then hee fhall cut downe the branches with hooks, and fhall take away, and cut off the boughes.

6 They fhall be left together vnto the fowles of the mountaines, and to the beafts of the earth: for the fowle fhall fummer vpon it, and eury beaft of the earth fhall winter vpon it.

7 At that time fhall a prefent bee brought vnto the Lord of hoftes (a people that is fcattered abroad, and fpoyled, and of terrible people from their beginning hitherto, a nation by little and little euen troden vnder foote, whole land the riuers haue fpoyled) to the place of the Name of the Lord of hoftes, euen the mount Zion.

8 Affyrians, as chap. 8. 7. f When the Lord purpofeth to fight againft them, hee fhall fay a while from punishing the wicked. h Hee is moft probable for the tipping of hoftes, whereby hee meritteth to fauour them, and g use them abundance for a time, but hee will cut them off. i Not onely will hee consume them, but the bruite beaft of the field fhall pite his Church, and reioice that little remnant of himfelf.

CHAP. XIX.

1 The deftruction of the Egyptians by the Affyrians. 18 Of their counterfeyt to the Lord.

THe burden of Egypt. Behold, the Lord rideth vpon a fwift cloud, and fhall come into Egypt, and the idoles of Egypt fhall be moued at his prefence, and the heart of Egypt fhall melt in the mids of her.

2 And I will fet the Egyptians againft the Egyptians: fo eury one fhall fight againft his brother, and eury one againft his neighbour, citie againft citie, and kingdome againft kingdome.

3 And the fpirit of Egypt fhall faile in the mids of her, and I will deftroy their counsell, and they fhall feeke at the Idoles, and at the forcerers, and at them that haue fpirits of delumination, and at the foothlayers.

4 And I will deliuer the Egyptians into the hand of cruell lords, and a mightie king fhall rule ouer them, faith the Lord God of hoftes.

5 Then the waters of the fea fhall faile, and the riuers fhall be dried vp, and wafhed.

6 And the riuers fhall goe farre away: the riuers of defence fhall be emptied and dried vp: the reedes and flags fhall be cut downe.

7 And I will deliuer the Egyptians into the hand of cruell lords, and a mightie king fhall rule ouer them, faith the Lord God of hoftes. h He fheweth that the fea and Nilus their great ftreame which by they thought themfelues moft fure, fhould not be able to defend them from him: but that hee would fend the Affyrians among them, that fhould keepe them vnder as floues. i For Nilus raife into the fea by the feauen freames, as though they were many riuers.

a Hee meaneth that part of Ethiopia which lieth toward the fea which was the fall of thips: that is the fall of the Affyrians (which hee meaneth to bring) toward the fea. b Which in thofe countreys were great, in fome it was they made thips of them for fwiftnesse. c This may be taken, that they are others to combat the Idoles, and to prouide them helpe againft their countrie, and fo the Lord did threaten to take away their ftrengh: that the lawe fhould not truft therein: or that they did licite the Egyptians, and promifed them aide to goe againft Idols. d To wit, the lewes, who becaufe of Gods plague, made all other religions a trad of the like, as God threathened, Deut. 28. 77. e Meaning the Affyrians, which vnto the Egyptians, that hee will fettle them, and will fettle them as hee will fettle them. f Meaning, as an offering vnto himfelf.

a Reade Chap. 13. b Becaufe the Egyptians trusted in the defence of their countrey, in the multitude of their idoles, & in the valour of their men, the Lord fheweth that hee will come ouer at a fwift cloud, & that their idoles fhall tremble at his comming, & that mens hearts fhall faile. c As hee caufed the Ammonites, Moabites and Idumaeans to kill one another, when they came to deftroy the Church of God. Chron. 26. d Meaning, their

8 The Ebrewe word is mouth, whereby they mean the spring out of the which the water gusheth as out of a mouth.

9 The Scriptures use to describe the diffusion of a country by taking away of the commodities thereof, as by v. 15, fish, fowl, and such other things, whereby countries are enriched.

10 Called also Tames, a lions side upon Nilus.

11 He saith the flatterer of Pharaoh who persuaded the king that he was wise, and noble, and therein was much secret and to see flatter himself, saying, I am wise.

12 Or Memphis, others Alexandria and now called the great Canaan. The principal upholders thereof are the chief cause of their destruction.

13 For the spirit of wisdom here is made them drunken & giddy with the spirit of error. Neither the great nor the small, the strong nor the weak.

14 Considering that through their occasion the leaves make no good their defence, but put their trust in them, and were therefore now punished, they shall be left like light upon them.

15 Shall make one confession of faith with the people of God by the speech of Canaan, meaning, a language wherein I was then used. Shall I renounce their false gods, & pray to the true God in his name.

16 Meaning, of five cities that should fear God, and the sixth remain their wickedness, and so of six part three should be saved.

7 The grass in the river, and at the head of the rivers, and all that groweth by the river shall wither, and be driven away, and be no more.

8 The fishers also shall in the river, shall lament, and they that spread their net upon the waters, shall be weakened.

9 Moreover, they that work in flax of divers sorts, shall be confounded, & they that weave nets.

10 For their nets shall be broken, and all they that make ponds shall be in heart.

11 Surely the princes of Zoan are fools: the council of the wife counsellors of Pharaoh is become foolish: how say ye unto Pharaoh, I am the sonne of the wife? I am the sonne of the ancient kings?

12 Where are now thy wife men, that they may tell thee, or may know what the Lord of hosts hath determined against Egypt?

13 The princes of Zoan are become fools: the princes of Noph are deceived, they have deceived Egypt, even the corners of the tribes thereof.

14 The Lord hath mingled among them the spirit of errors: and they have caused Egypt to erre in every worke thereof, as a drunken man erreth in his vomit.

15 Neither shall there be any worke in Egypt, which the head may do, nor the taile, the branch nor the rush.

16 In that day shall Egypt be like unto women: for it shall be afraid and feare because of the mourning of the hand of the Lord of hosts, which he shaketh over it.

17 And the land of Iudah shall be a feare unto Egypt: every one that maketh mention of it, shall be afraid thereof, because of the council of the Lord of hosts, which he hath determined upon it.

18 In that day shall five cities in the land of Egypt speake the language of Canaan, and shall swear by the Lord of hosts: one shall be called the citie of destruction.

19 In that day shall the altar of the Lord be in the mids of the land of Egypt, and a pillar by the border thereof unto the Lord.

20 And it shall be for a signe and for a witnesse unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord, because of the oppressours, and he shall send them a Saviour, and a great nun, and shall deliuer them.

21 And the Lord shall be known of the Egyptians, and the Egyptians shall know the Lord in that day, and do sacrifice and oblation, and shall vow vows unto the Lord, and perform them.

22 So the Lord shall smite Egypt, he shall smite and heale it: for he shall reurne unto the Lord, & he shall be intreated of them, and shall heale them.

23 In that day shall there be a path from Egypt to Asur, & Asur shall come into Egypt, and Egypt into Asur: for the Egyptians shall worship with Asur.

24 In that day shall Israel be the third with Egypt and Asur, even a blessing in the mids of the land.

There shall be evident signes and tokens, that Gods religion is there: which manner of speech is taken of the Patriarches, and ancient times, when God had not as yet approved the place and fall of their how he would be worshipped. This declaration is that the people shall be brought to the true God in the time of Christ. By these two nations which were the chief enemies of the Church, he sheweth that the Gentiles and they were should be brought together in one love and religion, and should be all one people under Christ their lord, &c.

25 For the Lord of hosts shall bless it, saying, Blessed be my people Egypt & Asur, the worke of mine hands, and Israel mine inheritance.

CHAP. XX.

The three years captivity of Egypt and Ethiopia described by three verses going naked of Iahab.

In the year that Tartan came to Ashdod, (when Sargon king of Ashur sent him) and had fought against Ashdod, and taken it,

At the same time spake the Lord by the hand of Isaiah the sonne of Amoz, saying, Goe, and loose the sackcloth from thy loynes, and put off thy shoe from thy foote. And hee did so, walking naked, and barefoote.

And the Lord said, Like as my servant Isaiah hath walked naked & barefoote three yeeres, a signe and wonder upon Egypt, and Ethiopia,

So shall the king of Asur take away the captivity of Egypt, and the captiuitie of Ethiopia, both young men and old men, naked and barefoote, with their buttocks uncovered, to the shame of Egypt.

And they shall feare, and be ashamed of Ethiopia their expectation, and of Egypt their glorie.

Then shall the inhabitant of this yle say in that day, Behold, such is our expectation, whither we fled for help to be deliuered from the king of Asur, and how shall we be deliuered?

CHAP. XXI.

Of the destruction of Babylon by the Persians and Medes.

The sunne of Iudaea, is and of Arabia. The burden of the desert sea. As the whirlwinds in the South ye to passe from the wilderness, so shall it come from the horrible land.

A grievous vision was shewed unto mee, The transgressour against a transgressour, and the destroyer against a destroyer. Go ye up to Elam, besiege Media: I have caused all the mourning thereof to cease.

Therefore are my loines filled with sorrow: sorrow has taken me as the sorrow of a woman that traueleth: I was bowed downe when I heard it, and I was amazed when I saw it.

Mine heart failed: fearfulnes troubled me: the night of my pleasures hath been turned into care unto me.

Prepare thou the table: watch in the watch tower: eat, drinke, anise, ye princes, annoynt the shield.

For thus hath the Lord said unto me, Go, set a watchman, to tell what he seeth.

And hee saw a chariot with two horsemen: a chariot of an ass, and a chariot of a camel: and hee hardened and tooke diligent heed.

And he cried, A lion: my Lord, I stand continually upon the watch tower in the day time, and I am set in my watchtury night.

And beholde, this mans chariot cometh with two horsemen. And he answered and said, Babel is fallen: it is fallen, and all the images of her gods hath he broken vnto the ground.

O my threshing, and the time of my floor. That which I have heard of the Lord of hosts the God of Israel, hee I shewed unto you.

The burden of O Dumah, He calleth vnto king, they shall be commanded to rattle in their weapons.

Meaning, that of men of warre, and others that carried the baggage. Meaning, that of men of warre, and others that carried the baggage. Meaning, that of men of warre, and others that carried the baggage. Meaning, that of men of warre, and others that carried the baggage.

Who was king of Assyria, &c. King of Assyria, &c. King of Assyria, &c.

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me out of ¹ Seir, Watchman, what was in the night? Watchman, what was in the night?

12 The watchman said, The 7 morning cometh, and also the night. If ye will ask, enquire: returne and come.

13 ¶ The burden against Arabia. In ¹ the forest of Arabia shall ye cry all night, *even* in the wayes of Dedan.

14 O inhabitants of the land of Tema, bring forth ¹ water to meete the thirstie, and preuent him that thirst with his bread.

15 For they flee from the drawn swords, *even* from the drawn sword, and from the bent bow, and from the grieuoufnesse of warre.

16 For thus hath the Lord said vnto mee, Yet a yeeit according to the yeeres of an hireling, and all the glory of Kedar shall faile.

17 And the residue of the number of ¹ strong archers of the founnes of ¹ Kedar shall be few: for the Lord God of Israel hath spoken it.

C H A P. XXII.

1 He prophesie of the destruction of Ierusalem by Nebuchadnezzar. 15 Abreaching against sheba, 20 To whose office Eliakim is preferred.

THe burden of ¹ the valley of vision. What byleth thee now that thou art wholly gone vp vnto the house tops?

2 Thou that art full of ¹ noyse, a citie full of bruit, a ioyous city: thy flaine men shall not be slaine d with sword, nor die in battell.

3 All thy princes shall flee together from the bow: thy shalbe ¹ bound: all that shalbe bound in thee, shalbe bound together, which haue fled from ¹ farr.

4 Therefore said I, Turne away from me, I will weepe bitterly: labour not to comfort me for the destruction of the daughter of my people.

5 For ¹ as a day of trouble, and of ruine, and of perplexitie by the Lord God of hostes in the valley of vision, breaking downe the citie: and a crying vnto the mountaines.

6 ¶ And Elam ¹ bare the quiter in a mans chariet with horsemen, and Kir vncouered the shield.

7 And thy chiefe valles were full of charrets, and the horsemen fet themselves in aray against the gate.

8 And he discouered the ¹ couering of Iudah: and thou diddest looke in that day to the armour of the house of the forest.

9 And yee haue feene ¹ the breaches of the citie of David: for they were many, and ye gathered the waters of the lower poole.

10 And yee numbred the houses ¹ of Ierusalem, and the houses haue yee broken downe to fortifie the wall,

11 And haue also made a ditch betweene the two walles, for the ¹ waters of the old poole, and haue not looked vnto the maker thereof, neither had respect vnto him that formed it of old.

12 That they might by returning to God auoyde that great plague which they shal suffer by ¹ Nebuchadnezzar.

13 The ¹ leu. re. place where the armour was to be, in the house of the forest. 14 King 2. 1. Ye for siddie in those places which were neglected in time of peace: meaning the whole City, and the City of David, which was within the compass of the other. In either to be done such as might hurt, or else to know what men they were able to take.

15 To provide neede should be of water. 16 To God that made Ierusalem that they trusted more in this worldly meanes then in God.

12 And in that day did the Lord God of hostes call vnto weeping and mourning, and to baldnes and girding with sackcloth.

13 And behold ioy and gladnes, slaying oxen and killing sheepe, eating flesh, and drinking wine, Feasting and drin ing, for to morrow we shal die.

14 And it was declared in the eares of the Lord of hostes Surely this iniquity shall not be purged from you, till ye die, faith the Lord God of hostes.

15 Thus faith the Lord God of hostes, Go, get thee to that ¹ treasurer, to Shebna, the steward of the house, and say,

16 What hast thou to doe here? and whom hast thou ¹ here? that thou shouldest here hew thee out a sepulchre, as he that heweth out his sepulchre in a hie place, or that graueh an habitation for himselfe in a rocke?

17 Behold, the Lord will cary thee away with a great captiuitie, and will surely cove thee.

18 Hee will surely rolle and turne thee like a ball in a large countrey: there shalt thou die, and there the charers of thy glory shalbe the ¹ shame of thy lords house.

19 And I will driue thee from thy station, and out of thy dwelling will he destroy thee.

20 And in that day will I call my seruant Eliakim the sonne of Hilkiah,

21 And with thy garments will I clothe him, and with thy girdle will I strengthen him: thy power also will I commit into his hand, and hee shall be a father of the inhabitants of Ierusalem, and of the house of Iudah.

22 And the ¹ key of the house of David will I lay vpon his shoulder: so hee shall open, and no man shall shut: and he shall shut, and no man shall open.

23 And I will fasten him as a y naille in a sure place, and hee shall bee for the throne of glory to his fathers house.

24 And they shall hang vpon him all the glory of his fathers house, *even* of the nephewes and posterity: all small vessels, from the vessels of the cups, *even* to all the instruments of musick.

25 In that day, faith the Lord of hostes, shall the ¹ naille that is fastened in the sure place, depart and shalbe broken, and fall, and the burden that was vpon it, shalbe cut off: for the Lord hath spoken it.

26 I will commit vnto him the fall charge of the house of the kings house. I will establish him, and confirme him in his office: of this purple, reade Ezra 9. 2. Meaning that both for all and great that shall come of Ierusalem, the house shall be glorified by this faithful officer, a Heancut Shebna, who in mans iudgement should neuer haue fallen.

C H A P. XXIIJ.

1 A prophesie against Tyrus. 17 A promise that is shall be reuersed.

THe ¹ burden of Tyrus. Howle yee shippers of ¹ Tairithis: for ¹ it is destroyed, so that there is none house: none shall come from the land of Chittim: it is ¹ reuealed vnto them.

2 Be still, yee that dwell in the yles: the merchants of Zidon, and such as passe ouer the sea, haue ¹ replenished thee.

3 The ¹ feede of Nilus growing by the abundance of waters, and the hamest of the riuer was her reuenues, and she was a mart of the nations.

4 Be ashamed, thou Zidon: for the ¹ sea hath spoken, *even* the strength of the sea, saying, I haue not ¹ travelled, nor brought forth childre, neither

5 Meaning the come of Egypt, which was fedde by the overflowing of Nilus. 6 That is, Tyrus, which was the chiefe part of the sea. 7 I haue no people left in me, and am as a barren woman that neuer had childre.

now is she

CHAP. XXV.

A thanksgiving to God in that hee hath brought himselfe out of the world, by punishing the wicked & maintaining the good.
O Lord, thou art my God: I will exalt thee, I will praise thy Name: for thou hast done wonderful things, according to thy counsels of old, with a stable truth.

2 For thou hast made of abbie citie an heape, of a strong citie, a ruine: *even* the palace of strangers of a citie, it shall never be built.

3 Therefore shall the 4 mightie people give glorie vnto thee: the citie of the strong nations shall feare thee.

4 For thou hast bene a strength vnto the poore, *even* a strength to the needie in his trouble, a refuge against the tempest, a shadow against the heat: for the blasse of the mighty is like a storme against the wall.

5 Thou shalt bring downe the noyse of the strangers, as the heate in a dry place: hee will bring downe the fong of the mighty, as the heat in the shadow of a cloude.

6 And in this mountaine shall the Lord of hostes make vnto all people a feast of fat things, *even* a feast of fined *vines*, and of fat things full of marrow, of *vines* fined and purified.

7 And he will destroy in this mountaine: the courting that couereth all people, and the vaile that is spread vpon all nations.

8 Hee will destroy death for euer: and the Lord God will wipe away the teares from all faces, and the rebuke of his people will hee take away out of the earth: for the Lord hath spoken it.

9 And in that day shall men say, Lo, this is our God: we haue waited for him, & hee will saue vs. This is the Lord, we haue waited for him, we will reioyce and be ioyfull in his saluation.

10 For in this mountaine shall the hand of the Lord rest, and Moab shall be threshed vnder him, *even* as straw is threshed in Madmenah.

11 And hee shall stretch out his hand in the midst of them (as hee that winneth stretcheth them out to swimme) and with the strength of his hands shall he bring downe their pride.

12 The defence also of the height of thy walls shall he bring downe and lay low, and call them to the ground, *even* vnto the duft.

13 *Meaning, that ignorance and blindness, whereby we are blind. k Hee will take away all occasion of forrowe and fill his people with ioy. Heel 2. 7. 7. and 3. 4. 1 By Moab are meant all the enemies of his Church. m There were two cities of this name one in Iudah, 1 Chron 2. 49. and another in the land of Moab, Ier. 48. 2, which seemeth to haue bene a plentiful place. Chap. 1. 2. 3.*

CHAP. XXVI.

A song of the faithful, wherein is declared, in what consisteth the saluation of the Church, and wherein they ought to trust.

1 That day shall this fong be sung in the land of Iudah, We haue a strong citie: *a saluation shall God set for walles and bulwarkes.*

2 Open ye the gates that the righteous nation, which keepeth the truth, may enter in.

3 By an assured purpose wilt thou preferre perfect peace, because they trusted in thee.

4 Trust in the Lord for euer: for in the Lord God is strength for euermore.

5 For he will bring downe them that dwell on high: *the* hee citie hee will abase: *even* vnto the ground will he cast it down, & bring it vnto duft.

6 The foote shall treade it downe, *even* the feete of the poore, and the steps of the needie.

7 There is no power so high that can let God when hee will set the poore afflicted ouer the power of the wicked.

7 The way of the iust is righteousness: thou wilt make equal the righteous path of the iust.

8 Also wee, O Lord, haue waited for thee in the way of thy iudgements: the desire of our soules is to thy Name, and to the remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirit within me will I seeke thee in the morning: for seeing thy iudgements are in the earth, the inhabitants of the world shall learne righteousness.

10 Let mercie be shewed to the wicked, yet he will not learne righteousness: in the land of vprightnesse will he do wickedly, and will not behold the maiesty of the Lord.

11 O Lord, they will not beholde thine high hand: but they shall fee it, and bee confounded with the zeale of the people, and the fire of thine enemies shall denoure them.

12 Lord, vnto vs thou wilt ordaine peace: for thou also hast wrought all our works for vs.

13 O Lord our God, *when* lords beside thee, haue reied vs, but we will remember thee onely, and thy Name.

14 The dead shall not liue, neither shall the dead arise, because thou hast visited and scattered them, and destroyed all their memory.

15 Thou hast increased the nation, O Lord: thou hast increased the nation: thou art made glorious, thou hast enlarged all the coasts of the earth.

16 Lord, in trouble haue they visited thee: they powred out a prayer when thy chastening was vpon them.

17 Like as a woman which child, that draweth neere to the traualle, is in forrow, and crieth in her paines to haue we bene in thy fight, O Lord.

18 Wee haue conceived, wee haue borne in paine, as though we should haue brought forth: wind: here was no helpe in the earth, neither did the inhabitants of the world fall.

19 Thy dead men shall liue: *even* with my body shall they rise. Awake & sing ye that dwell in duft: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

20 Come, my people: enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very little while, vntill the indignation passe ouer.

21 For lo, the Lord cometh out of his place, to visite the iniquity of the inhabitants of the earth vpon them: and the earth shall disclose her y blood, and shall no more hide her flaine.

22 *Meaning, that in the spring time, so they that lie in the duft, when they fee the dew of Gods grace. x Hee exhorteth the patient in their afflictions, and to waite vpon Gods worke. y The earth shall vomite out the wicked, as v. 1. 14. u As heben den in winter flourisheth againe by the raine in the spring time, so they that lie in the duft, shall rise to ioy when they fee the dew of Gods grace.*

CHAP. XXVII.

A prophetic against the kingdom of Sennacherib, king of the Chaldees, for his destruction.

1 That day the Lord with his fore and great and mighty sword shall visite Luathian, that peering serpent, *even* Luathian, that crooked serpent, & he shall lay the dragon that is in the sea.

2 In that day shall the vineyard of redde wine.

3 I the Lord doe keepe it: I will water it euery moment: lest any affaile it, I will keepe it night and day.

4 *Meaning, of the best wine, which this vineyard, that is, the Church, is most agreeable to the Lord.*

Gg

4 Anger

g We haue crani-
 ally abode
 in the reuer-
 ties
 who reuer-
 teth thou
 haue afflicted
 v-
 b Meaning, that by
 afflictions we shall
 learne to leaue
 God.

i The wicked
 though God
 throw them
 then end
 figns of it, grace
 shall be neuer the
 better.

k Through enuie
 and indignation a-
 gainst by people.
 l The fire and ven-
 geance, whereby
 thou dost deli-
 uer thine enemies.

m The Babylo-
 nians, which haue
 not gouerned ac-
 cording to thy
 word.

n Meaning, that the
 reprobate, *even*
 in this life shall
 haue the be-
 ginning of euil
 lall daye.

o Vnto it, he com-
 pte of the faith-
 fall by the calling
 of the enuies.
 p That is the faith-
 fall by thy rods
 were moued to
 pray vnto thee
 for deliuerance.

q To wit, in ex-
 tremes fauours.
 r Our fauours had
 more end, in that
 they did mis-
 comfort, than was
 looked for.

s The wicked and
 men without reli-
 gion were not
 destroyed.

t Heere forth
 the faithful in their
 afflictions, seeing
 thou that thou can
 death they shall
 haue life, and that
 they could not
 certainly rise to
 glory, the contrary
 should come to the
 wicked, as v. 1. 14.

u As heben den
 in winter flourisheth
 againe by the raine
 in the spring time,
 so they that lie in
 the duft, shall rise
 to ioy when they
 fee the dew of
 Gods grace.

x Hee exhorteth
 the patient in their
 afflictions, and to
 waite vpon Gods
 worke.

y The earth shall
 vomite out the
 wicked, as v. 1. 14.

a At the time ap-
 pointed.
 b That is, by his
 mightie power, and
 by his word.

c He prophesieth
 here of the de-
 struction of Senn-
 acherib, and his
 kingdom vnder
 the name of
 Luathian, Ashur,
 and Egypt.

d Therefore he will deliroy the kingdom of Saun, because he iusteth his Church for his owne mercies sake, and cannot be a gey with it, but whilste that he may powre his anger vpon the wicked inidels, whom he meaneth by brie and thores.

e He maruailth that Israel will not come by gentlenesse except God smite them to feele his rody, and so bring them vnto him.

f I thought I shold diminish my people for a tyme, yet shall the roote of Isera be as a tree, and bring forth in great abundance.

g He threateth that God punisheth his in mercie, and his enemies in his flic.

h That Ighou will not deliroy the roote of the Church though the branches thereof seme to be withered by the sharpe wind of affliction.

i He threateth there is no true repentance, nor fall reconciliation to God, till the heart be purged from idolatry and the monuments thereof destroyed.

k Notwithstanding the fauour that he will shew them after yettolaun shall hee deliroy, and geue them cattell shall grow to it.

l I will not haue receiue of mightie men for the very women that doe, or their great shame.

m He shall destroy all from Egiptus to Nilus, for some fled toward Egipt thinking to haue escaped.

n In the time of Cyrus, by whom they should be deliured, but this was chiefly accouplished vnto the Chiff.

a Meaning the prodde kingdom of the Israhelites, which were drunken with worldly precept.

b Because the Israhelites for 400 years dwelt in plentyfull valleys hee meaneeth by the valley of them that had abundance of worldly precept, and were crowned with riches with gold.

c He meaneeth to meane the Israhelites, by whom the tribes were called away.

d Which is not of long, on inance but in none time a disteate.

e Signifying, that hee shall fill, which put not their trust in any worldly prosperie, but made God their glory, shall be praised.

4 Anger is not in mee: who would set the briars & the thorns *against* me in bartel? I would go through them, I would burne them together.

5 Or will hee feele my strength, that hee may make peace with me, and be at one with me?

6 Hereafter Iakob shall take roote: Israel shall flourish and grow, and the world shall be filled with fruit.

7 Hath hee smitten g him, as hee smote those that thote him? or is hee slaine according to the slaughter of them that were slaine by him?

8 In measure in the branches thereof wilt thou contend with it, when he bloweth with his rough wind in the day of the East winde.

9 By this therefore shall the iniquity of Iakob be purged, and this is all the fruit, the taking away of his sin: when hee shall make all the stones of the altars, as chalke stones broken in pieces, that the groues and images may not stand vp.

10 Yet the defended city shall be desolate, and the habitation shall be forsaken & left like a wilderness. There shall the calfe feede, and there shall hee lie and consume the branches thereof.

11 When the boughs of it are drie, they shall be broken: the women come and let them on fire: for it is a people of none vnderstanding: therefore hee that made them shall not haue compassion of them, and he that formed them, shall haue no mercie on them.

12 And in that day shall the Lord thresh from the chanel of the Riuer vnto the riuer of Egipte, and ye shall be gathered, one by one, O children of Israel.

13 In that day also shall the great trumpe be blown, and they shall come, which perished in the land of Asshur, and they that were chased into the land of Egipte, and they shall worship the Lord in the holy Mount at Ierusalem.

14 Notwithstanding the fauour that hee will shew them after yettolaun shall hee deliroy, and geue them cattell shall grow to it.

15 I will not haue receiue of mightie men for the very women that doe, or their great shame.

16 He shall destroy all from Egiptus to Nilus, for some fled toward Egipt thinking to haue escaped.

17 In the time of Cyrus, by whom they should be deliured, but this was chiefly accouplished vnto the Chiff.

CHAP. XXVIII.

Against the pride and drunkenness of Isera. 9 The drunkenness of them that should leane the word of God. 24 God doeth all things in time and place.

VV O to the crowne of pride, the drunkards of Ephraim: for his glorious beauty shall be a fading flower, which is vpon the head of the valley of them that bee fatte, and are ouercome with wine.

2 Beholde, the Lorde hath a mighty and strong blast like a tempest of haile, and a whilewind that ouerthroweth, like a tempest of mightie waters that ouerflowe, which throwe to the ground mightily.

3 They shall be troden vnder foote, *euem* the crown & the pride of the drunkards of Ephraim.

4 For his glorious beauty shall be a fading flower, which is vpon the head of the valley of them that bee fatte, and as a daffodie floure afore summer, which when hee that looketh vpon it, seeth it, while it is in his hand, he eateth it.

5 In that day shall the Lord of hostes be for a crowne of glorie, & for a diademe of beauty vnto the residue of his people.

6 And for a spirit of iudgement to him that

sitteth in iudgment, and for strength vnto them that turne away the battell to the gate.

7 But g they haue erred because of wine, and are out of the way by strong drinke: the Priest & the prophet haue erred by strong drinke: they are swallowed vp with wine: they haue gone astray through strong drinke: they faile in vision: they stumble in iudgement.

8 For all their tables are full of filthy vomiting: no place is cleane.

9 Whome shall hee teach knowledge? and whome shall hee make to vnderstand the things that hee heareth? them that are weaned from the milke, and drawn from the breasts

10 For I precept must be vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, and there a little.

11 For with a flammering tongue, and with a strange language shall hee speake vnto this people.

12 Vnto whom I hee said, O This is the rest: I giue rest to him that is weary, and this is the refreshing: but they would not heare.

13 Therefore shall the worde of the Lorde be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, and there a little: that they may go, and fall backward, and be broken, and be snared, and be taken.

14 Wherefore heare the worde of the Lorde ye scornfull men, that rule this people, which is at Ierusalem.

15 Because ye haue said, We haue made a covenant with death, and with hell are we at agreement: though a scourge runne ouer, and paine throughout shal not come at vs: for we haue made a full hood our refuge, and vnder vanity are we hidde.

16 Therefore thus saith the Lord God, Behold, I will lay in Zion a stone, a tried stone, a precious corner stone, a sure foundation. Hee that beleueth, shal not make haste.

17 Iudgement also will I lay to the rule, and righteousness to the balance, and the haile shall sweepe away the vaine confidence, and the waters shal ouerflowe the secret place.

18 And your covenant with death shal be disannulled, and your agreement with hell shal not stand: when a scourge shall runne ouer and passe through, then shal ye be troden downe by it.

19 When I passe ouer, it shall take you away: for it shall passe through euery morning in the day, and in the night, and there shall be only yfear, to make you to vnderstand the hearing.

20 For the bedde is strait, that it cannot suffice, and the couering narrowe, that one cannot wrappe himselfe.

21 For the Lord shal stand as a mount Pazarim: hee shal be woth as in the valley b of Gibeon, that he may do his worke, his strange worke, and bring to passe his will, his strange acte.

22 Now therefore bee ye mockers, left your bonds: create for I haue heard of the Lorde of hostes a consumption, euem determined vpon the whole earth.

23 Hearken ye, and heare my voice: hearken ye, and heare my speech.

be content with Christ. c In the refection of his Church, and of his shall reign. d God corrects vnto all sinners. e All those that haue confidence, which they kept secret to themselves. y Terrible and afflictive shall make you to leane that, which aduersaries and gentiles could not bring you vnto. z Your affliction shall bee to fore, that you use not to be proud.

a When David ouercame the Philistines. b Sam v. 20. c Chron. 14. d When Iosias discomfited five kings of the Amorites. Ios. 10. 11.

the will give comfort to the church. e I will give strength to the church. f I will give strength to the church. g I will give strength to the church. h I will give strength to the church. i I will give strength to the church. k I will give strength to the church. l I will give strength to the church. m I will give strength to the church. n I will give strength to the church. o I will give strength to the church. p I will give strength to the church. q I will give strength to the church. r I will give strength to the church. s I will give strength to the church. t I will give strength to the church. u I will give strength to the church. v I will give strength to the church. w I will give strength to the church. x I will give strength to the church. y I will give strength to the church. z I will give strength to the church.

g. meaning the people. h. meaning the people. i. meaning the people. k. meaning the people. l. meaning the people. m. meaning the people. n. meaning the people. o. meaning the people. p. meaning the people. q. meaning the people. r. meaning the people. s. meaning the people. t. meaning the people. u. meaning the people. v. meaning the people. w. meaning the people. x. meaning the people. y. meaning the people. z. meaning the people.

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shal fall, and he that is holpen shal fall, and they shal altogether faile.

4 For thus hath the Lord spoken vnto me. As the lion or lions whelpes roareth vpon his pray, a-calling whom /s/ a multitude of shepheards be-galled hee will not be afraid at their voice, neither will humble himselfe at their noyse: so shall the Lord of hostes come e downe to fight for mount Zion, and for the hill thereof.

5 As birds that flie, so shall the Lord of hostes defend Ierusalem by defending and deliuering, by passing through and preferring it.

6 O ye children of Israel, come againe, in as much as ye are sunken deepe in rebellion.

7 For in that day euery man shall cast out his idoles of siluer, & his idoles of gold, which your hands haue made you, *eu-n* a finne.

8 Then shal Asur fall by the sword, not of man, neither shall the sword of man deuoure him, and hee shall flee from the sword, and his yong men shall faile.

9 And he shall go for feare to his i towne, and his princes shal be afraid of the stander, faith the Lord, whose k fire is in Zion, and his fornaice in Ierusalem.

As Chap. 18. h When your repentance appeareth, i This foote a ter where Simeon's armie was discomfited, and hee fled into the desert for succour. k To destroy his enemies.

CHAP. XXXII.

The conditions of good rulers and officers described by the gouernment of Herkiah, who was the figure of Christ.

Behold, a King shal reigne in iustice, and the Princes shal b rule in iudgement.

2 And that man shal be as an hiding place from the wind, and as a refuge for the tempest: as rivers of water in a drie place, and as the shadowe of a rocke in a weary land.

3 The eyes of all the feeding shal not bee shut, and the eares of them that heare, shall hearken.

4 And the heart of the foolish shal vnderstand knowledge, and the tongue of the stutters shal be ready to speake distinctly.

5 A niggard shall no more be called liberal, nor the churle rich.

6 But the niggard wil speake of niggardnesse, & his heart wil worke iniquity, and do wickedly, and speake falsly against the Lord, to make empty the hungry soule, and to cause the drinke of the thirstie to faile.

7 For the weapons of the churle are wicked: he deuifeth wicked counsels to vndoe the poore with lying words, & to speake against the poore in iudgement.

8 But the liberal man will deuise of liberal things, and he will continue his liberalitie.

9 Rise vp, ye women that are at ease: heare my voice, ye careless daughters: shalke to my words. 10 Ye women that are careless, shalbe in feare s aboute a yere in daies, for the vintage shal faile, and the gatherings shall come no more.

11 Ye women that are at ease, be aftonied: feare. O ye careless women: put off the clothes: make bare, and gird *fackebels* vpon the loines.

12 Men shall lament for the i teares, *eu-n* for the pleasaunt fields, and for the fruitful vine.

13 Vpon the land of my people shall growe thornes and briars: yea, vpon all the houses of

ioy in the citie of reioicing,

14 Because the place shal be forsaken, and the noise of the citie shalbe left: the towne and fortresse shal be denues for euer, and the delight of wild asses, and a pasture for hockes,

15 Vntill the Spirit be powred vpon vs from above, and the wilderness become a fruitful field, and the pleintious field be counted as a forest.

16 And iudgement shal dwell in the desert, and iustice shal remaine in the fruitful field.

17 And the worke of iustice shalbe peace, euen the worke of iustice and quietnesse, and assurance for euer.

18 And my people shal dwell in the tabernacle of peace, and in sure dwellings, and in safe resting places.

19 When it haileth, it shal fal on the forest, & the citie shalbe set in the lowe place.

20 Blessed are ye: that soe fow vpon all waters, and driue *thither* the feet of the oxe and the asse,

godless, shall bring forth fruits in such abundance: for their former life shall seme as a wilderness, where no fruites were. m They shall not need to build in their places for feare of the enemies: for God will defend them from hurting of their commidies. n That is, vpon fat ground and well watered, which bringeth forth in abundance, as in places which before were counted with water, and now made dry for your vices. o The fields shalbe so sowe, that they shall send out their earell to eate vp the full croppe, which abundance that be signes of Gods fauour and loue towards them.

CHAP. XXXIII.

A Description of them by whom God haue punished his Church,

VVoe to thee that spoilest, and wast not spoiled: and doest wickedly, and they did not wickedly against thee: whe thou shalt cease to spoile, thou shalt be spoiled: whea thou shalt make an end of doing wickedly, they shall doe wickedly against thee.

2 O Lord haue mercie vpon vs, wee haue waited for thee: be thou, which wast: their arme in the morning, our helpe also in time of trouble.

3 At the noise of the tumult, the people fled: at thine exalting the nations were scattered.

4 And your spoile shal be gathered like the gathering of caterpillers: and i shall goe against him like the leaping of grasshoppers.

5 The Lord is exalted: for hee dwelleth on high: he hath filled Zion with iudgment & iustice.

6 And there shall bee stablity of thy times, strength, saluation, wisdom, and knowledge: for the feare of the Lord shalbe his treasure.

7 Behold, i their messengers shall crie without, and the ambassadors of peace shal weep bitterly.

8 The paths are waste: the wayfaring man ceaseth: hee hath broken the covenant: hee hath condemned the cities: he regardeth no man.

9 The earth mourneth and fainteth: I ebanon is ashamed, and hewen downe: Sharon is like a wilderness, and Bashan is shaken and Carmel.

10 Now will I arise, faith the Lord: now will I be exalted, now will I lift vp my selfe.

11 Ye shal conceiue chaffe, and bring forth stubble: the fire of your breath shal deuoure you.

12 And the people shal bee as the burning of

the mulcitude.

k That is, when the Church shal be re- stored, and the peo- ple, after they haue drunken Gods iudgements against the wicked, vie to comfort the godly, left they should faint.

l The field which is now fruitful shalbe but as a barren forest in com- parison of that it shal be then, as Chap. 29 17: which shalbe fulfilled in Chris- tian time, for then they that were but in the barren wilder- nes, being regene- rated shalbe fruitful and they that had some beginning of life shal seme as a wilderness, where no fruites were.

m They shall not need to build in their places for feare of the enemies: for God will defend them from hurting of their commidies.

n That is, vpon fat ground and well watered, which bringeth forth in abundance, as in places which before were counted with water, and now made dry for your vices.

o The fields shalbe so sowe, that they shall send out their earell to eate vp the full croppe, which abundance that be signes of Gods fauour and loue towards them.

a Meaning, the enemies of the Church, as were the Caldeans and Assyrians, but chief- ly of Saneherib, but not onely.

b When thine ap- pointment shall come: that God shal take away thy power, and that which thou hast wrongfully gotten, shall be giuen to others, as Amos 5 11.

c The Caldeans did like to the Assyrians, as the Assyrians did to Is- rael: the Medes and Persians shall do the same to the Caldeans.

d Hee de-lareth hereby what is the chief refuge of the faithfull, when troubles come, to pray & secke helpe of God.

e Which helpe our fathers in trou- ble as they called vpon thee.

f That is, the Assyrians fled before the arme of the Caldeans, or the Caldeans before the arme of the Medes and Persians.

g When thou, O Lord, shaldest lift up thine arme to punish these enemies.

h Ye that as scripples destroyed with youe men the whole world, shall haue no strength to resist your enemies the Caldeans: but shal be gathered on an heap at destroyed.

i Meaning, the Medes and Persians against the Caldeans.

k That is, in the dayes of Hezekiah. l Sent from Saneherib, m Whom they of Ierusalem sent to intreat of peace.

n There are the words of the Ambassadors, when they returne from Saneherib.

o Which was a plentifull country, meaning that Saneherib would destroy all.

p To helpe and deliuey my Church. q This is spoken against the enemies, who thought as was their owne backs the eith that they outstep the fall, be in vain, and that the fire which they had kindled, for others, should consume them.

7 And the dry ground shalbe as a poole, and the thirthe as springs of water: in the habitation of dragons, where they lay, shall be a place for reedes and rushes.

8 And there shalbe a path and a way, and the way shal be called h holy: the polluted shall not passe by it: for he shalbe with them, and walke in the way, and the fooles shall not erre.

9 There shall bee no lyon, nor noysome beaſts shall aſcend by it, neither shall they be found there, that the redeemed may walke.

10 Therefore the redeemed of the Lord shall returne and come to Zion with praise: and euermolting ioy shalbe vpon their heads: they shall obtayne ioy and gladnesse, and forow and mourning shall flee away.

C H A P. XXXVI.

1 Saneherib ſendeth Raſhakeh to beſiege Jeruſalem. 15 His blaſphemie againſt God.

NOW in the fourteenth yeere of King Hezekiah, Saneherib King of Aſhur came vp againſt all the ſtrong cities of Iudah, and tooke them.

2 And the King of Aſhur ſent Raſhakeh from Lachiſh toward Ieruſalem vnto King Hezekiah, with a great hoſt, & he ſtood by the conduit of the vpper poole in the path of the fullers field.

3 Then came fourth vnto him Eliakim the ſonne of Hilkiak the ſteward of the houſe, and Shebna the chancellour, and Ioah the ſonne of Aſaph the recorder.

4 And c Raſhakeh ſaid vnto them, Tel you Hezekiah, I pray you, Thus ſaith the great King, the King of Aſhur, What confidence is this, wherein thou truſteſt?

5 I ſay, Surely I haue eloquence, but counſel and ſtrength are for the warre: on whom then doeſt thou truſt, that thou rebeleſt againſt me?

6 Lo e, thou truſteſt in this broken ſtaffe of reede, on Egypt, whereupon if a man leane, it wil goe into his hand and perſe it: ſo ſaith Pharaoh King of Egypt, vnto all that truſt in him.

7 But if thou ſay to me, We truſt in the Lord our God, is not that hee, whoſe hie places and whoſe altars Hezekiah tooke downe, and ſaid to Iudah and to Ieruſalem, Ye ſhall worſhip before this altar?

8 Nowe therefore giue hoſtages to my lord the king of Aſhur, and I wil giue thee two thouſand horſes, if thou bee able on thy part to ſend riders vpon them.

9 For how canſt thou ſit deſpite any captaine of the hleaſt of my lords ſeruants? and put thy truſt on Egypt for charrets and for horſemen?

10 And am I now come vp without the Lord to this land to deſtroy it? The Lord ſaid vnto me, I goe vp againſt this land and deſtroy it.

11 Then ſaid Eliakim, and Shebna and Ioah vnto Raſhakeh, ſpeake I pray thee, to thy ſeruants in the Aramites language (for we vnderſtand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

12 Then ſaid Raſhakeh, Hath my maſter ſent mee to thy maſter, and to thee, to ſpeake theſe wordes, and not to the men that ſit on the wall?

13 He ſayeth vnto them, and ſo not to hope for any helpe of God. 14 O ſeruant backe. He reproacheth to Hezekiah his ſmall power, which is not able to reſiſt one of Saneheribs leaſt captiues. 1 Thus the wicked to deſtroy vs, will pretend the name of the Lord & our meſſe ſhall be the ſpirits, whether they be of God or no.

14 They were ſaid, leaſt by his wordes he ſhould haue ſtirred the people againſt the King, and ſo pretended to grow to ſome appointment with him.

that they may eate their owne dounge, and drinke their owne piſſe with you?

13 So Raſhakeh ſtood, and cried with a loud voyce in the Iewes language, and ſaid, Heare the wordes of the great King, of the King of Aſhur.

14 Thus ſaith the king, Let not Hezekiah deſtroy you: for he ſhall not be able to deliuer you.

15 Neither let Hezekiah make you to truſt in the Lord, ſaying, The Lord will ſurely deliuer vs: this cite ſhall not be giuen ouer into the hand of the king of Aſhur.

16 Hearken not to Hezekiah: for thus ſaith the king of Aſhur, Make I appointment with me, and come out to me, that euery man may eate of his owne vine, and euery man of his owne figtree, and drinke euery man the water of his owne well.

17 Till I come and bring you to a land like your owne land, euen a land of wheate and wine, a land of bread and vineyards.

18 Left Hezekiah deſtroy you, ſaying, The Lord will deliuer vs. Hath any of the gods of the nations deliuered his land out of the hand of the king of Aſhur?

19 Where is the god of Hamath, and of Arpad? where is the god of Sepharuim? or how haue they deliuered Samaria out of my hand?

20 Who is hee among all the gods of theſe lands, that hath deliuered their countrey out of mine hand, that the Lord ſhould deliuer Ieruſalem out of mine hand?

21 Then they kept ſilence, and answered him not a worde: for the kings commandement was, ſaying, Anſwere him not.

22 Then came Eliakim the ſonne of Hilkiak the ſteward of the houſe, and Shebna the chancellour, and Ioah the ſonne of Aſaph the recorder, vnto Hezekiah with rent clothes, and tolde him the wordes of Raſhakeh.

C H A P. XXXVII.

2 Hezekiah ſendeth euenſt of Iſtaiah, who promiſeth him the victorie. 10 The blaſphemie of Saneherib. 16 Hezekiahs prayer. 30 The arme of Saneherib is ſlaine of the Angel, 38 And hee ſitſelfe of his owne ſoules.

AND when the King Hezekiah heard it, hee rent his clothes, and put on ſackcloth and came into the houſe of the Lord.

2 And hee ſent Elnakim the ſteward of the houſe, and Shebna the chancellour, with the Elders of the Priests, clothed in ſackcloth vnto Balaiah the Prophet, the ſonne of Amoz.

3 And they ſaid vnto him, Thus ſaith Hezekiah, This day is a day of tribulation and of rebuke and blaſphemie: for the children are come to the birth, and there is no ſtrength to bring forth.

4 If ſo be the Lord thy God hath heard the wordes of Raſhakeh, whom the King of Aſhur hiſt maſter hath ſent to raiſe on the liuing God, and to reproch him with wordes, which the Lord thy God hath heard, then liſt thou vp thy prayer for the remnant that are left.

5 So the ſeruants of the King Hezekiah came to Iſtaiah.

6 And Iſtaiah ſaid vnto the, Thus ſay vnto your maſter, Thus ſaith the Lord, Be not afraid of the wordes that thou haſt heard, wherewith the ſeruants of the king of Aſhur haue blaſphemed me.

not the cauſe. e Declaring that the miniſters office doth not ſort by the word, but alſo in praying or the people.

G g 4 7 Behold,

12 br. the water of their feet.

1 The Eſſay word figuratiue bleſſing, wherewith this wicked captiue would haue perſwaded the people, that their condition ſhould be better vnder Saneherib then vnder Hezekiah. m That is, of Aſſyria in Syria, of the which theſe two other cities alſo were: where, by the way we had his peculiar idle, and now the wicked make God an idle, becauſe they do not vnderſtand that God maketh them his ſcourge, and puniſheth cities for ſinne. n Not that they did not ſee by euident ſignes that they did deſtroy his blaſphemie: for they had now rent their clothes, but they knew it was in vain, becauſe they long reſiding with this idleſſe, which ſhould haue ſo much more provoked.

a King. 19. 1. a ſigne of griefe and repentance. b To lene comfort of him by the word of God, that his ſiſt might be comforted and his prayer be more earneſt: teaching hereby that in all dangers there is to be the onely remedie, to ſeeke vnto God and his miniſters. c We are in as great ſorrow as a woman that remembreth of child, and cannot be deliuered. d That is, will declare by effect that he hath heard it: for when God doth ſeruech to puniſh, it ſeruech to the ſelfe, that he knoweth not the time, or heareth only ſtand in com-

100

i The voice of
God which spake
to the Prophet
Isaiah.

k Meaning, all
mans wisdom
and natural pow-
ers, James 1. 10.

l The Spirit of
God shall discover
the vanity in all
that seeme to have
any excellencie of
thier wits.

m Though confid-
ing in the frailtie
of mans nature

n many of the Iewes
held perill, and
so not to be partakers
of this deliuerance

o yet Gods promise
shoulde be fulfilled,
and they that re-
mained, shoulde
feel the fruits
thereof.

p To publish this
benefit through
all the world.

q Hee therewith
at one ward the per-
fection of all mans
felicitie, which
is to have Gods
presence.

r His power shall
be sufficient with-
out helpe of any
other, and shall
have all meanes in
himselfe to bring
himselfe to passe.

s He shall shew
his care and fa-
uour ouer them
that are weak
and tender.

t Declaring that
as God onely hath
all power, so doth
he use the same for
the defence and
maintenance of his
Church.

u He sheweth
Gods infinite wis-
dome for the same
end and purpose.

v He speaketh
all this to the intent
that they shoulde
reuerence fear man
not put their trust
in any false onely
in God.

w Hieremy here
argueth them against
the idolatrie,

x wherewith they
shuld be tempted
in Babilon.

y He sheweth
the rage of the idola-
trous, saying that
the poore that
haue not to suffice
their own neces-
sities, will defraude
themselves to
serue their idoles.

z Haue ye not the
word of God
which plainly
condemnet idolatrie?

a Can you not leaue by the visible creatures whom God
hath made to serue your selfe, that you shoulde not serue them nor worship them?

b So that his power appeareth in euery place wheresomever wee turne our eyes.

c Who hath let in order the infinite number of the starres,

6 A voyce sayd, Crie. And he said, What
shall I cry? All flesh is grasse, and all the
thereof as the floure of the field.

7 The grasse withereth, the floure fadeth, be-
cause the Spirit of the Lord bloweth vpon it:
surely the people is grasse.

8 The grasse withereth, the floure fadeth: but
the word of our God shall stand for euer.

9 O Zion, that bringest good tidings, get
thee vp into the high mountaine: O Ierusalem,
that bringest good tidings, lift vp thy voice with
strength: lift it vp, be not afraid: say vnto the ci-
ties of Iudah, Behold your God.

10 Behold, the Lord God will come with pow-
er, and his arme shall rule for him: behold, his
reward is with him, and his worke before him.

11 Hee shall feede his flocke like a shepheard:
he shall gather the lambs with his arme, and carie
them in his bosome, and shall guide them with
a young.

12 Who hath measured the waters in his fist?
and counted heauen with the span, and compre-
hended the dust of the earth in a measure? and
weighed the mountaines in a weight, and the
hills in a balance?

13 Who hath instructed the spirit of the Lord?
or was his counsellor, yea taught him?

14 Of whom tooke he counsell, and who in-
structed him and taught him in the way of iudg-
ment? or taught him knowledge, and shewed vn-
to him the way of vnderstanding?

15 Behold, the nations are as a drop of a buck-
et, and are counted as the dust of the balance:
behold he taketh away the yles as a little dust.

16 And Lebanon is not sufficient for fire, nor
the beasts thereof sufficient for a burnt offering.

17 All nations before him are as nothing,
and they are counted to him, lesse then nothing,
and vanitie.

18 To whom then will ye liken God? or
what similitude will ye set vp vnto him?

19 The workman melteth an image, or the
goldsmith beateth it out in gold, or the goldsmith
maketh silver plates.

20 Doth not the poore chuse out a tree that
will not rot, for an oblation? hee seeketh also vnto
him a cunning workman, to prepare an image,
that shall not be moued.

21 Know ye nothing? haue ye not heard y
that hath it not bene tolde you from the beginning?
haue ye not vnderstood it by the foundation of
the earth?

22 He sitteth vpon the circle of the earth, and
the inhabitants thereof are as grasshoppers, hee
stretcheth out the heauens, as a curtain, & pre-
ceth them out, as a tent to dwell in.

23 Hee bringeth the princes to nothing, and
maketh the iudges of the earth, as vanitie.

24 As though they were not planted, as though
they were not sown, as though their stock tooke
no roote in the earth: for he did euen blow vpon
them, and they withered, and the whirlwind
will take them away as stubble.

25 To whom wouldest thou likee mee, that I
should be like him, saith the Holy one?

26 Lift vp your eyes on high, and behold who
hath created these things, and bringeth out their

armies by number, and calleth them all by names:
by the greatnes of his power and mightie strength
nothing faileth.

27 Why sayest thou, O Iakob, and speakest
O Israel, C My way is hid from the Lord, and my
iudgement is passed ouer of my God?

28 Knowest thou not? hast thou not heard,
that the euelsingling God, the Lord hath created
the ends of the earth? he neither fainteth, nor is
wearie: there is no searching of his vnderstand-
ing.

29 But he giueth strength vnto him that faint-
eth, and vnto him that hath no strength, he en-
creaseth power.

30 Euen the young men shall faint, and bee
wearie, and the young men shall stumble and fall.

31 But they that waite vpon the Lord, shall re-
newe their strength: they shall lift vp the wings, as
the eagles: they shall run, and not bee weary, and
they shall walke and not faint.

CHAP. XLI.

a Gods mercie in chusing his people. 6 Their idolatrie. 27 De-
linquencie promised to Zion.

Keep silence before me, O ylands, and let the
people renewe their strength: let them come
neere, and let them speake: let vs come together
into iudgement.

2 Who raised vp iustice from the East, and
called him to his footstool? and gaue the nations be-
fore him, and subdued the kings? he gaue them as
dust to his sword, and as scattered stubble vnto
his bow.

3 Hee pursued them, and passed safely by the
way that he had not gone with his feete.

4 Who hath wrought and done it? he that cal-
leth the generations from the beginning. I the
Lord am the first, & with the last I am the same.

5 The theyles saw it, and did feare, and the ends
of the earth were abashed, drew neere, and came.

6 Euery man helped his neighbour, and said to
his brother, be strong.

7 So the workman comforted the founder,
and hee that smote with the hammer, him that
smote by course, saying, It is ready for the fode-
ring, and he fastened it with nailes that it should
not bee moued.

8 But thou, Israel, art my seruant, and
thou Iakob, whom I haue chosen, the feede of
Abraham my friend.

9 For I haue taken thee from the ends of the
earth, and called thee before the chiefe thereof,
and saide vnto thee, Thou art my seruant: I haue
chosen thee, and not cast thee away.

10 Feare thou not, for I am with thee: be not
afraide, for I am thy God: I will strengthen thee,
and helpe thee, and will susteine thee with the
right hand of my iustice.

11 Behold, all they that prouoke thee, shalbe
afamed, and confounded: they shalbe as nothing,
and they that strive with thee shall perish.

12 Thou shalt seeke them and shalt not finde
them: thou shalt see the men of thy strife, for they shall
bee as nothing, and the men that warre against
thee as a thing of nought.

13 For I the Lord thy God will hold thy right
hand, saying vnto thee, Feare not, I will helpe thee.

14 Feare not thou worne, Iakob, and yee

k That is, by the force of my promise, in the performace whereof, I will shew
my selfe faithfull and iust. I because they shalbe deliuered, in thus are called
them because they were contemned of all the world, and that they considering their
owne poore estate, shoulde seeke vnto him for helpe.

e He rebuketh
the Iewes, be-
cause they did not
trust in the prom-
ises of God, but
thought that he
had forsaken them
in their trouble.

f And therefore
all power is in his
hand, and hee de-
clareth that hee
will not forsake
them.

g Shewing that
he will not
cruelly forsake
any of his
elect.

h That hee
will not forsake
them in their
trouble, and that
he will helpe
them.

i That hee
will not forsake
them in their
trouble, and that
he will helpe
them.

j That hee
will not forsake
them in their
trouble, and that
he will helpe
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will not forsake
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trouble, and that
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he will helpe
them.

1 Because they will not acknowledge this gentile of the Lord, who is ready to deliuer them, he sufficeth them to be spoiled of their enemies through their owne fault, and incedence. a There shall be none to succour them, or to will the same to restore that, which he hath spoiled. b Meaning, Gods wrath.

3 After these things hee promise deliuerance to his Church, because he hath regenerate them, and called them, b When thou shalt dangers and conspiracies on all sides, remember this benefit, and the loue of thy God, and it shall encourage thee. c By water and fire he meaneeth all kinde of troubles and perils. d Turned Saueheris power against their countries, & made them to suffer that affliction which they should haue done, and so were as the payment of thy ranfome, chap. 37. 36. e I will not spare any man rather then thou shouldst repent for God more mercifull one of his sinfull, then all the wicked in the world. f He propheseth of their deliuerance from the captiuitie of Babylon, and so of calling of the ministeriall Church, adding to that which is written, Deut. 32. 3. g Meaning, that he could not be vained of them, except he would neglect his owne Name and glory. h Signifying that no power could resist him in doing this miraculous worke, nor all their idoles are able to doe like hee, as Chap. 41. 21. i To proue that the things which are spoken of this are true. k Shewing, that the minister of true wicked hindereth the knowledge of the truth, because they will not heare when God speaketh by his word. l The Prophets and people to whom I haue giuen my Law. m Meaning specially Christ, and by him all the faithfull.

21 The Lord is willing for his righteousness sake that he may magnifie the Law and exalt it. 22 But this people is ^a robbed and spoiled, and shall be all snared in dungeons, and they shall be hid in prison houses: they shall be for a pray, and none shall deliuer: a spoile, and none shall say, ^b Restore. 23 Who among you shall hearken to this, and take heede, and heare for thierwards? 24 Who gaue Iakob for a spoyle, and Israel to the robbers? Did not the Lord, because we haue sinned against him? for they would not walke in his wayes, neither be obedient vnto his Law. 25 Therefore hee hath powred vpon him his fierce wrath, and the strength of battell: and it set him on fire round about, and he knew not, and it burned him vp, yet he considered not.

CHAP. XLIII.

1 The Lord comforteth his people. He promitteth deliuerance to the Jewes. 11 There is no God but one alone.

BOVt now thus saith the Lord ^a that created thee, O Iakob, ^b and he that formed thee, O Israel, b Feare not: for I haue redeemed thee: I haue called thee by thy name, thou art mine.

2 When thou passest through the ^c waters, I will be with thee, & through the floods, that they doe not ouerflow thee. When thou walkest throw the very fire, thou shalt not be burnt, neither shall the flame kindle vpon thee.

3 For I am the Lord thy God, the holy one of Israel, thy Saviour: I gaue ^d Egypt for thy ranfome, Ethiopia, and Seba for thee.

4 Because thou wast precious in my sight, and thou wast honourable, and I loued thee, therefore will I giue ^e man for thee, and people for thy sake.

5 Feare not, for I am with thee: I will bring thy seed from the ^f East, and gather thee from the West.

6 I will say to the North, Giue: and to the South, Keepe not backe: bring my finnes from farre, & my daughters from the ends of the earth.

7 Every one shall bee called by my ^g Name: for I created him for my glory, formed him and made him.

8 I will bring forth the blind people, and they shall haue eyes, and the deafe, and they shall haue eares.

9 Let all the nations be gathered ^h together, and let the people bee assembled: who among them can declare this and shew vs former things? let them bring forth their ⁱ witness, that they may be iustificed: but let them ^k heare, and say, It is truth.

10 You ^l are my witnesses, saith the Lord, and my ^m seruant, whom I haue chosen: therefore ye shall know and beleuee mee, and ye shall vnderstand that I am: before mee there was no God formed, neither shall there be after me.

11 I, ⁿ I am the Lord, and beside me there is no Saviour.

12 I haue declared, and I haue saued, & I haue shewed, when there was no strange god among you: therefore you are my witnesses, sayeth the Lord, that I am God.

13 Ye before the day ^o was, I am, and there is none that can deliuer out of mine hand: I will doe it, and who shall let it?

14 Thus saith the Lord your redeemer, the holy one of Israel, For your sake I haue sent to Babylon, and ^p brought it downe: they are all fugitiues, and the Chaldeans cry in ^q the ships.

15 I am the Lord your holy one, the creator of Israel, your King.

16 Thus saith the Lord which maketh a way in ^r the Sea, and a path in the mighty ^s waters.

17 When hee ^t bringeth out the ^u charret and horie, the armie and the power lee together, and shall not rise, they are extinct, and quenched as towes.

18 Remember ye not the former things, neither regard the things of old.

19 Behold I do a new thing: now shall it come forth: shall you not know it? I will euen make a way in the ^v desert, and floods in the wilderness.

20 The wilde ^w beasts shall honour mee, the dragons and the ostriches, because I gaue water in the desert, and floods in the wilderness to giue drinke to my people, euen to mine elect.

21 This people haue I formed for my selfe: they shall shew forth my praise.

22 And thou hast not ^x called vpon mee, O Iakob: but thou hast ^y wearied me, O Israel.

23 Thou ^z hast not brought mee the sheepe of thy burnt offrings, neither hast thou honored me with thy sacrifice. I haue not caused thee to serue with an offering, nor wearied thee with thine incense.

24 Thou boughtest me no sweet ^a flauour with money, neither hast thou made mee diuine with the fat of thy sacrifices, but thou hast made me to be serued with thy sins, and wearied me with thine iniquities.

25 I, ^b I am hee that putteth away thine iniquities for mine owne sake, and will not remember thy finnes.

26 Put me in ^c remembrance: let vs be iudged together: count thou that thou mayst be iustificed.

27 Thy ^d first father hath sinned, and thy teachers haue transgressed against me.

28 Therefore I haue ^e prophaned the rulers of the Sanctuarie, and haue made Iakob a curse, and Israel a reproch.

by hee sheweth that his mercies were the onely cause of their deliuerance, as should as they had deserved the contrary. 2 Meaning, in true faith and obedience. 3 Either for the composition of the sweet ornament, Exod. 30. 7. or for the sweet incense, Exod. 30. 7. b Thou hast made mee to beare an heauie burden by thy finnes. c If I forget any thing that may make for thy iustification, yet my remembrance and speake for thy selfe. d Thine ancestors. e The Prophets and the Prophets. f That is, profaned, abhorred, and destroyed them in the wilderness and at other times.

CHAP. XLIIII.

1 The Lord promitteth comfort, and that hee will assemble his Church of diuinitie. 9 The wansie of iudges. 17 The heauyness of iudgements.

YEt now heare, O Iakob my seruant, and Israel, whom I haue chosen.

2 Thus sayeth the Lord, that made thee, and formed ^a thee from the wombe: hee will helpe thee. Feare not, O Iakob, my seruant, and thou righteous ^b whom I haue chosen.

3 For I will powre water vpon the ^c thirftie, and floods vpon the dry ground: I will powre my spirit vpon thy seed, & my blessing vpon thy buds.

4 And they ^d shall grow as among the grass, and as the willowes by the riuers of waters.

5 One shall say, I am the Lordes: another

Lawe, and of thine holy vocation. e Recrute man of himselfe is as the barren land: he promitteth to merke him with the waters of his holy spirit, ioh. 7. 38. Act. 1. 5. d That is, thy children: and posteritie shall begette desirably after their deliuerance from Babylon.

1 By Thine and Cyprian. 2 They shall cry when they shall escape by water, meaning that the cause of iustification is not merited, but by the grace. 3 When hee shall rescue Israel from Persians, Exod. 14. 22. 4 When the Lord interposed himselfe betweene the children of Israel, and the Egyptians, Exod. 14. 22. 5 When hee shall rescue Israel from Persians, Exod. 14. 22. 6 Meaning, that their deliuerance out of Babylon should be made knowne to the people out of Egypt. 7 Pharaohs might mightie man. 8 Meaning, that their deliuerance out of Babylon should be made knowne to the people out of Egypt. 9 Jer. 17. 2. 10 Jer. 17. 2. 11 Jer. 17. 2. 12 Jer. 17. 2. 13 Jer. 17. 2. 14 Jer. 17. 2. 15 Jer. 17. 2. 16 Jer. 17. 2. 17 Jer. 17. 2. 18 Jer. 17. 2. 19 Jer. 17. 2. 20 Jer. 17. 2. 21 Jer. 17. 2. 22 Jer. 17. 2. 23 Jer. 17. 2. 24 Jer. 17. 2. 25 Jer. 17. 2. 26 Jer. 17. 2. 27 Jer. 17. 2. 28 Jer. 17. 2. 29 Jer. 17. 2. 30 Jer. 17. 2. 31 Jer. 17. 2. 32 Jer. 17. 2. 33 Jer. 17. 2. 34 Jer. 17. 2. 35 Jer. 17. 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e shall be called by the name of Iakob: and another shall subscribe with his hand vnto the Lord, and name himselfe by the name of Israel.

6 Thus saith the Lord the King of Israel and his redeemer, the Lord of hostes, I am the first, and I am the last, and without me is there no God.

7 And who is like mee, that shall I call and shall declare it, and let it be in order before mee, since I appointed the ancient people? and what is at hand, and what things are to come? let them shew vnto them.

8 Feare yee not, neither be afraid: haue not I tolde thee of olde, and haue declared it? you are euen my witnesses, whether there be a God beside me, and that there is no God that I know not.

9 All they that make an image, are vanities, and their delectable things shall nothing profit: and they are their owne witnesses, that they see not knowe: therefore they shall bee confounded.

10 Who hath made a god, or molten an image, that is profitable for nothing?

11 Beholde, all that are of the fellowship thereof, shall be confounded: for the workemen themselves are men: let them all bee gathered together, and stand vp, yet they shall feare, and be confounded together.

12 The smith taketh an instrument, and worketh in the coles, & fashioneth it with hammers, and worketh it with the strength of his armes: yea, hee is an hungred, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out a line: he fashioneth it with a red threed, he plaineth it, & he putteth it with the compasse, & maketh it after the figure of a man, and according to the beautie of a man, that it may remaine in an house.

14 Hee will hew him down cedars, and take the pine tree and the oke, and taketh courage among the trees of the forest: hee planteth a firre tree, and the raine doeth nourish it.

15 And man burneth thereof: for he will take thereof, and warme himselfe: hee also kindleth it, and baketh bread, yet hee maketh a god, and worshipping it: hee maketh it an idole, and boweth vnto it.

16 Hee burneth the halfe thereof euen in the fire, and vpon the halfe thereof hee eateth flesh: hee roasteth the roste, and is satisfied: alfo hee warmeth himselfe and saith, Aha, I am warme, I haue beene at the fire.

17 And the residue thereof hee maketh a god, euen his idole: he boweth vnto it, & worshipping it prayeth vnto it, and saith, Deliuer mee: for thou art my god.

18 They haue not knownen, nor vnderstood: for God hath shut their eyes that they cannot see, and their hearts, that they cannot vnderstand.

19 And none considereth in his heart, neither sheweth knowledge nor vnderstanding to say, Haue burnt halfe of it, euen in the fire, and haue

baked bread also vpon the coales thereof: I haue rested flesh, and eaten it, and shall I make the residue an abomination? shall I bowe to the stocke of a tree?

20 He feedeth of ashes: a seduced heart hath deceived him that he cannot deliuer his soule, nor say, Is there not a lie in my right hand?

21 Remember these (O Iakob and Israel) for thou art my seruant: I haue formed thee: thou art my seruant. O Israel forget me not.

22 I haue put away thy transgressions like a cloud, and thy finnes as a mist: came vnto me, for I haue redeemed thee.

23 Reioyce yee heauens: for the Lord hath done it, shew ye lower parts of the earth: brast forth into praises, yee mountains, O forest and every tree therein: for the Lord hath redeemed Iakob, and will be glorified in Israel.

24 Thus saith the Lord thy redeemer, and hee that formed thee from the wombe, I am the Lord that made all things, that spread out the heauens alone, and stretched out the earth by my selfe.

25 I destroy the tokens of the soothsayers, and make them that coniecture, fooles, and turne the wifen backward, and make their knowledge foolishnesse.

26 He confirmeth the word of his seruant, and performeth the counsel of his messengers, saying to Ierusalem, Thou shalt be inhabited: and to the cities of Iudah, Ye shall be built vp, and I will repaire the decayed places thereof.

27 He faith to the deepe, Be drie, and I will drie vp the floods.

28 He faith to Cyrus, Thou art my shepheard: and he shall performe all my desire, saying alfo to Ierusalem, Thou shalt be built: and to the Temple, Thy foundation shall be surely layd.

29 He sheweth that Gods worke should be no less notable in this their deliuerance, then when he brought them out of Egypt: there the Lord sheweth the person by whom it should be, more then an hundred yeres before he was borne.

CHAP. XLV.

1 The deliuerance of the people by Cyrus. 2 Gods iustice in all his works. 3 The calling of the Gentiles.

Thus saith the Lord vnto Cyrus his anointed, whose right hand I haue holden to subdue nations before him: therefore will I weaken the loynes of kings, and open the doores before him, and the gates shall not be shut.

1 I will goe before thee, and make the crooked straight: I will breake the brasen doores, and burst the yron barres.

3 And I will giue thee the treasures of darkness, & the things hid in secret places, that thou maiest know that I am the Lord which call thee by thy name, euen the God of Israel.

4 For Iakob my seruants sake, and Israel mine elect, I will euen call thee by thy name, and name thee, though thou hast not knowne me.

5 I am the Lord, and there is none other: there is no God besides me: I girded thee though thou hast not knowne me.

6 That they may know from the rising of the sun, and from the West, that there is none besides me. I am the Lord, and there is none other.

7 I forme the light, and create darkness: I

have knowledge as prophane can in my haue of this power, and so was compelled to declare Gods people. 1 Not for any thing that is in thee, or for thy worthinesse. 2 I haue giuen thee strength, power and authoritie. 3 I send peace and warr: gentleness and aduersitie, as Amos 3, 4.

a He is shewd as one that would as others, thinking to iustifie his hunger.

b Shewing that mans heart is inclined to idolatry, and therefore hee warneth his people by these examples, that they should not cleane to any bee to the using God when they should be as wong the Lord.

c He sheweth that the worke of the Lord toward his people shall be infinite: that the insensible creatures shall bee moved thereby.

d He armeth them against the foeth-lyers of Babylon, which would haue borne them in hand, that they should be by the floure, thy God would not deliuer them, and that Babylon should stand.

e Of Iosh and the rest of his Prophets, which did shew the Church of Gods favour and deliuerance.

f To assure the Jewes of their deliuerance against the great temptation that they should abide, he nameth the person and the means.

g Because Cyrus should execute the office of a deliuerer, God called him his anointed for a time, but after another fort then hee called David.

h To giue him in the deliuerance of my people.

i I will take away all impediments, and let.

k Not that Cyrus did know God to worship him: right but he had a certaine persuasion.

l I send peace and warr: gentleness and aduersitie, as Amos 3, 4.

me vp in the morning, in the morning he will wa-
ken mine eare to heare, as the learned.

5 The Lord God hath opened mine eare and
I was not rebellious, neither turned I backe.

6 I gaue my backe vnto the ^k smiters, & my
cheekes to the nippers: I hidde not my face from
shame and spitting.

7 For the Lord God will helpe mee, therefore
shall I not bee confounded: therefore haue I set
my face like a flint, and I know that I shall not be
ashamed.

8 He is neere that iustifieth me: who wil contend with me? Let vs stand together: who is mine aduerfary? let him come neere to me.

9 Behold, the Lord God will helpe me: who is he that can condemne me? loe, they shal waxe old as a garment: the mothe shall eate them vp.

10 ¶ Who is among you that feareth the Lord? hee heare the voyce of his seruant: hee that walketh in darkenette and hath no light, let him trust in the Name of the Lord, and stay vpon his God.

11 Beholde, all you kinde in a fire, and are
compacted about with sparkes: walke in the light
of your fire: and in the sparkes that ye haue kind-
led. This is all yee haue of mine hand: yee shall lie
downe in sorrow.

CHAP. LI.

1 To trust in God alone by Abrahams example. 7 Not to feare
men. 17 The great affliction of Ierusalem, 22 and her deli-
verance.

HEare me ye that follow after righteousness,
and ye that seeke the Lord: looke vnto the
brocke whence you are hewen; & to the hole of
the pit whence ye are digged.

2 Consider Abraham your father, and Sarah that bare you: for I called him alone: and blessed him and increased him.

3 Surely the Lord shall comfort Zion: hee shall comfort all her desolations, and hee shall make her desert like Eden, and her wilderness like the garden of the Lord: ioy and gladnesse shall be found therein: prayse, and the voice of singing.

4 Hearken yee vnto mee my people, and gine
eare vnto me, O my people: for a ^d Law shall pro-
ceed from me, & I will bring forth my iudgment
for the light of the people.

15 My righteouſneſſe is neere: my ſaluation
goeth forth, and mine armes ſhal iudge the peo-
ple: the yles ſhal waite for me, and ſhal truſt yn-
to mine arme.

6 Lift vp your eyes to the heauens, and looke vpon the earth beneath: for the g heauens shall vanish away like smoke, and the earth shall waxe olde like a garment, and they that dwell therein, shall perish in like maner: but my saluation shall bee for euer, and my righteoufnesse shall not bee abolished.

7 Harken vnto me ye that know righteouſneſſe, the people in whoſe heart is my Law. Feare ye not the reproch of men, neither be ye afraid of their rebukes.

8 For the moth shall eat them vp like a garment, and the worme shall eat them like wool: but my righteouſneſſe ſhall bee for euer, and my ſaluation from generation to generation.

9 Rife vp, Rife vp, and put on strength, O
arme of the Lord: rife vp as^b in the olde time in
the generations of the world. Art not thou the
same, that hath cut i Rahab, and wounded the
dragon?

10 Art not thou the same, which hath dried
the Sea, *even* the waters of the great deepe, mak-
ing the depth of the Sea a way for the redeemed
to passe over?

11 Therefore the redeemed of the Lord shall
returne, and come with ioy vnto Zion, and euer-
lasting ioy shall be vpon their head: they shall ob-
taine ioy and gladnesse: and sorowe and mour-
ning shall flee away.

12 I, *men* I am he, that comfort you. Who art thou, that thou shouldest feare a mortal man, and the sonne of man, which shall be made as grasse?

13 And forgettest the Lord thy maker, that hath spread out the heavens, and layd the foundations of the earth? and hast feared continually all the day, because of the rage of the oppressour, which is ready to destroy? Where is now the rage of the oppressour?

14 The captive ¹¹ ~~is~~ ¹² ~~is~~ ¹³ ~~is~~ ¹⁴ ~~is~~ ¹⁵ ~~is~~ ¹⁶ ~~is~~ ¹⁷ ~~is~~ ¹⁸ ~~is~~ ¹⁹ ~~is~~ ²⁰ ~~is~~ ²¹ ~~is~~ ²² ~~is~~ ²³ ~~is~~ ²⁴ ~~is~~ ²⁵ ~~is~~ ²⁶ ~~is~~ ²⁷ ~~is~~ ²⁸ ~~is~~ ²⁹ ~~is~~ ³⁰ ~~is~~ ³¹ ~~is~~ ³² ~~is~~ ³³ ~~is~~ ³⁴ ~~is~~ ³⁵ ~~is~~ ³⁶ ~~is~~ ³⁷ ~~is~~ ³⁸ ~~is~~ ³⁹ ~~is~~ ⁴⁰ ~~is~~ ⁴¹ ~~is~~ ⁴² ~~is~~ ⁴³ ~~is~~ ⁴⁴ ~~is~~ ⁴⁵ ~~is~~ ⁴⁶ ~~is~~ ⁴⁷ ~~is~~ ⁴⁸ ~~is~~ ⁴⁹ ~~is~~ ⁵⁰ ~~is~~ ⁵¹ ~~is~~ ⁵² ~~is~~ ⁵³ ~~is~~ ⁵⁴ ~~is~~ ⁵⁵ ~~is~~ ⁵⁶ ~~is~~ ⁵⁷ ~~is~~ ⁵⁸ ~~is~~ ⁵⁹ ~~is~~ ⁶⁰ ~~is~~ ⁶¹ ~~is~~ ⁶² ~~is~~ ⁶³ ~~is~~ ⁶⁴ ~~is~~ ⁶⁵ ~~is~~ ⁶⁶ ~~is~~ ⁶⁷ ~~is~~ ⁶⁸ ~~is~~ ⁶⁹ ~~is~~ ⁷⁰ ~~is~~ ⁷¹ ~~is~~ ⁷² ~~is~~ ⁷³ ~~is~~ ⁷⁴ ~~is~~ ⁷⁵ ~~is~~ ⁷⁶ ~~is~~ ⁷⁷ ~~is~~ ⁷⁸ ~~is~~ ⁷⁹ ~~is~~ ⁸⁰ ~~is~~ ⁸¹ ~~is~~ ⁸² ~~is~~ ⁸³ ~~is~~ ⁸⁴ ~~is~~ ⁸⁵ ~~is~~ ⁸⁶ ~~is~~ ⁸⁷ ~~is~~ ⁸⁸ ~~is~~ ⁸⁹ ~~is~~ ⁹⁰ ~~is~~ ⁹¹ ~~is~~ ⁹² ~~is~~ ⁹³ ~~is~~ ⁹⁴ ~~is~~ ⁹⁵ ~~is~~ ⁹⁶ ~~is~~ ⁹⁷ ~~is~~ ⁹⁸ ~~is~~ ⁹⁹ ~~is~~ ¹⁰⁰ ~~is~~ ¹⁰¹ ~~is~~ ¹⁰² ~~is~~ ¹⁰³ ~~is~~ ¹⁰⁴ ~~is~~ ¹⁰⁵ ~~is~~ ¹⁰⁶ ~~is~~ ¹⁰⁷ ~~is~~ ¹⁰⁸ ~~is~~ ¹⁰⁹ ~~is~~ ¹¹⁰ ~~is~~ ¹¹¹ ~~is~~ ¹¹² ~~is~~ ¹¹³ ~~is~~ ¹¹⁴ ~~is~~ ¹¹⁵ ~~is~~ ¹¹⁶ ~~is~~ ¹¹⁷ ~~is~~ ¹¹⁸ ~~is~~ ¹¹⁹ ~~is~~ ¹²⁰ ~~is~~ ¹²¹ ~~is~~ ¹²² ~~is~~ ¹²³ ~~is~~ ¹²⁴ ~~is~~ ¹²⁵ ~~is~~ ¹²⁶ ~~is~~ ¹²⁷ ~~is~~ ¹²⁸ ~~is~~ ¹²⁹ ~~is~~ ¹³⁰ ~~is~~ ¹³¹ ~~is~~ ¹³² ~~is~~ ¹³³ ~~is~~ ¹³⁴ ~~is~~ ¹³⁵ ~~is~~ ¹³⁶ ~~is~~ ¹³⁷ ~~is~~ ¹³⁸ ~~is~~ ¹³⁹ ~~is~~ ¹⁴⁰ ~~is~~ ¹⁴¹ ~~is~~ ¹⁴² ~~is~~ ¹⁴³ ~~is~~ ¹⁴⁴ ~~is~~ ¹⁴⁵ ~~is~~ ¹⁴⁶ ~~is~~ ¹⁴⁷ ~~is~~ ¹⁴⁸ ~~is~~ ¹⁴⁹ ~~is~~ ¹⁵⁰ ~~is~~ ¹⁵¹ ~~is~~ ¹⁵² ~~is~~ ¹⁵³ ~~is~~ ¹⁵⁴ ~~is~~ ¹⁵⁵ ~~is~~ ¹⁵⁶ ~~is~~ ¹⁵⁷ ~~is~~ ¹⁵⁸ ~~is~~ ¹⁵⁹ ~~is~~ ¹⁶⁰ ~~is~~ ¹⁶¹ ~~is~~ ¹⁶² ~~is~~ ¹⁶³ ~~is~~ ¹⁶⁴ ~~is~~ ¹⁶⁵ ~~is~~ ¹⁶⁶ ~~is~~ ¹⁶⁷ ~~is~~ ¹⁶⁸ ~~is~~ ¹⁶⁹ ~~is~~ ¹⁷⁰ ~~is~~ ¹⁷¹ ~~is~~ ¹⁷² ~~is~~ ¹⁷³ ~~is~~ ¹⁷⁴ ~~is~~ ¹⁷⁵ ~~is~~ ¹⁷⁶ ~~is~~ ¹⁷⁷ ~~is~~ ¹⁷⁸ ~~is~~ ¹⁷⁹ ~~is~~ ¹⁸⁰ ~~is~~ ¹⁸¹ ~~is~~ ¹⁸² ~~is~~ ¹⁸³ ~~is~~ ¹⁸⁴ ~~is~~ ¹⁸⁵ ~~is~~ ¹⁸⁶ ~~is~~ ¹⁸⁷ ~~is~~ ¹⁸⁸ ~~is~~ ¹⁸⁹ ~~is~~ ¹⁹⁰ ~~is~~ ¹⁹¹ ~~is~~ ¹⁹² ~~is~~ ¹⁹³ ~~is~~ ¹⁹⁴ ~~is~~ ¹⁹⁵ ~~is~~ ¹⁹⁶ ~~is~~ ¹⁹⁷ ~~is~~ ¹⁹⁸ ~~is~~ ¹⁹⁹ ~~is~~ ²⁰⁰ ~~is~~ ²⁰¹ ~~is~~ ²⁰² ~~is~~ ²⁰³ ~~is~~ ²⁰⁴ ~~is~~ ²⁰⁵ ~~is~~ ²⁰⁶ ~~is~~ ²⁰⁷ ~~is~~ ²⁰⁸ ~~is~~ ²⁰⁹ ~~is~~ ²¹⁰ ~~is~~ ²¹¹ ~~is~~ ²¹² ~~is~~ ²¹³ ~~is~~ ²¹⁴ ~~is~~ ²¹⁵ ~~is~~ ²¹⁶ ~~is~~ ²¹⁷ ~~is~~ ²¹⁸ ~~is~~ ²¹⁹ ~~is~~ ²²⁰ ~~is~~ ²²¹ ~~is~~ ²²² ~~is~~ ²²³ ~~is~~ ²²⁴ ~~is~~ ²²⁵ ~~is~~ ²²⁶ ~~is~~ ²²⁷ ~~is~~ ²²⁸ ~~is~~ ²²⁹ ~~is~~ ²³⁰ ~~is~~ ²³¹ ~~is~~ ²³² ~~is~~ ²³³ ~~is~~ ²³⁴ ~~is~~ ²³⁵ ~~is~~ ²³⁶ ~~is~~ ²³⁷ ~~is~~ ²³⁸ ~~is~~ ²³⁹ ~~is~~ ²⁴⁰ ~~is~~ ²⁴¹ ~~is~~ ²⁴² ~~is~~ ²⁴³ ~~is~~ ²⁴⁴ ~~is~~ ²⁴⁵ ~~is~~ ²⁴⁶ ~~is~~ ²⁴⁷ ~~is~~ ²⁴⁸ ~~is~~ ²⁴⁹ ~~is~~ ²⁵⁰ ~~is~~ ²⁵¹ ~~is~~ ²⁵² ~~is~~ ²⁵³ ~~is~~ ²⁵⁴ ~~is~~ ²⁵⁵ ~~is~~ ²⁵⁶ ~~is~~ ²⁵⁷ ~~is~~ ²⁵⁸ ~~is~~ ²⁵⁹ ~~is~~ ²⁶⁰ ~~is~~ ²⁶¹ ~~is~~ ²⁶² ~~is~~ ²⁶³ ~~is~~ ²⁶⁴ ~~is~~ ²⁶⁵ ~~is~~ ²⁶⁶ ~~is~~ ²⁶⁷ ~~is~~ ²⁶⁸ ~~is~~ ²⁶⁹ ~~is~~ ²⁷⁰ ~~is~~ ²⁷¹ ~~is~~

15 And I am the Lord thy God that divided the sea, when his waues roared: the Lord of hosts is his Name.

16 And I haue put my words in thy mouth,
and haue defended thee in the shadow of mine
hand, that I may plant the heavens, and lay the
foundation of the earth, and say vnto Zion, Thou
art my people.

17 Awake, awake, and stand vp: O Ierusalem, which hast drunke at the hand of the Lord the p cup of his wrath: thou hast drunken the dregges of the cup of trembling, and wrung them out.

18 There is none to guide her among all the
sonnes, whom she hath brought forth: there is
none that taketh her by the hand of all the sonnes:
that she hath brought vp.

19 These two things are come vnto thee:
who will lament thee? desolation and destruction
and famine, and the sword: by whom shall I
comfort thee?

20 Thy sonnes haue fainted, & lie at the head
of all the streets as a wilde bull in a netre, and are
full of the wrath of the Lorde, and rebuke of thy
God

21 Therefore heare now this, thou miserable
and drunken, but ^r not with wine.

22 Thus sayth thy Lord God, euen God that
pleadeth the cause of his people, Beholke, I haue
taken out of thine hand the cup of trembling, *ewē*
the dregges of the cup of my wrath: thou shalt
drinke it no more.

23 But I wil put it into their hand that spoyle thee: which haue said to thy soule, Bowe downe, that we may goe ouer, and thou hast laid thy bodye as the ground, and as the streete to them that went ouer.

CHAP. LII.

A consolation to the people of God. 7 Of the messengers thereof.

A Rise, arise: put on thy strength, O Zion: put on the garments of thy beauty, O Ierusalem, the holy citie: for hencefoorth there shall no more come into thee the vncircumcised and the vnclane.

2 Shake thy selfe from the ^b dust: arise, and sit
downe: O Ierusalem, loose the bands of thy neck,
O thou captive daughter, Zion.

3 For thus sayeth the Lorde, Yee were solde
Hh for

1 From Babylon

in. Her comfort
them by the shor
time of their ba
illments for in
twenty years they
were afflicted, and
the greatest cru
elty of the world
destroyed.
Weaving of Ith
sh, and o' all true
ministers, who are
defended by his
protection.
That all things
may be restored

Thou hast bene-
ficially punished
and sufficiently, as
the 46. 2. and this
punishment in the
next is by measure,
and according
to God giveth
place to bestir its
heart in the repre-
sentation it is the in-
fluence of

to drive them
an insensible
madness, as
re. 7. 15, 16.
Whereof the
is outward, as
the things that
come to the body,
warre and fa-
mine: and the o-
ther is inward, and
pertaineth to
the minde that is
he without
comfort there.
He saith, How
shalt thou be com-
forted?
But with trouble
and care,

No wicked
at which shall
ouert Gods rind
igion, and op
ffle the consc
ces.
Put off the gar
rats of for
ines and put
the apparel of
y and gladness.

e The Babylonians paid nothing to me for you: therefore I will take you as a slave without ransom.

f When I look on them, I see their stripes and their wounds: I see their stripes and their wounds.

g The Egyptians might pretend to oppress me because they were thicker, and remained among them, but the Assyrians have no title to excuse their tyranny by hand thereof: will I punish them now? then did the Egyptians.

h To wit by the wicked which think that I have no power to deliver them.

i Signifying, that the joy and good tidings of our deliverance should make their affliction in the mean time more at but this is chiefly meant of the spiritual joy as Malum 1.15.

k The Prophets which are my watchmen shall publish this deliverance: this was begun under Zerubbabel, Ezra, and Nehemiah, but was accomplished under Christ.

l As ready to finite his enemies & to deliver his people, he was the faithful not to pollute themselves with the superstitions of the Babylonians, as Chs. 28. 2. Cor. 5. 17.

m For the time is at hand: the Right and Left: chiefly said so by them all the people, which shall be seated in this eff. c) that can: some the vessels of the Temple which Nebuchadnezzar had taken away. m As your father's did out of Egypt. n Meaning Christ, by whose our spiritual deliverance should be wrought, whereof this was a figure. o In the corrupt judgement of man, Christ in his person was not esteemed. p He shall spread his word through many nations. q In figure of resurrection, and as being glorified at his exaltation. r By the preaching of the Gospel.

q For ye shall not go out with haste, nor depart by fleeing away: but the Lord will go before you, & the God of Israel will gather you together.

r Behold, my servant shall prosper, & shall be exalted and extolled, and be very high.

s As many were afflicted at this (his visage was so deformed of men, and his form of the sonnes of men) for shall he sprinkle many nations: the Kings shall shut their mouths at him: for that which had not bene told them, shall they see, and that which they had not heard, shall they understand.

t For ye shall not go out with haste, nor depart by fleeing away: but the Lord will go before you, & the God of Israel will gather you together.

u Behold, my servant shall prosper, & shall be exalted and extolled, and be very high.

v As many were afflicted at this (his visage was so deformed of men, and his form of the sonnes of men) for shall he sprinkle many nations: the Kings shall shut their mouths at him: for that which had not bene told them, shall they see, and that which they had not heard, shall they understand.

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for nought: therefore shall ye be redeemed without money.

4 For thus sayeth the Lord God, My people went down aforetime into Egypt to sojourn there, & Ashur^e oppressed them without cause.

5 Now therefore what have I here, sayth the Lord, that my people is taken away for nought, & they that rule over them, make them to howle, sayth the Lord? and my Name all the day continually is blasphemed?

6 Therefore my people shall know my Name: therefore they shall know in that day, that I am he that doe speake: behold, it is I.

7 How beautiful upon the mountains are the feet of him, that declareth and publisheth peace: that declareth good tidings, and publisheth salvation, saying unto Zion, Thy God reigneth!

8 The voice of thy watchmen shall be heard: they shall lift up their voice, and shout together: for they shall see eye to eye, when the Lord shall bring againe Zion.

9 O ye desolate places of Jerusalem, bee glad and reioyce together, for the Lord hath comforted his people: he hath redeemed Jerusalem.

10 The Lord hath made bare his holy arm in the sight of all the Gentiles, and all the ends of the earth shall see the saluation of our God.

11 Depart, depart ye: goe out from thence and touch no vncleane thing: goe out of the midst of her, be ye cleane, that beare the vessels of the Lord.

12 For ye shall not goe out with haste, nor depart by fleeing away: but the Lord will go before you, & the God of Israel will gather you together.

13 Behold, my servant shall prosper, & shall be exalted and extolled, and be very high.

14 As many were afflicted at this (his visage was so deformed of men, and his form of the sonnes of men) for shall he sprinkle many nations: the Kings shall shut their mouths at him: for that which had not bene told them, shall they see, and that which they had not heard, shall they understand.

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24 For ye shall not goe out with haste, nor depart by fleeing away: but the Lord will go before you, & the God of Israel will gather you together.

4 Surely he hath borne our infirmities, and carried our sorrows: yet we did not judge him as plagued, and smitten of God, and humbled.

5 But he was wounded for our transgressions: hee was broken for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.

6 All we like sheepe have gone astray: wee have turned every one to his owne way, and the Lord hath laid upon him the iniquities of vs all.

7 Hee was oppressed and hee was afflicted, yet he did not open his mouth: hee is brought as a sheepe to the slaughter, and as a sheepe before her shearer is dumme, so he openeth not his mouth.

8 He was taken out from prison, and from judgement: and who shall declare his age? for he was cut out of the land of f living: for the transgression of my people was he plagued.

9 And he made his grave with the wicked, and with the rich in his death, though hee had done no wickednesse, neither was any deceit in his mouth.

10 Yet the Lord would breake him and make him subiect to infirmities: when he shall make his soule an offering for sinne, hee shall see his seed and shall prolong his dayes, and the will of the Lord shall prosper in his hand.

11 Hee shall see of the traumaile of his soule, and shall bee satisfied: by his knowledge, e shall my righteous servant iustifie many: for he shall beare their iniquities.

12 Therefore will I giue him a portion with the great, and he shall diuide the spoyle with the strong, because he hath poured out his soule unto death: and he was counted with the transgressours, and he bare the sinne of many, and prayed for the transgressours.

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CHAP. LIII.

1 Of Christ and his kingdom, whose word few will believe. A Vision was shewed. 11 Christ is our righteous sacrifice. 12 And is dead for our finnes.

13 He is the name of the Lord reueiled?

14 But hee shall growe vp before him as a branch, and as a troote out of a dry ground: hee hath neither forme nor beautie: when we shall see him, there shall bee no forme that wee should desire him.

15 Hee is despised and reiected of men: hee is a man full of sorowes and hath experience of infirmities: we hid as it were our faces from him: hee was despised, and we esteemed him not.

16 The beginning of Christes kingdom shall bee small and conrempnible in the sight of man, but it shall growe wonderfully, and flourish before God. d Reade Chap. 11.1. e Which was by Gods singular providence for the comfort of sinners, Eberes 4. 26.

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God of the whole world.

6 For the Lord hath called thee, being as a woman forsaken, and afflicted in spirit, and as a young wife when thou wast refused, faith thy God.

7 For a little while have I forsaken thee, but with great compassion will I gather thee.

8 For a moment, in mine anger, I hid my face from thee for a little season, but with everlasting mercie have I had compassion on thee, faith the Lord thy redeemer.

9 For this is vnto me as the waters of Noah: for as I have sworn that the waters of Noah should no more geoe ouer the earth, so haue I sworn that I would not be angry with thee, nor rebuke thee.

10 For the mountaines shall remooue, and the hills shall fall downe: but my mercie shall not depart from thee, neither shall the couenant of my peace fall away, faith the Lord, whose hath compassion on thee.

11 O thou afflicted and tofied with tempest, that hast no comfort, behold, I will lay thy stones with the carbuncle, and lay thy foundation with sapphires,

12 And I will make thy windowes of emeralds, and thy gates shining stones, and all thy borders of pleasant stones.

13 And all thy children shall be taught of the Lord, and much peace shall be to thy children.

14 In my righteousness shall thou be established, and be farre from oppression: for thou shalt not feare it: and from feare: for it shall not come neere thee.

15 Behold, the enemy shall gather himselfe, but without me: whofoeuer shall gather himselfe in thee, against thee shall fail.

16 Behold, I have created the smith that bloweth the coales in the fire, and him that bringeth forth an instrument for his worke, and I have created the destroyer to destroy.

17 But all the weapons that are made against thee, shall not prosper: and euery tongue that shall rise against thee in iudgement, thou shalt condemne. This is the heritage of the Lords seruants, and their righteousness is of me, faith the Lord.

CHAP. LV.

1 An exhortation to come to Christ. 2 Gods counsels are not as mans. 13 The way of the faithfull.

H O, euery one that is thirstie, come ye to the waters, and ye that haue no siluer, come, buy and eat: come, I say, buy wine and milke without siluer and without money.

2 Wherefore do ye lay out siluer, and not for bread? and your labour without being satisfied? hearken diligently vnto me, and eat that which is good, and let your soule delight in fatnesse.

3 Encline your eares, and come vnto mee: heare, and your soule shall liue, and I will make an euerlasting couenant with you, when the sure mercies of David.

4 Behold, I gaue him for a witness to the people, for a prince and a master vnto the people,

5 Behold, thou shalt call a nation that thou knowest not, and a nation that knew not thee, shall runne vnto thee because of the Lord thy God, and the holy one of Israel: for he hath glorified thee.

6 Seeke ye the Lord while he may be found: call yee vpon him while he is neere.

7 Let the wicked forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord, and hee will haue mercy vpon him: and to our God, for hee is very ready to forgive.

8 For my thoughts are not your thoughts, neither are your wayes my wayes, faith the Lord.

9 For as the heauens are higher then the earth, so are my wayes higher then your wayes, and my thoughts aboue your thoughts.

10 Surely as the raine cometh downe, and the snow from heauen, and returneth not thither but watereth the earth, and maketh it to bring forth and bud, that it may giue iudgement to the fower, and bread vnto him that eateth,

11 So shall my word be, that goeth out of my mouth: it shall not returne vnto me void, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.

12 Therefore ye shall goe out with ioy, and be led forth with peace: the mountaines and the hills shall breake forth before you into ioy, and all the trees of the field shall clasp their hands.

13 For thornes that shall grow firme trees: for netles shall grow the minthe tree, and it shall be to the Lord for a name, and for an euerlasting signe that shall not be taken away.

CHAP. LVI.

1 An exhortation to iudgement and iustice. 10 Against theye boords that denoue their flouke.

T HUS faith the Lord, who keepe iudgement and doe iustice, for my saluation is at hand to come, and my righteousness shall be reuealed.

2 Blessed is the man that doeth this, and the sonne of man which layeth hold on it: hee that keepeth the Sabbath, and polluteh it not, and keepeth his hand from doing any euill.

3 And let not the son of the stranger, which is ioyned to the Lord, speake and say, The Lord hath surely separated me from his people: neither let the Eunuch say, Behold, I am a dry tree.

4 For thus faith the Lord vnto the Eunuches, that keepe my Sabbaths, and chuse the thing that pleaseh me, and take hold of my couenant,

5 Euen vnto them will I giue in mine House and within my wals, a place, and a name better then of the sonnes and of the daughters: I will giue them an euerlasting name, that shall not be put out.

6 Also the strangers that cleaue vnto the Lord, to serue him, and to loue the Name of the Lord, and to be his seruants: euery one that keepeth the Sabbath, and polluteh it not, and embraeth my couenant,

7 Them will I bring also to mine holy mountaine, and make them ioyfull in mine House of prayer: their burnt offerings and their sacrifices shall be accepted vpon mine altar: for mine

yea, vnder Christ the dignity of the faithfull shall be greater then that time. 8 Herby he meaneth the spiritual seruice of God, so when the faithfull offer continual thanksgiving, yea thankfulness and all that they haue, as a thank and acceptable sacrifice.

h To wit, the Gentiles, which before thou dost not receive to be my people.

i When he offereth himselfe by offering of his word, & hereby hee sheweth that repentance must be so good with faith: & how we cannot call vpon God might, except the frutes of our faith appeare.

k Although you are not those received out of an other, as I saye, yet I am made as if I were received, & I offer my mercies to you.

l I shall be small thinge haue their effect, as daily experience sheweth, much more shall my promise which I have made and diffused bring to passe herby, which I haue spoken for your deliuerance.

m Read Chap. 44. 23. and 49. 12.

n To wit, forth his name.

o O Gods deliuerance, that he will neuer forsake his Church.

p O Gods deliuerance, that he will neuer forsake his Church.

q Under the Sabbath hee comprehendeth the whole seruice of God, and true religion.

r Let none think him selfe vnto be to receive the graces of the Lords for the Lord will take away all impediments, and will fortifie him.

s I will keep his true religion, and believe in him.

t Meaning in his Church.

u They shall be called after my name, and be of the same religion.

v I will keep his true religion, and believe in him.

w Meaning in his Church.

x They shall be called after my name, and be of the same religion.

y I will keep his true religion, and believe in him.

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aq I will keep his true religion, and believe in him.

ar Meaning in his Church.

as They shall be called after my name, and be of the same religion.

down his head, as a bul-ruff, and to lie downe in sackcloth and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting, that I have chosen, to loose the bands of wickednesse, to take off the heavy burdens, and to let the oppressed goe free, and that ye breake euery f yoke?

7 Is it not to deale thy bread to the hungry, and that thou bring the poore that wander, vnto thine house? when thou seest the naked, that thou couer him, and hide not thy selfe from thine owne flesh?

8 Then shalt thy light breake forth as the morning, and thine health shal grow speedily: thy righteousness shall go before thee, and the glory of the Lord shall embrace thee.

9 Then shalt thou call, and the Lord shall answer: thou shalt cry, and he shall say, Here I am: if thou take away from the mids of thee the yoke, the putting fourth of the finger, and wicked speaking:

10 If thou powre out thy soule to the hungry, and refresh the troubled soule: then shall thy light spring out in the darkness, and thy darknes shall be as the noone day.

11 And the Lord shall guide thee continually, and satisfie thy soule in drouth, and make fat thy bones: and thou shalt bee like a watered garden, and like a spring of water, whose waters faile not.

12 And they shall be of thee, that shall build the olde waste places: thou shalt raise vp the foundations for many generations, & thou shalt be called the repaire of the breach, and the restorer of the pathes to dwell in.

13 If thou turne away thy foote from the Sabbath, from doing thy will on mine Holy day, and call the Sabbath a delite, to consecrate it, as glorious to the Lord, and shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word,

14 Then shalt thou delite in the Lord, and I will cause thee to mount vpon the hie places of the earth, and feed thee with the heritage of Iacob thy father: for the mouth of the Lord hath spoken it.

CHAP. LIX.

The wicked perish through their owne iniquities. 12 The confession of iustice. 16 God alone will preserve his Church though all men faile.

BEhold, the Lords hand is not shortened, that it cannot saue: neither is his eare heauy, that it cannot heare.

2 But * your inquiries haue separated between you and your God, and your finnes haue hid his face from you, that he will not heare.

3 For your handes are defiled with blood, and your fingers with iniquitie: your lips haue spoken lies, and your tongue hath murmured iniquitie.

4 No man calleth for iustice: no man contendeth for truth: they trust in vanity, & speake vaine things: they conceiue mischief, and bring forth iniquitie.

5 They hatch cockatrice & egges, and weave the spiders web: be that eateth of their egges, dieth, and that which is trode vpon, breaketh out into a serpent.

6 Their webs shall be no garment, neither shall they couer themselves with their labours: for their workes are workes of iniquitie, and the worke of cruelty is in their handes.

7 Their feete runne to euill, and they make haste to shed innocent blood: their thoughts are wicked thoughts: defolation and destruction is in their paths.

8 The way of peace they know not, & there is none equitie in their goings: they haue made them crooked paths: whosoever goeth therein, shall not know peace.

9 Therefore is iudgement farre from vs, neither doeth iustice come neere vnto vs: we waite for light, but lo it is darkened: for brightness, but we walke in darkenesse.

10 We grope for the wall like the blind, and we grope as one without eyes: we stumble at the noone day as in the twilight: we are in solitary places, as dead men.

11 We are all like i beares, and mourne like doves: we looke for equitie, but there is none: for health, but it is faile from vs.

12 For our trespasses are many before thee, and our finnes tell thee against vs: for our trespasses are with vs, and we know our iniquities.

13 In trespassing and lying against the Lord, and we haue departed away from our God, and haue spoken of crueltye and rebellion, conceiuing and vtering out of the heart false matters.

14 Therefore iudgement is turned backward, and iustice standeth farre off: for truth is fallen in the street, and equitie cannot enter.

15 Yea, truth faileth, and hee that refraineth from euill, maketh himselfe a pray: and when the Lord saw it, it displeased him, that there was no iudgement.

16 And when he saw that there was no man, hee wondered that none would offer himselfe.

17 Therefore his arme did he saue it, and his righteousness: it selfe did sustaine it.

18 For he put on righteousness, as an habergeon, and an helmet of saluation vpon his head, and he put on the garments of vengeance for clothing, and was clad with zeale as a cloke.

19 As to make recompence, as to requite the fury of the aduersaries with a recompence to his enemies: he will fully repay the rylands.

20 So shall they feare the Name of the Lord from the West, and his glorie from the rising of the Sunne: for the enemy shall come like a flood: but the Spirit of the Lord shall chafe him away.

21 And the Redeemer shall come vnto Zion, and vnto them that turne from iniquitie in Iacob, faith the Lord.

22 And I will make this my Couenant with them, faith the Lord, My Spirit that is vpon thee, and my words, which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of the seed of thy seed, faith the Lord, from henceforth euen for euer.

u Because the doctrine is made profitab le by the vertue of the Spirit, he ioyneeth the one with the other, and promitteth to giue them both to his Church for euer.

CHAP. LX.

3 The Gentiles shall come to the knowledge of the Gospel. 8 They shall come to the Church in abundance. 16 They shall haue abundance though they suffer for a time.

ARise, O Ierusalem: be bright, for thy light is come, and the glory of the Lord is risen vpon thee.

2 For beholde, darkenesse shall cover the earth, and grosse darkenesse the people: but the

b Signifying, that all men are in darkness till God giue them the light of his Spirit, and that this light shineth to none, but to those that are in the Church.

H h 3 Lord

f That is, Gods vengeance to punish our enemies. g Gods protection to defend vs. h We are altogether defileate of counsell, and can find no end of our miseries. i We expresse our sorrow by outward signes, some more, some lesse. k The consolation is general to the Church to obtaine remission of offences, and the Prophet did not exempt themselves from the same. l To wit, against our priuities. m There is neither iustice, nor vprightnesse among men. n Meaning, to do iustice, and to remedy the things that were laid out of order. o That is, by his arme: or his arme did helpe it, and did not seeke aide of any other. p Signifying, that God hath all manner of bandes to deliuer his Church, and to punish their enemies. q To wit, your enemies, which dwell in diuers places, & beyond the sea. r He sheweth that there shall be great affliction in the Church, but God will neuer deliuer his. s Whereby hee declareth that the true deliuerance from sinne and Satan belongeth to none, but to the children of God, whom hee iustifieth.

c Meaning, that
Israel should be as
the morning star,
and that the Gen-
tiles should re-
ceive light of her.
d An infinite
number from all
countries, as chap.
49. 18.
e For joy, in the
heart is drawn in
for it row.
f Meaning, that
every one shall ho-
nor the Lord
with that where-
with he is able to
signifying, that it
is no true serving
of God, except we
offer our selves to
know his glory,
and all that we
have.

g This is the Ara-
bian, that have
great abundance
of cattle.
h Because the Al-
tar was a figure of
Christ, Heb. 13. 10.
i sheweth that
nothing can be ac-
ceptable to him,
which is not offe-
red to him by this
Altar, who was
both the offering
and the Altar it
self.

j The thing, what
great number shall
come to the
Church, and with
what great dili-
gence and
zeale.
k The Gentiles
that are now ene-
mies, shall become
friends and sisters
forth of the
Church.

l Meaning, Cyrus
and his successors,
but chiefly this is
accomplished in
them that serve
Christ, being con-
secrated by his
Gospel.

m He sheweth
that God hath re-
newed the altar
and authorities here
in earth for the vic-
tims in Church and
that they which
will not serve and
praise the same,
shall be de-
stroyed.

n There is no-
thing to exult in,
which shall not
serve the neces-
sity of the
Church.

o Signifying, that
God's will the
Israelites included
in the flesh, which
is but the flesh for his sake, that we may learn to die vnto
the world, p To worship their head Christ by obeying his doctine. q Both
hired and low shall be ready to helpe and favour thee. r Thy governors shall loose
thee, and seek thee weak and prosperous. s Meaning, not a temporall felicity,
but a spirituall, which is fulfilled in Christs kingdom.

Lord shall arise vpon thee, and his glory shall be
scene vpon thee.

3 And the Gentiles shall walke in thy light,
and Kings at the brightness of thy rising vp.

4 Lift up thine eyes round about, and behold:
all these are gathered, and come to thee: thy
sonnes shall come from farre, and thy daughters
shall be nourished at thy side.

5 Then thou shalt see and shine: thy heart
shall be enlarged, and enlarged, because the mul-
titude of the sea shall be conuerted vnto thee, and
the riches of the Gentiles shall come vnto thee.

6 The multitude of camels shall cover thee:
and the dromedaries of Midian and of Ephah: all
they of Sheba shall come: they shall bring golde
and incense, and shew fourth the prayes of the
Lord.

7 All the sheepe of Kedar shall be gathered
vnto thee: the rams of Nebaioth shall serue thee:
they shall come up to be accepted vpon mine al-
tar: and I will beautifie the house of my glory.

8 Who are these? that flie like a cloude, and
as the doves to their windows?

9 Surely the yles shall waite for mee, and the
ships of Tarshish, as at the beginning, that they
may bring thy sonnes from farre, and their siluer
and their golde with them vnto the Name of the
Lord thy God, and to the Holy one of Israel, be-
cause he hath glorified thee.

10 And the sonnes of strangers shall build vp
thy walles, and their Kings shall minister vnto
thee: for in my wrath I forgot thee, but in my
mercy I had compassion on thee.

11 Therefore thy gates shall be open continually:
neither day nor night shall they be shut, that
men may bring vnto thee the riches of the Gen-
tiles, and that their Kings may be brought.

12 For the nation and the kingdom, that
will not serue thee, shall perish: and those nations
shall be utterly destroyed.

13 The glory of Lebanon shall come vnto
thee, the firre tree, the elme and the boxe tree to-
gether, to beautifie the place of my Sanctuary: for
I will glorifie the place of my feet.

14 The sonnes also of them that afflicted thee,
shall come and bowe vnto thee: and all they that
despised thee, shall fall p downe at the soles of thy
feet: and they shall call thee, The cite of the
Lord, Zion of the Holy one of Israel.

15 Whereas thou hast bene forsaken and ha-
ted, so that no man went by thee, I will make thee
an eternal glory, and a ioy from generation to ge-
neration.

16 Thou shalt also sucke the milke of the
Gentiles, and shalt sucke the breasts of Kings:
and thou shalt knowe, that I the Lord am thy
Saviour, and thy Redeemer, the Mighty one of
Isaiah.

17 For brasie will I bring golde, and for yron
will I bring siluer, and for wood brasie, and for
stones yron. I will also make thy gouernement
peace, and thine exactions righteousnesse.

18 Violence thou hast more be heard of in thy
land, neither desolation, nor destruction within
thy borders: but thou shalt call saluation, thy
walles, and praise, thy gates.

19 Thou shalt haue no more shame to thine by
day, neither shall the brightness of the Moone
shine vnto thee: for the Lord shall be thine ever-
lasting light, and thy God, thy glory.

20 Thy Sunne shall neuer goe downe, neither
shall thy Moone bee hid: for the Lord shall be
thine everlasting light, and the dayes of thy sor-
row shall be ended.

21 Thy people also shall be all righteous: they
shall possesse the land for euer, the grafes of my
planting shall be the worke of mine hands, that I
may be glorified.

22 A little one shall become as a thousand,
and a small one as a strong nation: I the Lord will
hasten it in due time.

C H A P. LXI.

1 Hee propheseth that Christ shall be anointed, and sent to preach,
2 The ioy of the iustified.

The Spirit of the Lord God is vpon mee,
therefore hath the Lord anointed mee: hee
hath sent mee to preach good tydings vnto the
poore, to bind vp the broken hearted, to preach
libertie to the captiues, and to them that are
bound the opening of the prison,

2 To preach the acceptable yeere of the
Lord, and the day of vengeance of our God, to
comfort all that mourne,

3 To appoint vnto them that mourne in Zi-
on, and to giue vnto them beautie for safes, the
oye of ioy for mourning, the garment of glad-
nesse for the spirit of heauinesse, that they might
be called trees of righteousness, the planting of
the Lord, that he might be glorified.

4 And they shall build the olde waste places,
and raise vp the former desolations, and they shall
repaire the cities that were desolate and waste
through many generations.

5 And the strangers shall stand and feede
your sheepe, and the sonnes of the strangers shall
be your plowmen, and dressers of your vines.

6 But ye shall be named the Priests of the
Lord, and men shall say vnto you, The ministers
of our God: Ye shall eate the riches of the Gen-
tiles, and shall be exalted with their glory.

7 For your shame you shall receive double,
and for confusion, they shall reioyce in: their
portion: for in their land they shall possesse the
double: everlasting ioy shall be vnto them.

8 For I the Lord loue iudgement, and hate
a robberie for burning offering, & I will direct their
worke in truth, and will make an everlasting co-
uenant with them.

9 And their seed shall be known among the
Gentiles, and their buddies among the people. All
that see them, shall know them, that they are the
seed which the Lord hath blessed.

10 I will greatly reioyce in the Lord, and my
soule shall be ioyful in my God: for he hath cloth-
ed me with the garments of saluation, & coue-
red me with the robe of righteousness: he hath
decked me like a bridegrome, & as a bride tyeth
herself with her iewels.

11 For as the earth bringeth forth her bud,
and as the garden causeth to grow that which is
sown in it: so the Lord God will cause righteous-
ness to grow, and praise before all the heathen.

In times past, now they shall haue double a thirde one
twice so much. q I will not reuise their offering which are
vows, hypocrites, or that deuide me of my glory. r That is, if the Church
sheweth what shall be the afflictions, when they see these their dauntment.

C H A P.

Signifying, that
all Christians
shall be as
Christ himselfe in
all his members,
23 and 24.

The children
of the Church,
Meaning, that
the Church shall
be miraculously
enriched.

The Church
shall be miraculously
enriched.

The Church
shall be miraculously
enriched.

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shall be miraculously
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enriched.

CHAP. LXI.

1 The great desire that the Prophets haue had for Christ's coming. 6 The diligence of the Pastours to preach.

For Zions sake I will not a holde my tongue, and for Ierusalem sake I will not rest, vntill the righteousness thereof breake forth as the b light, and saluation thereof as a burning lampe.

2 And the Gentiles shall see thy righteousness and all Kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.

3 Thou shalt also bee a crowne of glory in the hand of the Lord, and a royall diademe in the hand of thy God.

4 It shall no more be said vnto thee, e Forlaken, neither shall it be said any more to thy land, Desolate, but thou shalt be called j Hephzi-bah, and thy land j Beulah: for the Lord delighteth in thee, and thy land shall haue an husband.

5 For as a young man marieth a virgin, so shall thy sonnes g marry thee: and as a bridegrome is glad of the bride, so shall thy God reioyce ouer thee.

6 I haue set b watchmen vpon thy wallies, O Ierusalem, which all the day and all the night continually shall not cease: y e that are mindfull of the Lord keepe not silence.

7 And giue him no rest, till he repaire and vntill he set vp Ierusalem the b praise of the world.

8 The Lorde hath sworne by his right hand and by his strong arme, Surely I will no more giue thy come to be meat for thine enemies, and surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shall eate it, and prayse the Lord, and the gatherers thereof shall drinke it in the courts of my Sanctuary.

10 Go through, go through the gates: prepare the way for the people: cast vp, cast vp the way, and gather out the stones, and set vp a standart for the people.

11 Beholde, the Lord hath proclaimed vnto the endes of the world, m tel the daughter Zion, Behold, thy Saviour commeth: Behold, his wages u with him, and his worke is before him.

12 And they shall call them, The holy people, the redeemed of the Lord, and thou shalt be named, A e cite fought out and not forsaken.

13 For the reftauration whereof all the world shall praise him. 1 Signifying the new number that should come to the Church, & what manner he would prepare for the reftauration of the same, as Chap 37. 4. m Tre names of our saluation by Christ, Zech. 9. 9. mat. 1. 1. n He shall haue all power to bring his people to passe, as Chap 40. 10. o That is, one out of whom God hath had a singular care to recover her when she was lost.

CHAP. LXII.

1 God shall destroy his enemies for his Churches sake. 7 Gods benediction toward his Church.

Who is this that commeth a from Edom, with red garments from Bozrah? hee is glorious in his apparell, and walketh in his great strength b I speake in righteousness, and am mightie to laue.

2 Wherefore is thine apparell red, & thy garments like him that treadeth in the wine presse? hee is clothed in robes of blood, the chief cause of the Idumeans: for these were the people that persecuted the church, and vnder the title of circumcision and the hired of Abraham sought to subvert the same religion & haue the true worship, Psal. 137. 7. b God answered them that asked in question, Who is this? and said, Ye see hee performed in deeds the vengeance which my Prophets threatened, c Another question to them which the Lord answered.

3 I haue troden the wine presse alone, and of all people there was none with mee: for I will tread them in mine anger, and treade them vnder foote in my wrath, and their blood shall be sprinkled vpon my garments, and I will staine all my raiment.

4 For the day of vengeance is in mine heart, and the d yeere of my redeemed is come.

5 And I looked, and there was none to helpe; and I wondered that there was none to vpholde: therefore mine owne e arme helped mee, and my wrath it selfe sustained me.

6 Therefore I will tread downe the people in my wrath, and make them f drunken in mine indignation, and will bring downe their strength to the earth.

7 I will f remember the mercies of the Lord, and the prayes of the Lorde according vnto all that the Lorde hath giuen vs, and for the great goodnesse toward the house of Israel, which hee hath giuen them according to his tender loue, and according to his great mercies.

8 For hee sayd, Surely they are my h people, children that will not lie: so hee was their Saviour.

9 In all their troubles hee was i troubled, and the Angel k of his presence staid them: in his loue and in his mercie he redeemed them, and hee bare them and carryed them alwayes continually.

10 But they rebelled and vexed h his holy Spirit: therefore was he turned to bee their enemy, and he fought against them.

11 Then he l remembered the olde time of Moses & his people, saying, Where is he that brought them vp out of the Sea with the m shephard of his sheepe? where is hee that put his holy Spirit within n him?

12 Hee ledde them by the right hand of Moses with his owne glorious arme, diuiding the way before them, to make himselfe an euermlasting Name.

13 Hee ledde them through the deepe, as an o horse in the wilderness, that they should not stumble.

14 As the beast goeth downe into the valley, the Spirit of the Lord gaue them rest: so diddest thou leade thy people, to make thy selfe a glorious Name.

15 p Looke downe from heauen, and behold from the dwelling place of thine holinesse, and of thy glory. Where is thy q zeale and thy strength, the multitude of thy mercies, and of thy compassions? they are restrained from r me:

16 Doubtlesse thou art our Father: though Abraham be ignorant of vs, and Israel know vs not, yet thou, O Lord, art our Father, and our redeemer: thy Name is for euer.

17 O Lorde, why hast thou made vs to erre from thy wayes? and hardened our heart from thy feare? Returne for thy seruants sake, and for the tribes of thine inheritance.

18 The people of thine holinesse haue possessed it in their pasture. p Huius declared Gods benediction toward them, hee turneth himselfe to God by praye, desiring him to continue the same graces toward them. q Thy great affliction, which thou bestest towards vs, e Meaning from the whole body of the Church. f Though Abraham would refuse vs to be his children, yet thou wilt not refuse to be our father. g By taking away thy holy Spirit from vs, by whom we were gathered, and so for our ingratitude didst deliver vs vp to our owne conuulsions, and didst punish him by fume according to thy iust indignation, n Meaning, for the Countenance made to Abraham, Isaac, and Iacob his servants.

Hh 4 felled

i Hereby he sig-
nifieth the king-
dome of Chitt
wherein he
Chubb had be-
reaved, and where-
as before there
were appointed
Levites to sacri-
fice: In this there
shall be one continuall

22 For as the newe heavens, and the newe
earth, which I will make, shall remaine before me,
saith the Lord, so shall your seed and your name
continue.
23 And from moneth to moneth, and from
Sabbath to Sabbath shall all flesh come to wor-
ship before me, saith the Lord.
24 And they shall go fourth, and looke vpon
Sabbath, so that all times and seasons shall be meete.

the carkeises of the men that haue transgressed
against me: for their worme shall not die, nei-
ther shall their fire be quenched, and they shall
be an abhorring vnto all flesh.

doth he shewe what horrible calamitie shall come to the wicked
Church. 1 Meaning a continuall torment of conscience, which shall con-
sume them, and neuer suffer them to be at rest. Marke p. 44. m This is the punish-
ment for the wicked, which countenancing God and his word, shall be
renewed abhorred of all his creatures.

IEREMIAH.

THE ARGUMENT.

The Prophet Jeremiah borne in the citie of Anathoth in the countrey of Benjamin, was the sonne
of Hilkiah whom some thinke to be he that found out the booke of the Law, & gave it to Iosiah. This
Prophet had excellent gifts of God, and most euident revelations of prophesie, so that by the commande-
ment of the Lord he began very young to prophesie, that is, in the thirteenth yeere of Iosiah, and continu-
ed eightene yeere vnder the sayd King, and thre moneths vnder Iehoaab, and vnder Iehoiakim ele-
uen yeeres, and three moneths vnder Jehoiachin, and vnder Zedekiah eleuen yeeres: vnto the time that
they were carried away into Babylon. So that this time amounteth to aboute foure yeeres, besides the time
that he prophesied after the captiuitie. In this booke he delareth with teares, and lamentation, the destru-
ction of Ierusalem, and the captiuitie of the people, for their idoltrey, couetousnesse, subtiltie, crueltie,
excesse, rebellion, and contempt of Gods word, and for the consolation of the Church reuealeth the iust
time of their deliuerance. And here chiefly are to be considered three things. First the rebellion of the
wicked, which waxe more stubborne and obstinate, when the Prophets do admonish them most plainly
of their destruction. Next how the Prophets and Ministers of God ought not to be discouraged in their
vocation, though they be persecuted and rigorously handled of the wicked for Gods cause. And thirdly
though God shew his iust iudgement against the wicked, yet will hee euer shewe himselfe a preseruer
of his Church, and when all means seeme to mans iudgement to be abolished, then will he declare him-
selfe victorious in preserving his.

CHAP. I.

1 In what time Jeremiah prophesied. 6 Hee acknowledgeth his
imperfection, and is comforted of the Lord. 11 The Lord
strengthen him for the destruction of Ierusalem. 17 Hee commandeth
him to preach his word without feare

He words of Jeremiah the sonne
of Hilkiah one of the Priestes
that were at Anathoth in the
land of Benjamin.

2 To whom the word of the
Lord came in the dayes of Iosiah
the sonne of Amon King of Iudah in the
thirteenth yeere of his reigne:

3 And also in the dayes of Iehoiakim
the sonne of Iosiah king of Iudah vnto the ende of
the eleuenth yeere of Zedekiah, the sonne of Iosiah
king of Iudah, euen vnto the carying away of Ieru-
salem captiue in the fift moneth.

4 Then the word of the Lord came vnto me,
saying,

5 Before I formed thee in the womb, I knew
thee, and before thou camest out of the wombe, I
sanctified thee, and ordeined thee to be a Prophet
vnto the nations.

6 Then sayd I, Oh Lord God, beholde, I can
not speake, for I am a child.

7 But the Lord said vnto me, Say not, I am a
childe: for thou shalt goe to all that I shall send
thee, and whatsoever I command thee, shalt thou
speake.

a That is, the
moneths and pro-
phesies.

b Which is
thought to be
that found the
booke of the Law
vnder king Iosiah.

c King. 22. 8.

d This was a city
about three miles
distant from Ieru-
salem, and belong-
ed to the Priests,

e The sonnes of Aa-
ron, Iosiah. 1. 18.

f This is spoken
to confirme his
vocation and of-
fice, forasmuch
as he did not pre-
sume of himselfe
to preach and
prophesie, but was
called therunto
by God.

g Meaning the
wombe of Iosiah:
for Iehozabaz
was his father,
who reigned but
three moneths,
and therefore is
not mentioned, no
more is Iechaziah
that reigned no
longer.

h Of the
eleuenth yeere of
Zedekiah, who was
also called Mataniah,
and at this time the
Leues were carried
away into Babylon
by Nebuchad-nezzar.

i The figure of
speech, to declare
that God had ap-
pointed his minist-
ers to their
offices before they
were borne, at Ios.
1. 4. gal. 1. 16.

k For Ieremiah did
not onely prophesie
against the Iewes,
but also against the
Egyptians, Babylo-
nians, Moabites,
and other nations.

l Considering the
great iudgements of
God, which according
to his threatening
should come vpon
the world, he was
moued with a cer-
taine compuncti-
on on the one side
to pittie them that
should thus per-
ish, and on the other
side by the in-
fermitie of mans
nature, knowing
how hard a thing it
was to enterpri-
se such a charge
as Ios. 6. 1. Exod. 3. 1. and 4. 1.



8 Be not afraid of their faces: for I am with
thee to deliuer thee. saith the Lord.

9 Then the Lord stretched out his hand, and
touched my mouth, and the Lord sayd vnto me,
Behold, I haue put my words in thy mouth.

10 Beholde, this day haue I set thee ouer the
nations, and ouer the kingdomes, to plucke vp,
and to root out, and to destroy, & throw downe,
to build, and to plant.

11 After this, he word of the Lord came vnto
me, saying, Ieremiah, what seeest thou? And I said,
I see a rod of an almond tree.

12 Then sayd the Lord vnto me, Thou hast
seene aright: for I will hasten my worde to per-
forme it.

13 Again the word of the Lorde came vnto
me the second time, saying, What seeest thou? And
I sayde, I see a seething pot looking out of the
North.

14 Then sayd the Lord vnto me, Out of the
North shall a plague be spread vpon all the in-
habitants of the land.

15 For see, I will call all the families of the
kingdomes of the North, saith the Lord, and they
shall come, and euery one shall set his throne in
the entering of the gates of Ierusalem, & on all the
walles thereof round about, and in all the cities
of Iudah

16 And I will declare vnto them my iudgements
touching all the wickednesse of them that
haue forsaken me, and haue burnt incense vnto
other gods, and worshipped the workes of their
owne hands.

17 Thou therefore trusse vp thy loynes, and
arise and speake vnto them all that I commaund
against the Iewes. Signifying, that the Caldeans, and Assyrians should be
sent to see the Iewes which boyled in their pleasures and lusts.
p I will give them charge and power to execute my vengeance against the Iewes
which haue forsaken me for their idoles.

thee:

hour: and whereas he hath taught to call him the father of all sinners: his title to their idols.

on: es of the law,
thou canst not ef-
scape ynn. Qwen,
except thou turne

c Doest not thou
loue vprigheite
and faithfull dea-
ling?
d Thou hast oft
times punished
them, but all is in
vaine, *Isa. 59. 1.*

e He speaketh this
to the reproch of
those, which should
gouerne and teach
others, and yet are
farther off the way
than the simple
people.

f Meaning, Nebu-
chad neerer and
his army.

g Hee sheweth
that to sweare by
G-d is to forsake
him.

h *Ezek. 22. 30.*

h He commendeth
the Babylonians
and enemies to
destroy them.
i *Reade Chap.
9. 27.*

k Because they
gave no credite to
the words of his
Prophecies *Isa.
58. 18.*
l Their words
shall be of none
effect, but vaine.

m They are not
first of the Lord,
and therefore that
which they threaten
to vs shall
come vpon them.

n Meaning, Ieru-
salem.

o To wit, the
Babylonians and
Calcaene.

p Who shall kill
many with their
swords.

q Here the Lord
declareth his va-
speakeable iurour
toward his church.
at Chap. 4. 27.

r *Isa. 44. 16. 17.*
s Meaning, the
Prophet Jeremiah.

3 O Lord, are not thine eyes vpon the earth? thou hast 4 stricken them, but they haue not for-
rowed: thou hast consumed them, but they haue
refused to receiue correction: they haue made
their faces harder than a stone, and haue refused
to returne.

4 Therefore I said, Surely they are poore, they are
foolish, for they know not the way of the
Lord, nor the iudgement of their God.

5 I will get me vnto the great men, and will
speake vnto them: for they haue knowne the way of
the Lord, and the iudgement of their God: but
these haue altogether broken the yoke, and burst
the bonds.

6 Wherefore a lion out of the Forrest shall
slay them, and a wolfe of the wilderness shall de-
stroy them: a leopard shall watch over their cities:
every one that goeth out thence, shall be torne in
pieces: because their trespasses are many, and their
rebellions are increased.

7 How should I spare thee for this? thy chil-
dren haue forsaken me, and sworn by them that
are no gods: though I fed them to the full, yet
they committed adulterie, and assembled them-
selves by companies in the harlots houses.

8 They role vp in the morning like fed hor-
ses: for euery man^a neyed after his neighbours
wife.

9 Shall I not visite for these things, saith the
Lord? shall not my soule bee auenged on such a
nation as this?

10 b Climbe vp vpon their walles, and destroy
them, but make not a full end: I take away their
batterments, for they are not the Lords.

11 For the house of Israel, and the house of Iu-
dah haue grievously trespassed against me, sayth
the Lord.

12 They haue denied the Lord, and said, It
is not he, neither shall the plague come vpon vs,
neither shall we see sword nor famine.

13 And the Prophets shalbe as wind, and the
word is not in them: thus shall it come vnto
them.

14 Wherefore thus sayth the Lorde God of
hostes, Because yee speake such words, behold, I
will put my wordes into^c thy mouth, like a fire,
and this people shall be as wood, and it shall de-
uoure them.

15 Lo, I will bring a nation vpon you from
farre, O house of Israel, saith the Lord, which is a
mightie nation, and an ancient nation, a nation
whose language thou knowest not, neither vi-
derstandest what they say.

16 Whose quier is as an open sepulchre: they
are all very strong.

17 And they shall eate thine harvest and thy
bread: they shall deuoure thy fennes and thy
daughters: they shall eate vp thy sheepe and thy
bullocks: they shall eate thy vines and thy figge
trees: they shall destroy with the sword thy fenced
cities, wherein thou didst trust.

18 Neuertheless, at those daies, saith the Lord,
I will not make a full end of you.

19 And when^d yee shall say, Wherefore doth
the Lord our God doe these things vnto vs? then
shalt^e thou answer them, Like as yee haue for-
saken mee and serued strange gods in your land,
so shall yee serue strangers in a land that is not
yours.

20 Declare this in the house of Isakob, and
publish it in Iudah, saying,

21 Heare now this, O foolish people, & without
vnderstanding, which haue eyes and see not,
which haue eares and heare not.

22 Feare yee not mee, saith the Lord: for will
ye not be afraid at my presence, which haue pla-
ced the land for the bound of the sea by the
perpetuall decree that it cannot passe it, & though
the waues thereof rage, yet can they not pre-
uaile, though they roare, yet can they not passe
ouer it?

23 But this people hath an vnfaithfull and re-
bellious heart: they are departed and gone.

24 For they say not in their heart, Let vs now
fear the Lord our God, that giueth raine both
early and late in due season: he referueth vnto vs
the appointed weekes of the harvest.

25 Tet your iniquities haue turned away
these things, and your sinnes haue hindered good
things from you.

26 For among my people are found wicked
perforers, that lay waite as hee that setteth inares:
they haue made a pit, to catch men.

27 As a cage is full of birds, so are their hou-
ses full of deceipt: thereby they are become great
and waxen rich.

28 They are waxen fat and slining: they doe
ouerpasse the deedes of the wicked: they execute
no iudgement, no not the iudgement of the fa-
therlesse: yet they prosper, though they execute
no iudgement for the poore.

29 Shall I not visit for these things, saith the
Lord? or shall not my soule be auenged on such a
nation as this?

30 An horrible and filthy thing is committed
in the land.

31 The prophets prophesie lies, and the
priests receiue gifts in their hands, and my peo-
ple delight therein. What will ye then doe in the
ende thereof?

C H A P. VI.

1 The coming of the Afflictions and Calamities, 16 Her exor-
tation to the Iewes to repentance.

O yee children of Benjamin, prepare to flee
out of the mids of Ierusalem, and blowe the
trumpet in^a Tekoa: set vp a standart vpon Beth-
haccerem: for a plague appeareth out of the North
and great destruction.

2 I haue compared the daughter of Zion to
a beautifull and daintie woman.

3 The Pastors with their flocks shall come
vnto her: they shall pitch their tents round about
by her, and euery one shall feede in his place.

4 Prepare warre against her: arise; and let
vs goe vp toward the South: wo vnto vs: for the
day declineth, and the shadowes of the evening
are stretched out.

5 Arise, and let vs goe vp by night, and de-
stroy her palaces.

6 For thus hath the Lord of hostes said, Hew
down wood, and cast a mount against Ierusalem:
this citie must bee visited: all oppression is in the
mids of it.

7 As the fountaine casteth out her waters, so
hee casteth out her malice: cruelitie and spoyle
is continually heard in her before me with sorow
and strokes.

8 Bee thou instructed, O Ierusalem, lest my
soule depart from thee, lest I make thee desolate

be destroyed, and how it cometh to destruction. b Hee warneth
by his corrections and to turne to him by repentance.

f *Isa. 59. 1.*
g *Isa. 59. 1.*
h *Isa. 59. 1.*

i *Isa. 59. 1.*

j *Isa. 59. 1.*

k *Isa. 59. 1.*

l *Isa. 59. 1.*

m *Isa. 59. 1.*

n *Isa. 59. 1.*

o *Isa. 59. 1.*

p *Isa. 59. 1.*

q *Isa. 59. 1.*

r *Isa. 59. 1.*

s *Isa. 59. 1.*

t *Isa. 59. 1.*

u *Isa. 59. 1.*

v *Isa. 59. 1.*

w *Isa. 59. 1.*

x *Isa. 59. 1.*

y *Isa. 59. 1.*

z *Isa. 59. 1.*

aa *Isa. 59. 1.*

ab *Isa. 59. 1.*

ac *Isa. 59. 1.*

ad *Isa. 59. 1.*

ae *Isa. 59. 1.*

af *Isa. 59. 1.*

ag *Isa. 59. 1.*

ah *Isa. 59. 1.*

ai *Isa. 59. 1.*

aj *Isa. 59. 1.*

ak *Isa. 59. 1.*

al *Isa. 59. 1.*

am *Isa. 59. 1.*

an *Isa. 59. 1.*

ao *Isa. 59. 1.*

ap *Isa. 59. 1.*

as a land, that none inhabiteth,

9 Thus sayth the Lord of hostes, They shall gather as a vine, the residue of Israel: tunc i bucke thine hand as the grape gatherer into the baskets.

10 Vnto whom shall I speake, and admonish that they may heare? behold, their eares are vn-circumcised, and they cannot hearken: behold, the word of the Lord is vnto them as a reproch: they haue no delite in it.

11 Therefore I am full of the wrath of the Lord: I am weary with holding it: I wil powre it out vpon the children in the streete, and likewise vpon the assembly of the young men: for the husband shall euen be taken with the wife, and the aged with him that is full of dayes.

12 And their houses with their lands, & wines also shall be turned vnto strangers: for I wil stretch out mine hand vpon the inhabitants of the land, saith the Lord.

13 For from the least of them, euen vnto the greatest of them, euery one is giuen vnto couetousnesse, and from the Prophet euen vnto the Priest, they all deale falsly.

14 They haue healed all the hurt of the daughter of my people with sweet wordes, saying, Peace, peace, when there is no peace,

15 Were they ashamed when they had committed abomination? nay, they were not ashamed, no neither could they haue any shame: therefore they shall fall among the flaine: when I shall visite them, they shall be cast downe, sayth the Lord.

16 Thus sayth the Lord, Stand in the wayes and behold, and aske for the olde way, which is the good way, and walke therein, and ye shall find rest for your soules: but they sayd, Wee will not walke therein.

17 Also I set watchmen ouer you, whic b said Take heed to the sound of the trumpet: but they said, We will not take heede.

18 Heare therefore, yee q Gentiles. and thou Congregation know, what is among them.

19 Heare, O earth, behold, I wil cause a plague to come vpon this people, euen the fruit of their owne imaginations: because they haue not taken heede vnto my wordes, nor to my Law, but cast it off.

20 To what purpose bringest thou me i incense from Sheba, & i sweete cakamus from a farre country? Your burnt offerings are not pleasant, nor your sacrifices sweete vnto me.

21 Therefore thus sayeth the Lord, Behold, I will lay stumbling blockes before this people, and the fathers and the sonnes together shall fall vpon them: the neighbour and his friend shall perish.

22 Thus saith the Lord, Behold, a people cometh from the North country, and a great nation shall arise from the sides of the earth.

23 With bow and shield shall they be weaponed: they are cruell and wil haue no compassion: their voyce is as the noise like the sea, and they ride vpon horses well appointed, like men of warre against thee, O daughter Zion.

24 We haue heard their fame, and our hands waxe feeble: sorrow is come vpon vs, as the sorrow of a woman in traualle.

25 Goe not forth into the field, nor walke by the way: for the sword of the enemy and feare is on euery side.

26 O daughter of my people, gird thee with sackcloth, and wallow thy selfe in the ashes: make lamentation, and bitter mourning as for thine only sonne: for the destroyer shall suddenly come vpon vs.

27 I haue set thee for a defence and fortreffe among my people, that thou mayest know and try their wayes.

28 They are all rebellious traitours, walking craftily: they are braue and yron, they all are destroyers.

29 The bellows are burnt: the lead is consumed in the fire: the founder melteth in vaine: for the wicked are not taken away.

30 They shall call them reprobate filiter, because the Lord hath reiected them.

C H A P. VII.

Jeremiah is commanded to shew vnto the people the words of God, which is written in the outward service of the Temple, 19 The words that I haue come to the Iewes, for the despoiling of their Temples, 21 Sacrifices doe not make the Lord their refuge, for they should obey his word.

The wordes that came to Jeremiah from the Lord, saying,

2 Stand in the gate of the Lords house, and cry this word there, and say, Heare the word of the Lord, all yee of Iudah that enter in at these gates to worship the Lord,

3 Thus saith the Lord of hostes, the God of Israel, Amend your wayes and your workes, and I will let you dwell in this place.

4 Trust not in lying wordes, saying, The Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord.

5 For if you amend and redresse your wayes and your workes: if you execute iudgement between a man and his neighbour,

6 And oppress not the stranger, the fatherlesse, and the widow, and shed no innocent blood in this place, neither walke after other gods to your destruction,

7 Then will I let you dwell in this place in the land that I gaue vnto your fathers for euer and euer.

8 Behold, you trust in lying wordes, that cannot profit,

9 Will you steale, murder, and commit adultery, and sweare falsly, and burne incense vnto Baal, and walke after other gods whom ye know not?

10 And come and stand before mee in this House, whereupon my Name is called, and say, We are deliuered, though we haue done all these abominations?

11 Is this House become a denne of theeres, whereupon my Name is called before your eyes? Behold, euen I see it, sayth the Lord.

12 But goe ye now vnto my place which was in Shilo, where I set my Name at the beginning, and behold what I did to it for the wickednesse of my people Israel.

13 Therefore now because yee haue done all these workes, sayth the Lord, (and I rose vp early and spake vnto you: but when I spake, yee would not heare me, neither when I called, would ye answere.)

and of exiles taken, the Priests sinne, and the people miserably
11. chap. 16. d. e That is, I neuer ceased to warne you, as I haue
f He sheweth what is the cost, remedy to redresse our faultes, to suffer God to lead
us into the way, and to obey his calling, 16. d. 5. 4.

14 Therefore

Meaning Ieremias, whom God had appointed to try out the gouernment of the wicked as a forerunner doth the pure meall from the doctils.
2 All the pame and labour that hath bene taken in this temple shall

Chap. d. 13.

2 Belieue not the false prophets, which say thus for the Temples sake, and the sacrifice there, the Lord will prosper you, and so prosper you in your sinne, and vaine confidence, b God theuerer on what condition he made his promise to this Temple: that they should be an holy people vnto him, as he would be a faithful God to them.

c As thornes hid in bushes and drunke think themselves safe, so when you in my Temple, you think to be couered with the holiness thereof, and then I cannot see your wickednes, Math. 23. 17. d Because they depended so much on the Temple, which was not his promise, that he would be perfect and defend them, he firste sheweth them to Gods indignation: gainst this where the Arche had remained about yee, yee were sic. chap. 16. d. 5. 4. e That is, I neuer ceased to warne you, as I haue f He sheweth what is the cost, remedy to redresse our faultes, to suffer God to lead us into the way, and to obey his calling, 16. d. 5. 4.

I heere vnto the Babylonians to be a signe to shew out all and to cease none.
1 They delite to haue vs as things, and to this vs doe euen to true dole as.

When the people began to feare Gods word, the false prophets were by fasting, saying that God would find peace and warre.

When the Priests walked, diuined by the word of God: signifying that there is no way, but that which God profiteth.

Prophets which should warne you of the dangers that were at hand.

God saith all day we sit vnto the in- visible creature of the leues, 1. Jude 16. 1. 17. and 18. 1. 19.

From Babylon to D. which was North London.

For I see of the enemy: too prethens this in the person of the Iewes.

will be your God,

5 That I may confirme the othe, that I have sworn vnto your fathers, to giue them a lande, which floweth with milke & honie, as appeareth this day. Then answered b I, and said, So be it, O Lord.

6 Then the Lord said vnto me, Cry all these words in the cities of Iudah, and in the streets of Ierusalem, saying, Heare ye the words of this covenant, and doe them.

7 For I have protested vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, rising early and protesting, saying, Obey my voyce

8 Neuertheless they would not obey, nor encline their eare: but every one walked in the stubbornnesse of his wicked heart: therefore I will bring vpon them all the words of this covenant which I commanded them to doe, but they did it not.

9 And the Lord said vnto me, A f conspiracie is found among the men of Iudah, and among the inhabitants of Ierusalem.

10 They are returned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serue them: thus the house of Israel & the house of Iudah have broken my covenant, which I made with their fathers.

11 Therefore thus saith the Lord, Behold, I will bring a plague vpon them, which they shall not be able to escape, and though they cry vnto me, I will not heare them.

12 Then shall the cities of Iudah, and the inhabitants of Ierusalem go, and cry vnto the gods vnto whom they offer incense, but they shall not be able to helpe them in time of their trouble.

13 For according to the number of thy cities were thy gods, O Iudah, and according to the number of the streets of Ierusalem haue ye set vp altars of confusion, euen altars to burne incense vnto Baal.

14 Therefore thou shalt not pray for this people, neither lift vp a cry, or prayer for them: for when they cry vnto me in their trouble, I will not heare them.

15 What should my beloved saie in mine house, seeing they have committed abomination with many? and the holy flesh I goeth away from thee: yet when thou dost euill, thou reioycst.

16 The Lord called thy name, A greene oliue tree, faire, and of goodly fruit: but with manye and great tumult be hath set fire vpon it, and the branches of it are broken.

17 For the Lord of hostes hath planted thee, hath pronounced a plague against thee, for the wickednesse of the house of Israel, & of the house of Iudah, which they haue done against themselves to prouoke me to anger in offering incense vnto Baal.

18 And the Lorde hath taught mee, and I know it, euen then thou shewdest me " their practices.

19 But I was like a lambe, or a bullocke, that is brought to the slaughter, and I knew not that they had deuised thus against me, saying, Let vs destroy the tree with the fruite thereof, and cut him out of the land of the liuing, that his name may be no more in memorie.

20 But O Lord of hostes, that iudgeth righteously, and trieth the reines and the heart, let me see thy vengeance on them: for vnto thee haue I opened my cause.

21 The Lorde therefore speaketh thus of the men of Anathoth, (that seeke thy life, and say, Prophecie not in the name of the Lord, that thou die not by our hands)

22 Thus therefore saith the Lord of hostes, Behold, I will visit them: the young men shall die by the sword: their fannes and their daughters shall die by famine,

23 And none of them shall remaine: for I will bring a plague vpon the men of Anathoth, euen the yere of their visitation.

Not that they could not abide to be so hated, but because they would themselves moue holy Ierusalem to be thus cruelly rewarded, and therefore desired to see them to be manured in their pleasures, Mich-2, 11. and not to be kept vice condemned, Amos 7, 11.

CHAP. XII.

The Prophet maruelled at the professeurs of the wicked, although hee could see God in their righteousness. The fewnes are forsaken of the Lord. Hee speaketh against pallies and preachers, that seduce the people. The Lord sheweth destruction vnto the nations that troubled Iudah.

O Lord, if I dispute with thee, thou art righteous: yet let me talk with thee of thy iudgements: wherefore doest thou the way of the wicked? prosper? why are all they in wealth that rebelliously transgress?

2 Thou hast planted them, and they haue taken root: they grow, and bring forth fruit, thou art neere in their mouth, and farre from their reines.

3 But thou, Lord, knowest me: thou hast seene me, and tried mine heart toward thee: pull them out like sheepe for the slaughter, and prepare them for the day of slaughter.

4 How long shall the land mourne, and the herbes of euery field wither, for the wickednesse of them that dwell therein? the beasts are consumed, and the birds, because they said, He will not see our last end.

5 If thou hast runne with the footmen, and they haue wearied thee, then how canst thou match thy selfe with horses? and if thou thoughtest thy selfe safe in a peaceable land, what wilt thou doe in the swelling of Iordan?

6 For euen thy brethren, and the house of thy father, euen they haue dealt vnfaithfully with thee, and they haue cryed out altogether vpon thee: but beleeue them not, though they speake faire to thee.

7 I haue forsaken mine house: I haue left mine heritage: I haue giuen the dearly beloued of my soule into the hands of her enemies.

8 Mine heritage is vnto me, as a lion in the forest: it crieth out against me, therefore haue I hated it.

9 Shall mine heritage be vnto mee, as a bird preys, they fastened themselves as though God would eate them, and not utterly destroy them: therefore they hardened themselves in fine, till as length the beasts and insensible creatures felt the punishment of their flabbuges rebellion against God. Some thinke that God reprobeth Ierusalem, in that shee will not reason with him, saying, that if he were not able to see in his own heart, that hee were eare vnable to dispute with God. O her, by the footmen, meaneth them of Anathoth: and by the horses, I am of Ierusalem, which the Lord troubleth to denounce his iudgement against Ierusalem, notwithstanding that thou hast such by threatenings and flatteries labour to put him to silence. h Encamping and raging against me and my Prophets.

p The Prophet is not to be moved, but being moved by the Spirit of God, he delivereth the judgement of God's blessing, the certainty of his word which is by the definition of his enemies. q To wit, that the Lord is the God of the people, for it was the Priests, and they dwell in it, read Chap. 11. r Not that they could not abide to be so hated, but because they would themselves moue holy Ierusalem to be thus cruelly rewarded, and therefore desired to see them to be manured in their pleasures, Mich-2, 11. and not to be kept vice condemned, Amos 7, 11.

a The Prophet confideth in God to be able to pull them out like sheepe for the slaughter, and prepare them for the day of slaughter. b This question hath bene alway a great generation to the godly, to see the wicked prosper. c God is not to be feared, but his decree is firm in iudgement: as Job 11, 7 psalm 37, 1. and 73, 3. Habac. 1, 3. d They professe to be in mourning, but euen him in heart, which is heere meant by the reiters in 2, 3. math. 5, 8. e The Enemie words, Son of the righteous, that God would be sanctified in the destruction of the wicked, to whom God for a while giueth prosper: it is that alteration which the more hee his heauie judgement we see they lacke their iudges, which was a signe of his merace.

f Abusing Gods lenitie and his promises, they fastened themselves as though God would eate them, and not utterly destroy them: therefore they hardened themselves in fine, till as length the beasts and insensible creatures felt the punishment of their flabbuges rebellion against God. Some thinke that God reprobeth Ierusalem, in that shee will not reason with him, saying, that if he were not able to see in his own heart, that hee were eare vnable to dispute with God. O her, by the footmen, meaneth them of Anathoth: and by the horses, I am of Ierusalem, which the Lord troubleth to denounce his iudgement against Ierusalem, notwithstanding that thou hast such by threatenings and flatteries labour to put him to silence. h Encamping and raging against me and my Prophets.

^a There is no place for her now where the angels and figures of the law are any more.

in the fields, & thine abominations. Woe unto thee, O Ierusalem! wilt thou not be made cleane? when shall it once be?

CHAP. XIII.

^a Of the detest that should come. ^b The prayer of the people for the mercie of the Lord. ^c The unfaithfull people are not heard. ^d Of prayer, fasting, and of false prophets that seduce the people.

The word of the Lord that came vnto Ieremiah concerning the ^a death.

² Iudah hath mourned, and the gates thereof are desolate, they have been ^b brought to heauinesse vnto the ground, and the cry of Ierusalem goeth vp.

³ And their nobles haue fient their inferiours to the water, who come to the wellles, and found no water: they returned with their vessels empty: they were ashamed and confounded, and ^c couered their heads.

⁴ For the ground was destroyed, because there was no raine in the earth: the plow men were ashamed, and couered their heads.

⁵ Yea, the hinde also calued in the field, and forsooke ^d it, because there was no grasse.

⁶ And the wilde asses did stand in the high places, & drew in their wind like ^e dragons: their eyes did faile, because there was no grasse.

⁷ O Lord, though our iniquities testifie against vs, deale ^f with vs according to thy Name: for our rebellious are many, we sinned against thee.

⁸ O thou hope of Israel, the fauour thereof in the time of trouble, why art thou as a ^g stranger in the land, as one that passeth by, to tary for a night?

⁹ Why art thou as a man asfoned, as ^h a strong man that cannot helpe? yet thou, O Lord, art in the midst of vs, and thy name is called vpon vs: for sake vs not.

¹⁰ Thus saith the Lord vnto this people, Thus haue they delighted to wander: they haue not restrained their feet, therefore the Lord hath no delight in them: ⁱ but hee will now remember their iniquity, and visit their finnes.

¹¹ Then sayd the Lord vnto me, ^j Thou shalt not pray to do this people good.

¹² When they fast, I will not heare their cry, and when they offer burnt offering, and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

¹³ Then answered I, Ah Lord God, behold the ^k prophets say vnto thee, Ye shall not see the sword, neither shall famine come vpon you, but I will giue you assured peace in this place.

¹⁴ Then the Lord said vnto me, The prophets prophesie lies in my name: ^l I haue not sent them, neither did I command them, neither spake I vnto them, but they prophesie vnto you a false vision, and diuination, and vanity, and deceitfulness of their owne heart.

¹⁵ Therefore thus saith the Lord. Concerning the prophets that prophesie in my Name, whom I haue not sent, yet they say, ^m Sword and famine shall not be in this land, by sword & famine shall those prophets be consumed.

¹⁶ And the people to whom the prophets do prophesie shall be cast out in the streets of Ierusalem, because of the famine, & the sword, and there shall bee none to bury them: ⁿ both they and their wiues, and their lomes, and their doughters: for I will powre their wickednesse vpon them.

¹⁷ Therefore thou shalt say this word vnto them, Let mine eyes drop down ^o teares night and day without ceasing: for the virgine daughter of my people is destroyed with a great destruction, and with a fore grievous plague.

¹⁸ For if I goe into the field, behold the slaine with the sword: & if I enter into the city, behold them that are sicke for hunger also: moreover, the Prophet also and the Priest go a wandering ^p into a land that they know not.

¹⁹ Hast thou utterly reiecte ^q Iudah, or hath thy soule abhorred Zion? why hast thou smitten vs, that wee cannot be healed? We looked for peace, and there is no good, and for the time of health, and behold trouble.

²⁰ We ^r acknowledge O Lord, our wickednesse and the iniquity of our fathers: for we haue sinned against thee.

²¹ Doe not abhorre vs: for thy Names sake cast not downe the throne of thy glory: remember and breake not thy couenant with vs.

²² Are there any among the ^s vanities of the Gentiles, that can giue raine? or can the heauens giue showers? Is it not thou, O Lord our God? therefore we will waite vpon thee: for thou hast made all these things.

penance, which is the only meane to auoid this famine, which ^t Gods plagues. ^u Meaning their idols, see Chap. 10. 15.

CHAP. XV.

¹ The Lord would heare no prayer for the Jews, ² but threatned to destroy them with foure plagues.

Then said the Lord vnto me, ^a Though Moses and Samuel stood before me, yet mine affection could not be toward this people: cast them out of my sight, and let them depart.

² And if they say vnto thee, Whither shalt we depart? then tell them, Thus saith the Lord, ^b Such as are appointed to death, vnto death: and such as are for the sword, to the sword: and such as are for the famine, to the famine: and such as are for the captiuitie, to the captiuitie.

³ And I will appoint out them foure kindes, saith the Lord, the sword to slay, and the dogs to reare in pieces, and the fowles of the heauen, and the beasts of the earth to deuoure, and to destroy.

⁴ I will ^c scatter them also in all kingdoms of the earth, ^d because of Manasseh the sonne of Hezekiah king of Iudah, for that which he did in Ierusalem.

⁵ Who shall then haue pitie vpon thee, O Ierusalem? or who shall be fory for thee? or who shall goe to pray for thy peace?

⁶ Thou hast forsaken me, saith the Lord, and gone backward: therefore will I stretch out mine hand against thee, and destroy thee: for I am weary with repenting.

⁷ And I will scatter them with the fanne ^e in the gates of the earth: I haue wasted, and destroyed my people, yet they would not returne from their wayes.

⁸ Their widowes are increased by me about the land of the sea: I haue brought vpon them, and against the assembly of the yong men, a destroyer at noone day: I haue caused him to fall vpon them and the city suddenly and ^f speedily.

⁹ She that hath borne ^g tenen, hath been made weaker: her heart hath failed: the sunne hath failed: her whiles it was day, she hath been confounded, and ashamed, and the residue of them

Ii 3 will

¹ The false prophet that did not see the fall of Ierusalem, but intended to build it againe, and to see the fall of Ierusalem, which is as now, as Chap. 9. I am, 1. 16. as the Lord said. ² Each his hand and low should be captives into Babylon. ³ Though the Prophet knew that God had call off the multitude, which were his parricides, and his children, yet he was assured that for his promise sake he would haue built a Church, for the which he was ed. ⁴ He teacheth the Church a forme of prayer to humble themselves to God by true re. ⁵ as the beginning

^a Meaning that if there were any man living among the Gentiles, which were the people as were their two, yet that he would not grant this request, forasmuch as he had determined the contrary, Eccl. 14. 14. ^b Zech. 1. 9.

^b The dogs, birds, and beasts should devour them: that they should be slain.

^c The word is figurative to run to and fro for cause of vanities of confidence as did Cain.

^d Not that the people was punished for the king's sinne only, but for their own finnes also, because they continued to sinne in their iniquities.

^e King 1. 9.

^f I haue I will not call her by my plague, for I will there any more.

^g Meaning the cities.

^h Because I had done their husbands.

ⁱ I am weaker.

^j Or, her heart.

^k She that had many lost her children.

^l She was destroyed in the midst of her people.

k These are the
Prophecies word,
compl. fig. of the
obedience of the
people, and at he
was referred to fo
wished a time:
wherein alie he
fleweth what he
in the condition of
Gods ministers: to
write, to haue all the
world against the
though they giue
none occasion.

l Which is an oc-
casion of contem-
pt and hatred.
In this perle-
cution the Lord com-
forted me, and said
that my lull dayes
should be quiet:
and by the enemy
he meant the he-
retykes, who
captaine of Nebu-
cadnezar, who
gaue Ieremieah the
choise to be re-
mained in his coun-
try, yet to go whi-
ther he would: or
by the enemy he
meant the yewes,
which should af-
terward know Ie-
reiahs fidelitie,
and therefore fa-
uour him.

m As for the peo-
ple, though they
seemed strong as
yew, yet should
they not be able
to resist the hand
yot of Babylon,
but should be led
captive.

n Or, yefirme.
He speaketh not
this for desire of
revengeance, but
willing that God
would deliuer his
Church of them
whom he knew to
be hardened, and
incurable.

o I had nothing to do with the wicked contemners of the word, but I meted bitter-
ly for thy plagues: the wing what the faithfull should doe when they see the dens of
Gods anger. And hath not a silted me according to thy promise: where hap-
peneth what in the saint of God is impossible: of which through impaciency
is a trine aduised as Chap. 10. 7. I will forget thee cannot confessions,
and faithfully execute thy charge. That is to witte to winne the good frontie
bad, u. To wit as my mouth hath pronounced, Chap. 1. 8. and as here followeth
we see. x Conformer of thy felicity: their wickedness, but let them follow thy
godly example. I will arme thee with an invincible strength and confidence so
that allice powers of the world shall not overcome thee.

CHAP. XVI.

1 The Lord forbidding Ieremieah to marie, & flemeth him what
should be the affliction upon Iudah. 13 The conquest of Ba-
bylon. 15 Their deliriance. 19 The calling of the Gentiles.

The word of the Lord came also vnto mee,
saying,

2 Thou shalt not take a thee a wife, nor haue
sonnes nor daughters in thine place.

3 For thus saith the Lord concerning the
sonnes, and concerning the daughters, that are
borne in this place, and concerning their mothers
that beare them, & concerning their fathers that
beget them in this land,

4 They shall die of deaths and diseases: they
shall not be lamented, neither shall they be buried,

but they shall be as durg vpon the earth, and they
shall be consumed by the sword, and by famine,
and their carkeles shall be meat for the foules of
the heaven, and for the beasts of the earth.

5 For thus saith the Lord, Enter not into the
house of mourning, neither goe to la rent, nor be
moued for them: for I haue taken my peace
from this people, saith the Lord, euen mercy and
compassion.

6 Both the great, and the small shall die in this
land: they shall not be buried, neither shall men
lament for them, nor cut themselves, nor make
themselves bald for them.

7 They shall not stretch out the hands for them
in the mourning to comfort them for the dead,
neither shall they giue them the cup of consolati-
on to drink for their father or for their mother.

8 Thou shalt not also goe into the house of
feasting, to fit with them to eate and to drinke.

9 For thus saith the Lord of hostes, the God
of Israel, Behold, I will cause to cease out of this
place in your eyes, euen in your dayes, the voyce
of mirth, and the voyce of gladnesse, the voyce of
the bridegrome and the voyce of the bride.

10 And when thou shalt shew this people all
these words, and they shall say vnto thee, Where-
fore hath the Lord pronounced all this great
plague against vs? or what is our iniquitie? and
what is our sin that wee haue committed against
the Lord our God?

11 Then shalt thou say vnto them, Because
your fathers haue forsaken me saith the Lord, &
haue walked after other gods, and haue serued
them, and worshipped them, and haue forsaken
me, and haue not kept my Law,

12 And ye haue done worse then your fathers:
for behold, you walke euery one after the stub-
bornnes of his wicked heart, & will not heare me.

13 Therefore will I driue you out of this land
into a land that ye know not, neither your nor
your fathers, and there shall ye lue other gods
day and night: for I will shew you no grace.

14 Behold therefore, saith the Lord, the daies
come that it shall no more be said, The Lord li-
ueth, which brought vp the children of Israel out
of the Land of Egypt,

15 But, The Lord liueth, that brought vp the
children of Israel from the land of the North,
and from all the landes where hee had scattered
them, and I will bring them againe into their land
that I gaue vnto their fathers,

16 Behold, saith the Lord, I will send out ma-
ny fishers, and they shall fish them, and after will
I send out many hunters, & they shall hunt them
from euery mountaine, and from euery hill, and
out of the caues of the rocks.

17 For mine eyes are vpon all their wayes:
they are not hid from my face, neither is their in-
iquitie hid from mine eyes.

18 And first I will recompense their iniquitie
and their sinne double, because they haue defiled
my land, and haue filled mine inheritance with
their filthie & carious and their abominations.

19 O Lord, thou art my i force, and my
strength and my refuge in the day of affliction:
the Gentiles shall come vnto thee from the endes
of the world, & shall say, Surely our fathers haue
inherited a lie, and vanity, wherein there was no
profit.

20 Shall a man make gods vnto himselfe, and
they are no gods?

b Signifying that
the affliction should
be so great, that
one could not
haue leisure to
comfort another.

c That is, should
not reue their
clothes in signe
of mourning.

d For in hebre
great extremities
all consolati-
on and comfort shall
be in vaine.

* Chap. 5. 19.

* Because the yd-
els are alwayes
rebelious and dis-
semble their crime
finer, and mur-
der against Gods
judgement: al-
though he had no
full cause to punish
them, yet sheweth
him with a true
force.

* Chap. 7. 26.

* Chap. 23. 7.

* Signifying the
benefit of the de-
liverance out of
Babylon should
be so great, that
should as it should
remember: as of
their deliverance
from Egypt: but
ha heere chiefly
respecteth the spi-
ritual deliverance
vnder Christ.

By the filthie &
carious are meant
the Babylonians
and Canaanites who
should destroy Ie-
ru: for he is the
in fact: yet he is
the yew, edme
own, the other
should take them
in Thacia: their
foules and dunc-
tray, which they
offer to Moloch.
He wondereth at
the great merer of
God in this deli-
verance, which shall
not only sanctifie
the yew, but also
to the Gentiles.
k Our fathers were
most vile idolaters:
therefore it com-
meth only of Gods
mercy, that hee
for our sake pro-
mised, and ha he
very call vs off.

a Meaning, that the
affliction should
be so heere in
Jerusalem: that
at wife and children
should be in-
crease his sorrow.

b When the Scripture saith: uti
repentance voto
God it is not that
he doeth contra y
so that will he
bat: ordered in
his force: conuict
but we can be
thwarted, it is a
calling to repen-
tance, and when
he giueth man
grace to repent,
the Lord doeth
c When euil con-
uicteth a condition
in it: taketh no
place: and this the
Scripture calleth
repentance in
God: because it so
appeareth to mans
iudgement
e As ones that had
no remorse, but
were altogether
bent to rebellion
and to their owne
felice will.
d As no man that
hath this relief
felli conduct
uers which he hath
at home, to goe
and seeke waters
abroad to quench
his thirst: so they
ought not to seek
for peace and suc-
cess at strangers
and leave God
which was present
with them.
e That is the way
of truth which
God hath taught
by his law, read
Chap 6. 6.
f I will thinne
anger and not my
fauour toward
them.
g This argument
the wicked haue
euer vsed againt
the seruants of
God. The Church
cannot erre: we
are the Church,
and therefore
whosoever speaketh
against vs, they
ought to die.
h King 22. 24.
Chap. 7. 4. & 22.
i And thus the
Church persecuteth
the true Church, which
standeth not in
outward pompe,
and in multitude,
but is known by
the grace: not the
holly Ghost.
k Let vs slander
him, and accuse
him for we shall
be beleued.
l Seeing he obli-
ueth malice of the
adversaries which
grew daily more
and more, the Prophet
being moued with
Gods Spirit, without
any carnall affec-
tion prayeth for their
destruction, because
he knew that it should
tend to Gods glory,
and prouice of his
Church.

6 O house of Israel, cannot I do with you as this pottor, saith the Lord? behold, as the clay is in the potters hand, so are you in mine hand, O house of Israel.

7 I will speake suddenly againt a nation, or againt a kingdome to plucke it vp, and to root it out, and to destroy it.

8 But if this nation againt whom I haue pronounced, turne from their wickednesse, I will repent of the plague that I thought to bring vpon them.

9 And I will speake suddenly concerning a nation, & concerning a kingdome to build it and to plant it.

10 But if it do euill in my sight, and heare not my voice, I will repent of the good that I thought to do for them.

11 Speake thou now therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith the Lord, Behold, I prepare a plague for you, and purpose a thing againt you: returne you therefore euery one from his euill way, and make your wayes and your workes good.

12 But they said desperately, Surely we will walke after our owne imaginations and doe euery man after the stubburnesse of his wicked heart.

13 Therefore thus saith the Lord, Aske now among the heathen, who hath heard such things: the virgin of Israel hath done very filthily.

14 Will a man forsake the Inow of Lebanon, which cometh from the rocke of the field? or shall the cold flowing waters, that come from another place, be forsaken?

15 Because my people hath forgotten me, and haue burnt incense to vanitie, and their prophets haue caused them to stumble in their wayes from the ancient wayes, to walke in the paths and way that is not troden,

16 To make their land desolate, and a perpetuall derision, so that euery one that passeth thereby shall be astonished and wagge his head,

17 I will scatter them with an East wind before the enemy: I will fiew them the backe, and not the face in the day of their destruction.

18 Then said they, Come, and let vs imagine some deuise againt Ieremiah: for the Law shall not perish from the Priest, nor counsell from the wise, nor the word from the Prophet: come, and let vs smite him with the tongue, and let vs not giue heed to any of his words.

19 Hearken vnto mee, O Lord, and heare the voyce of them that contend with me.

20 Shall euill be recompensed for good? for they haue digged a pit for my soule: remember that I stood before thee, to speake good for them and to turne away thy wrath from them.

21 Therefore, I deliuer vp their children to famine, and let them drop away by the force of the sword, and let their wiues be robbed of their children, and be widowes: and let their husbands be put to death, and let their young men be slaine by the sword in the battell.

22 Let thecrie be heard from their houses, when thou shalt bring an hoste suddenly vpon them: for they haue digged a pit to take me, and hid snares for my feet.

23 Yet Lord thou knowest all their counsell againt me: tendeth to death: forgieue not their iniquitie, neither put out their sinne from thy sight, but let them bee ouerthrowen before thee: deale thou with them in the time of thine anger.

CHAP. XIX.

See propheseth the destruction of Ierusalem for the contempt and despising of the word of God.

1 Thus saide the Lord, Goe and buy an earthen bottell of a pottor, and take of the ancients of the people, and of the ancients of the Priests,

2 And goe forth vnto the valley of Ben-hinnom, which is by the entrie of the Eastgate: and thou shalt preach there the words, that I shall tel thee,

3 And shalt say, Heare yee the word of the Lord, O Kings of Iudah, and inhabitants of Ierusalem, Thus saith the Lord of hostes, the God of Israel, behold, I will bring a plague vpon this place, the which whosoever heareth, his eares shall tingle.

4 Because they haue forsaken me, & prophaned this place, and haue burnt incense in it vnto other gods, whom neither they, nor their fathers haue knownen, nor the Kings of Iudah (they haue filled this place also with the blood of innocents,

5 And they haue built the high places of Baal, to burne their sonnes with fire for burnt offerings vnto Baal, which I commanded not, nor spake it, neither came it into my mind)

6 Therefore behold, the dayes come, saith the Lord, that this place shall no more be called a Topheth, nor the valley of Ben-hinnom, but the valley of slaughter.

7 And I will bring the counsell of Iudah and Ierusalem to nought in this place, and I will cause them to fall by the sword before their enemies, and by the hand of them that seeke their liues: and their carkeites will I giue to be meate for the foules of the heauen, and to the beasts of the field.

8 And I will make this citie desolate and an hissing, so that euery one that passeth thereby, shall be astonished and hushe because of all the plagues thereof.

9 And I will feed them with the flesh of their sonnes, and with the flesh of their daughters, and euery one shall eate the flesh of his friend in the siege and straitnesse, wherewith their enemies that seeke their liues, shall hold them strait.

10 Then shalt thou breake the bottell in the sight of the men that goe with thee,

11 And shalt say vnto them, Thus sayeth the Lord of hostes, Euen so will I breake this people and this citie, as one breaketh a potters vessell, that cannot be made whole againe, and they shall burie them in Topheth till there be no place to burie.

12 Thus will I doe vnto this place, sayeth the Lord, and to the inhabitants thereof, and I will make this citie like Topheth.

13 For the houses of Ierusalem, and the houses of the Kings of Iudah shall be defiled as the place of Topheth, because of all the houses vpon whose roofes they haue burnt incense vnto all the host of heauen, and haue powred out drinke offerings vnto other gods.

14 Then came Ieremiah from Topheth, where the Lord had sent him to prophesie, and he stood in the court of the Lords house, and said to all the people,

Or, call of the
house.

a By Kings place
and in other places
are meant count-
ies and gouern-
ments of the people,
which he called
the ancient, vnto
b Reale of this
place, 1 Sam. 11.

c Wherby is de-
clared, that when
forbidden is not com-
manded by Gods
word: seeking
is a sinne, in-
againt his word.
d Reade Chap 7.
31. and 1 King 22.
17. 20. 23.

e Chap. 18. 16. and
49. 13. and 51. 13.

f Deut. 28. 53.
Ieremi. 4. 10.

g This vlti-
mum was to con-
firm them to be-
lieue the destruc-
tion of this place
which the Lord
had declared by his
Prophet.

h He saith the
great age of the
sclauers, which
left no place free
from their abomi-
nations, although
as they polluted
their own houses
therewith, as we
see by the words
of the Prophet.
i Reade Deut.
22. 8.

15 Thus saith the Lord of hosts, the God of Israel, Behold, I will bring vpon this city, & vpon all her townes, all the plagues that I haue pronounced against it, because they haue hardened their neckes, and would not heare my words.

CHAP. XX.

^a Jeremiahs is beaten and cast into prison for preaching of the words of God. ³ He propheseth the captiuitie of Babylon. ⁷ He complaineth that he is a mocking stocke for the words of God. ⁹ He is compelled by the furie to preach the word.

VVhen Pashur, the sonne of Immer, the priest, which was appointed gouernour in the house of the Lord, heard that Ieremiah prophesied these things,

2 Then Pashur finote Ieremiah the Prophet, and put him in the stockes that were in the hig gate of Benjamin, which was by the house of the Lord.

3 And on the morning, Pashur brought Ieremiah out of the stockes. Then said Ieremiah vnto him, The Lord hath not called thy name Pashur, but Magor-missabib.

4 For thus saith the Lord Behold, I will make thee to bee a terror to thy selfe, and to all thy friends, and they shall fall by the sword of their enemies, and thine eyes shall behold it, and I will giue al Iudah into the hand of the king of Babel, and he shall cary them captiue into Babel, and shall fall them with the sword.

5 Moreover, I will deliuer all the substance of this cite, and all the labours thereof, and all the precious things thereof, and all the treasures of the Kings of Iudah will I giue into the hand of their enemies, which shall spoyle them, and take them away and cary them to Babel.

6 And thou Pashur, and all that dwell in thine house, shall goe into captiuitie, and thou shalt come to Babel, and there thou shalt die, and shalt bee buried there, & thou and all thy friends, to whom thou hast prophesied lies.

7 O Lord, thou hast deceived mee, and I am deceived: thou art stronger then I, and hast decreaued: I am in derision daily: euery one mocketh me.

8 For since I spake, I cryed out of wrong, and proclaimed: desolation: therefore the word of the Lord was made a reproch vnto me, and in derision daily.

9 Then I sayd, I will not make mention of him, nor speake any more in his Name. But his word was in mine heart as a burning fire shut vp in my bones, and I was wearie with forbearing, and I could not stay.

10 For I had heard the rayling of many, and feare on euery side. I Declare, sayd they, and we will declare it: all my familiars watched for mine halting, saying, It may be that he is deceived. so we shall preuaile against him, & we shall execute our vengeance vpon him.

11 But the Lord is with mee like a mighty gyant: therefore my persecuters shall be ouerthrowen, and shall not preuaile and shall be greatly confounded: for they haue done vnwisely, and thir euerlasting shame shall neuer be forgotten.

12 But, O Lorde of hostes, that tryest the righteous, and seest the reines and the heart, let mee see thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing vnto the Lord, praise ye the Lord: for he hath deliuered the soule of the poore from the

hand of the wicked.

14 Cursed be the day wherein I was borne: and let not the day wherein my mother bare me, be blessed.

15 Cursed be the man that shewed my father, saying, A man child is borne vnto thee, and comforted him.

16 And let that man be as the cities, which the Lord hath ouerturned and repented not: and let him heare the cry in the morning, and the shouting at noone tide.

17 Because he hath not slaine mee, euen from the wombe, or that my mother might haue bene my graue, or her wombe a perpetuall conception.

18 How is it, that I came forth of the wombe, to see labour and sorow, that my dayes should be consumed with shame?

CHAP. XXI.

He propheseth that Zedekiah shall be taken, and the city turned.

THe wordes which came vnto Ieremiah from the Lord, when king Zedekiah sent vnto him Pashur, the sonne of Malchiah, and Zephaniah, the sonne of Maasiah the Priest, saying,

2 Inquire, I pray thee, of the Lord for vs, (for Nebuchad-nezzar king of Babel maketh warre against vs) if so be that the Lord will deale with vs according to all his wonderous workes, that he may returne vp from vs.

3 Then sayd Ieremiah, Thus shall you say to Zedekiah,

4 Thus saith the Lord God of Israel, Behold, I will turne backe the weapons of warre that are in your handes, wherewith ye fight against the king of Babel, and against the Caldeans, which besiege you without the walles, and I will assemble them into the mids of this city.

5 And I my selfe will fight against you with an outstretched hand, & with a mighty arme euen in anger and in wrath, and in great indignation.

6 And I will rime the inhabitants of this cite, both man, and beast: they shall die of a great pestilence.

7 And after this, saith the Lord, I will deliuer Zedekiah the king of Iudah, and his seruants, and the people, and such as are left in this cite, from the pestilence, from the sword and from the famine, into the hand of Nebuchad-nezzar king of Babel, and into the hand of their enemies, and into the hand of those that seeke their liues, and he shall smite them with the edge of the sword: hee shall not spare them, neither haue pitie nor compassion.

8 ¶ And vnto this people thou shalt say, Thus saith the Lord, Behold, I fer before you the way of life, and the way of death.

9 ¶ He that abideth in this cite, shall die by the sword and by the famine, and by the pestilence: but hee that goeth out, and falleth to the Caldeans, that besiege you, he shall liue, and his life shall be vnto him for a pray.

10 For I haue set my face against this city, for euill and not for good, saith the Lord: it shall be giuen into the hand of the king of Babel, and he shall burne it with fire.

11 ¶ And ye vnto the house of the King of Iudah, Heare ye the word of the Lord.

12 O house of Dauid, Thus saith the Lord, ¶ Execute iudgement in the morning, and deliuer the oppressed out of the hand of the oppressour,

b How the children of God are overcome in this battell of the flesh and the Spirit, and into what inconveniences they fall, till God raise them vp against a rascal Iob 3. 1. and chap. 15. 10. i Alluding to the destruction of Sodom and Gomorrah, Gen. 19. 15. k Meaning, that the fruit thereof might neuer come to prohibe.

a Not that the King was content with repentence of his sinnes, and so sought to God, as did Hezekiah, when he first to Ilish a King. 19. 1. I. In 27. 1. 2. 4. because the Prophet might pray vnto God to take this present plague away, as thus saith Ioshaphat to Moyses, Exod. 32. 1. b To wit, from your enemies so destroy your sinnes.

c By yielding your selves to Nebuchad-nezzar. d By resisting him. e As a thing recovered from extreme danger, Chap. 7. 2. and 38. 18. and 45. 5.

f Chap. 22. 3. g Be diligent to doe iudice.

Woe be vnto the pastors that destroy and scatter the sheepe of my pasture, saith the Lord.

2 Therefore thus sayeth the Lord God of Israel vnto the pastors that feede my people, Ye haue scattered my flocke, & thrust them out, and haue not visited them: behold, I will visite you for the wickednesse of your works, sayth the Lord.

3 And I will gather the remnant of my sheepe out of all countreys, whither I had driuen them, and will bring them againe to their foldes, and they shall grow and increafe.

4 And I will set vp shepherds ouer them, which shall feede them: and they shall dread no more nor be afraid, neither shall any of them bee lacking, saith the Lord.

5 Behold, the dayes come, saith the Lord, that I will raise vnto Dauid a righteous branch, and a King shall reigne and prosper, and shall execute iudgement and iustice in the earth.

6 In his dayes Iudah shall be faued, and * Israel shall dwell safely, and this is the Name where by they shall call him, * The Lorde our righte-ousnesse.

7 Therefore behold, the dayes come, saith the Lord, that they shall all no more lay, The Lord lieth, which brought vp the children of Israel out of the land of Egypt,

8 But, the Lord lieth, which brought vp and led the seede of the house of Israel out of the North countrey, and from all countreys where I had scattered them, and they shall dwell in their owne land

9 Mine heart breaketh within me, because of the prophets, all my bones shake: I am like a drunken man (and like a man whom wine hath overcome) for the presence of the Lord and for his holy words.

10 For the land is full of adulterers, and because of othes the land mourneth, the pleasant places of the wilderness are dried vp, and their course is euill, and their force is not right.

11 For both the Prophet and the Priest doe wickedly: and their wickednesse haue I found in mine house, saith the Lord.

12 Wherefore their way shall be vnto them as slippery wayes in the darknesse: they shall be driuen forth and fall therein: for I will bring a plague vpon them, euen the yere of their visitation, saith the Lord.

13 And I haue seene foolishnesse in the prophets of Samaria, that prophesied in Baal, & caused my people Israel to erre.

14 I haue seene also in the prophets of Ierusalem foolishnesse: they commit adultery and walke in lies: they strengthen also the hands of the wicked, that none can returne from his wickednesse: they are all vnto me as Sodome, and the inhabitants thereof as Gomorah

15 Therefore thus sayth the Lord of hostes concerning the prophets, Beholde, I will feede them with wormewood, and make them drinke the water of gall: for from the prophets of Ierusalem is wickednesse gone forth into all the land.

16 Thus saith the Lord of hostes, Heare not the wordes of the prophets that prophesie vnto you, and teach you vanitie: they speake the vision of their owne heart, and not out of the mouth of the Lord.

17 They say still vnto them that despise mee, The Lord hath sayd, Yee shall haue peace: and they say vnto euery one that walketh after the stubbornnesse of his owne heart, No euill shall come vpon you.

18 For who hath stood in the counsell of the Lorde that hee hath perceived, and heard his worde? Who hath marked his worde and heard it?

19 Beholde, the tempest of the Lorde goeth forth in his wrath, and a violent whirlwind shall fall downe vpon the head of the wicked.

20 The anger of the Lord shall not returne vntill he haue executed, and till he haue performed the thoughts of his heart: in the latter dayes ye shall vnderstand it plainly.

21 * I haue not sent these prophets, sayth the Lord, yet they raine: I haue not spoken to them, and yet they prophesied.

22 But if they had stood in my counsell, and had declared my wordes to my people, then they should haue turned them from their euill way, and from the wickednesse of their inuentions

23 Am I a God at hand, sayth the Lord, and not a God farre off?

24 Can any hide himselfe in secret places, that I shall not see him, saith the Lord? Doe not I fill heaven and earth, saith the Lord?

25 I haue heard what the prophets sayd, that prophesie lies in my Name, saying, I haue dreamed, I haue dreamed.

26 How long? Doe the prophets delight to prophesie lies, euen prophesying the deceit of their owne heart?

27 Thinke they to cause my people to forget my Name by their dreames, which they tel euery man to his neighbour, as their forefathers haue forgotten my Name for Baal?

28 The prophet that hath a dreame, let him tel a dreame, and hee that hath my worde, let him speake my worde faithfully: y what is the chaffe to the wheate, saith the Lord?

29 Is not my worde euen like a fire, saith the Lord? and like an hammer, that breaketh the stone?

30 Therefore behold, I will come against the prophets, saith the Lord, that steale my worde eueny one from his neighbour.

31 Behold, I will come against the prophets, saith the Lord, which haue fawnted tongues, and say, He saith.

32 Behold, I will come against them that prophesie false dreames, fryeth the Lorde, and doe tell them, and cause my people to erre by their lies, and by their flatteries, and I sent them not, nor commaunded them: therefore they bring no profite vnto this people, sayth the Lord.

33 And when this people, or the prophet, or a Priest shall aske thee, saying, What is the burden of the Lord? thou shalt then say vnto them, What burden? I will euen forsake you, sayth the Lord.

34 And the prophet, or the priest, or the people that shall say, The burden of the Lord, I

den, which the fawnters were not able to susteine, therefore will I forsake them, as though they would say, You see, hee hath sayd, but to lay burdens on our shoulders: and thus they reiect the worde of God as a yonous burden. e Because this worde was brought to contempt and derision, hee will teach them another manner of speech, and will cause his worde burden to cease, and teach them to stiffe with reuerence, which is the load.

o Reade Chap. 6. 14 and 8. 12.

p Thus they did deride Ieremias, as though the word of God were not revealed vnto him: so also did Zedekiah to Micah, 1. King. 22. 24.

q Both that God hath sent me, and that my wordes shall be true. * Chap. 14. 13. 14. and 27. 15. and 29. 9.

r He sheweth the difference betweene the true Prophet and the false: the true Prophet telleth the truth, and the false telleth lies.

s Doe not I see your iniquities, howeuer you doke & devise, I see your counsels.

t I haue a propheticall vision, as Num. 24. 1. 16. 3. 11 in the heart of the Prophet.

u Hee sheweth that Satan worketh vnto the operation to blyssing the people from God.

v Let the false prophet declare that it is his owne fantasie, and not slender my word, as though it were a cloak to cover his lies.

w Meaning, that it is not sufficient for Gods ministers to abstaine from lies, and to speake the word of God: but that there be iudgement in all they say, and that it may appere to be applied to the same purpose that it was spoken.

x Ezech. 3. 17. 1. cor. 2. 15. and 2. 14.

y Which hee saith in my Name that which I haue not commaunded.

a To wit, the Lord.

b The Prophets called their threning Gods burden.

c Because this worde was brought to contempt and derision, hee will teach them another manner of speech, and will cause his worde burden to cease, and teach them to stiffe with reuerence, which is the load.

1 That is, of the
Apostasy, as
Chap. 17. 7.

2 In offering, the
carnal affections
the God had ap-
proved for every
one as Phil. 2. 8
1 Cor. 13. 7, and this
cup, which the
wicked did he is
overcome: then
that which he gi-
veth to his chil-
dren, for he mani-
festeth one by
many, and the o-
therly justice.
3 For now it be-
cometh as I shall
recompense till it
is accomplished.

4 Made Job.

5 16.

6 Which were
the cities of the
Philistines.

7 Edom is here
taken for the
whole country,
and the rest a part
thereof.

8 In the coun-
try of the
rest of
their country.

9 Their were peo-
ple of Arabia
which came of
Dedan the sonne
of Abraham and
Isaac.

10 For there were
many cities in
the one
called Philistia,
and the other, bar-
mes, or desert.
11 Phil. 2. 8.
12 That is, of Na-
bodon, as Chap.
31. 44.

13 That is, Jeru-
salem, as Chap.
31. 44.

14 That is, Jeru-
salem, as Chap.
31. 44.

15 That is, Jeru-
salem, as Chap.
31. 44.

16 That is, Jeru-
salem, as Chap.
31. 44.

17 That is, Jeru-
salem, as Chap.
31. 44.

18 That is, Jeru-
salem, as Chap.
31. 44.

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salem, as Chap.
31. 44.

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salem, as Chap.
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salem, as Chap.
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salem, as Chap.
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66 That is, Jeru-
salem, as Chap.
31. 44.

67 That is, Jeru-
salem, as Chap.
31. 44.

68 That is, Jeru-
salem, as Chap.
31. 44.

men I serve themselves of them: thus wil I recom-
pense them according to their deeds, and accord-
ing to the workes of their owne handes.

15 For thus hath the Lord. God of Israel spo-
ken vnto me, Take the cup of wine of this *vine*
indignation at mine hand, and cause all the na-
tions, to whom I send thee, to drinke it.

16 And they shall drinke, and be mooued, and
be mad, because of the sword that I will send a-
mong them.

17 Then tooke I the cup of the Lords hand,
and made all people to drinke, vnto whome the
Lord had sent me:

18 *Euen* Ierusalem and the cities of Iudah, and
the kings thereof, and the princes thereof, to make
them desolate, an astonishment, an hissing, and a
curse, as *appeareth* this day:

19 Pharaoh *also*, King of Egypt, and his ser-
uants, and his princes, and all his people:

20 And all fortres of people, and all the Kings
of the land of V2: and all the kings of the land
of the Philistims, and P Ahkelon, and Azzah, &
Ekron, and the remnant of Ashdod:

21 Edom, and Moab, and the Ammonites,

22 And all the kings of Tyrus, & all the kings
of Zidon, and the kings of the Yles, that are be-
yond the sea,

23 And Dedan, and Tema, and Buz, and all
that dwell in the vttermost corners,

24 And all the Kings of Arabia, and all the
Kings of Arabia that dwell in the desert,

25 And all the kings of Zimri, & all the kings
of Elam, and all the kings of the Medes,

26 And all the kings of the North, farre and
neere one to another, and all the kingdomes of
the world, which are vpon the earth, & the king
of Shehach shall drinke after them.

27 Therefore say thou vnto them, Thus sayth
the Lorde of hostes, the God of Israel, Drinke
and bee drunken, and spue and fall, and rise no
more, because of the sword, which I will send a-
mong you.

28 ¶ But if they refuse to take the cup at thine
hand to drinke then tel them, Thus saith the Lord
of hostes, Ye shall certainly drinke.

29 For loe, I begin to plague the city, where
my Name is called vpon, and should you go free?
Ye shall not go equite: for I will call for a sword
vpon all the inhabitants of the earth, sayeth the
Lord of hostes.

30 Therefore prophesie thou against them
all these wordes, and say vnto them, * The Lord
shall roare from above, and thrust out his
voyce from his holy habitation: he shall roare
vpon his habitation, and cry aloud, as they that
prisse the grapes, against all the inhabitants of
the earth.

31 The sound shall come to the endes of the
earth: for the Lord hath a controuersie with the
nations, and will enter into iudgement with all
fleish, and hee will giue them that are wicked, to
the sword, faith the Lord.

32 ¶ Thus saith the Lord of hostes, Behold,
a plague shall goe forth from nation to nation,
and a great whilewind shall be raised vp from
the coastes of the earth.

33 And y the flaine of the Lord shal be at that
day, from one end of the earth, euen vnto the other
end of the earth: they shall not be mourned, nei-
ther gathered nor buried, but shall bee as the
dongue vpon the ground.

34 Howie, ye shepherds, and cry, and wal-
low your felues in the ashes, yee principall of the
flocke: for your dayes of slaughter are accom-
plished, and of your disperison, and yee shall fall like
a precious vessels.

35 And the flight shall faile from the shep-
herds, and the escaping from the principall of the
flocke.

36 A voyce of the cry of the shepherds, and
an howling of the principall of the flocke, *shal be*
heard: for the Lord hath destroyed their pasture.

37 And the best pastures are destroyed be-
cause of the wrath and indignation of the Lord.

38 Hee hath forsaken his court, as the lions
for their land is waste, because of the wrath of
the oppressour, and because of the wrath of his
indignation.

C H A P. XXVI.

2 Jeremiah moueth the people to repentance. 7 Hee is taken of
the false Prophets and Priestes, and brought to iudgement. 23
Prinsh the Prophet a sinner of Ierusalem contrary to the will
of God.

1 In the beginning of the reigne of Iehoiakim the
sonne of Iosiah King of Iudah, came this word
from the Lord, saying,

2 Thus saith the Lord, Stand in the court
of the Lords House, and speake vnto all the cities
of Iudah, which come to worship in the Lords
House, all the wordes that I commaund thee to
speake vnto them: kepe not a word backe,

3 If so be they will hearken, and turne euery
man from his euil way, that I may repent me of
the plague, which I haue determined to bring
vpon them, because of the wickednesse of their
workes.

4 And thou shalt say vnto them, Thus saith
the Lord, If ye will not heare me to walke in my
Lawes which I haue set before you,

5 And to heare the wordes of my seruants the
Prophets, whom I sent vnto you, both rising vp
early, and sending them, and will not obey them,

6 Then will I make this House like Shiloh,
and wil make this citie a curse to all the nations
of the earth.

7 So the Priests, and the Prophets, and all the
people heard Jeremiah speaking these wordes in
the House of the Lord.

8 Now when Jeremiah had made an ende of
speaking all that the Lord had commanded him
to speake vnto all the people, then the Priests, and
the Prophets, and all the people tooke him, and
said, Thou shalt die the death.

9 Why hast thou prophesied in the Name of
the Lord, saying, This House shal be like Shiloh,
and this citie shall be desolate without an inhabi-
tant? and all the people were gathered against Je-
reiah in the House of the Lord.

10 And when the Princes of Iudah heard of
these things, they came vp from the Kings house
into the House of the Lord, and sate downe in the
entrie of the new gate of the Lords House.

11 Then spake the Priests, and the Prophets
vnto the Princes, and to all the people, saying,
This man is worthy to die: for he hath prophesied
against this citie, as ye haue heard with your
eares.

12 Then spake Jeremiah vnto all the Princes,
and to all the people, saying, The Lord hath
sent mee to prophesie against this House and against
this citie all the things that ye haue heard.

13 Therefore now amend your wayes, and
your

2 Ye that are
chiefe rulers, and
gouernours,

3 Which are most
easily broken.

4 It shall not
helpe them to
stecke to thee.

5 He shall not
helpe them to
stecke to thee.

6 He shall not
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28 He shall not
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29 He shall not
helpe them to
stecke to thee.

your works, and heare the voice of the Lord your God, that the Lord may repent him of the plague, that he hath pronounced against you.

14 As for me, behold, I am in your hands: do with me as ye thinke good and right.

15 But know ye for certain, that if ye put me to death, yee shall surely bring innocent blood vpon your selues, and vpon this cite, and vpon the inhabitants thereof: for of a truth the Lord hath sent me vnto you, to speake all these words in your eares.

16 Then saide the Princes and all the people vnto the Priests, and to the Prophets, This man is not worthy to die: for he hath spoken vnto vs in the Name of the Lord our God.

17 ¶ Then rose vp certaine of the Elders of the land, and spake to all the assembly of the people, saying,

18 Michah the Morasthite * prophesied in the dayes of Hezekiah King of Iudah, and spake to all the people of Iudah, saying, Thus sayeth the Lord of hostes, Zion shall be plowed like a field, and Ierusalem shall be an heape, and the mountaine of the house shall be as his places of the forest.

19 Did Hezekiah King of Iudah, and all Iudah put him to death? did he not feare the Lord, and prayed before the Lord, and the Lord repented him of the plague, that he had pronounced against them? Thus might we procure great euill against our selues.

20 And there was also a man that prophesied in the Name of the Lord, one Vrijah the sonne of Shenniah, of Kirjath-iarim, who prophesied against this cite, and against this land, according to all the words of Ieremiah.

21 Now when Iehoiakim the king with all his men of power, and all the princes heard his words, the King sought to slay him. But when Vrijah heard it, he was afraid and fled, and went into Egypt.

22 Then Iehoiakim the King sent men into Egypt, even Elnathan the sonne of Achbor, and certaine with him into Egypt.

23 And they fet Vrijah out of Egypt, and brought him vnto Iehoiakim the King, who slew him with the sword, and cast his dead body into the graues of the children of the people.

24 But the hand of Ahikam the sonne of Shaphan was with Ieremiah that he should not giue him into the hand of the people to put him to death.

CHAP. XXVII.

1 Ieremiah at the commandment of the Lord findeth bonds to the King of Iudah and to the other Kings that were nere, whereby they are moued to bee subiect vnto Nebuchadnezzar. 2 He warneth the people, and the Kings and rulers that they helene not false Prophets.

3 In the beginning of the reigne of Iehoiakim the sonne of Iosiah King of Iudah came this word vnto Ieremiah from the Lord, saying,

4 Thus sayeth the Lord to mee, Make thee bounds and yokes, and put them vpon thy necke, 5 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites. and to the king of Tyus, & to the king of Zidon, by the hand of the messengers which

come to Ierusalem vnto Zedekiah the king of Iudah,

6 And command them to say vnto their masters, Thus sayeth the Lord of hostes the God of Israell, Thus shall ye say vnto your masters,

7 I haue made the earth, the man, & the beast that are vpon the ground, by my great power, and by my outstretched arme, and haue giuen it vnto whom it pleased me.

8 But now I haue giuen all these landes into the hand of Nebuchad-nezzar the king of Babel my seruant, and the beastes of the field haue I also giuen him to serue him.

9 And all nations shall serue him, and his sonne, and his sonnes sonne vntill the very time of his lande come also: then many nations and great kings shall serue themselves of him.

10 And the nation and kingdome which will not serue the same Nebuchad-nezzar King of Babel, and that will not put their necke vnder the yoke of the king of Babel the same nation will I visite, saith the Lord, with the sword, and with the famine, and with the pestilence, vntill I haue wholly giuen them into his hands.

11 Therefore heare not your prophets nor your soothsayers, nor your dreamers, nor your enchanters, nor your forcerers which say vnto you thus, Ye shall not serue the king of Babel.

12 For they prophesie a lie vnto you to cause you to go farre from your land, and that I should cast you out, and you should perish.

13 But the nation that put their neckes vnder the yoke of the king of Babel, & serue him, those will I let remaine still in their owne land, saith the Lord, and they shall occupy it, and dwell therein.

14 ¶ I spake also to Zedekiah King of Iudah according to all these words, saying, Put your neckes vnder the yoke of the King of Babel, and serue him and his people, that ye may liue.

15 Why will ye die, thou, and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serue the king of Babel?

16 Therefore heare not the words of the prophets that speake vnto you, saying, Yee shall not serue the king of Babel: for they prophesie a lie vnto you.

17 For I haue not sent them, saith the Lord, yet they prophesie a lie in my Name, that I might cast you out, and that yee might perish, saith the Lord, and the prophets that prophesie vnto you.

18 ¶ Also I spake to the Priests, and to all this people, saying, Thus saith the Lord, Heare not the words of your prophets that prophesie vnto you, saying, Behold, * the vessels of the house of the Lord shall now shortly be brought againe from Babel: for they prophesie a lie vnto you.

19 Heare them not, but serue the King of Babel, that ye may liue: wherefore should this cite be desolate?

20 But if they be Prophets, and if the word of the Lord be with them, let them intreate the Lord of hostes, that the vessels, which are left in the House of the Lord, and in the house of the king of Iudah, and at Ierusalem, go not to Babel.

21 For thus saith the Lord of hostes, concerning the pillars, and concerning the sea, and concerning the bases and concerning the residue of the vessels that remaine in this cite,

22 Which Nebuchad-nezzar King of Babel took not, when he caried away captiue Ierusalem,

* Mich. 1. 7.
and 3. 12.
1 That is, of the
House of the
Lord, to wit, Zion,
and that the ex-
amples the golly
alleged to dis-
turb Ieremiah as
of the Priests
hands, whose
elfe would not
haue beene satis-
fied, but by his
drach.

18 So that the city
was not destroyed,
but by miracle
was deliuered out
of the hands of
Sennacherib.

19 Here is declared
the luy of tyrants,
who cannot abide
to leaze Go's
word declared, but
persecute the mi-
nisters thereof,
yet in need they
praise nothing
but praise Gods
iudgements for
much the more.

20 As in the first
Hezekiah's exam-
ple is to be follo-
wed, in this other
Iehoiakim's act is
to be abhorred.
Go's plague did
lighten him, and
brought him to
his end.

21 Which uel-
lars nothing
could haue appea-
red, or more, if
God had not mo-
ued this noble
man to stand va-
liantly in his de-
fence.

22 Attending
the fignification
of their prophesies,
they that gathered
them into a booke,
did not altogether
obserue the order
of times, but did
set some afors,
which should be
alter, and contra-
riety: which if
the reader marke
well, it shall amde
many confu-
sion, and make the
reading much more
easie.

23 By
figurs the Prophets
used some times to
confute their pro-
phesies which
with-
standing they could
not doe. I shew
I 12, but in as
much as they had
a reuelation
for the time, I
12, and therefore
the false Prophets
to get as they
could, did
also such visible
figurs, but they
had no reuelation.
1. King. 22. 12.

c. Reade Chap.
25. 9.

d. Meaning Eui-
uence, and
his sonne be-
lieue.

e. They shall
bring him as
d. i. King-
dome in baba-
lon. Chap. 25. 14.

f. Which
bring him as
d. i. King-
dome in baba-
lon. Chap. 25. 14.

g. Which
bring him as
d. i. King-
dome in baba-
lon. Chap. 25. 14.

h. Which
bring him as
d. i. King-
dome in baba-
lon. Chap. 25. 14.

i. Which
bring him as
d. i. King-
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lon. Chap. 25. 14.

j. Which
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lon. Chap. 25. 14.

k. Which
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dome in baba-
lon. Chap. 25. 14.

l. Which
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dome in baba-
lon. Chap. 25. 14.

m. Which
bring him as
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lon. Chap. 25. 14.

n. Which
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lon. Chap. 25. 14.

o. Which
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lon. Chap. 25. 14.

p. Which
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q. Which
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r. Which
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u. Which
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lon. Chap. 25. 14.

v. Which
bring him as
d. i. King-
dome in baba-
lon. Chap. 25. 14.

23 They shall be brought to Babel, and there they shall abide until the day that I visit^b them, saith the Lord: then will I bring them vp, and restore them vnto this place.

CHAP XXVIII.

13 Goe and tell Hananiah, saying, Thus sayth the Lord, Thou hast broken the yokes of wood, but thou shalt make for them yokes of yron.

17 So Hananiah the Prophet ¹ died the same
yeere in the sevenenth moneth.

CHAP. XXIX.

13 And ye shall seeke me, and finde mee, be-
cause

As Dan 2:38.
k Seeing this
thing was evident
in the eyes of the
people, and yet
they returned not
to the Lord, it is
manifest, that mi-
racles cannot
moue vs, neither
the word it selfe,
except God touch
the heart.

a For some died
in the way.

b Meaning, Tex
nials mother.
*66p.24.12

some equal conditions.

and Tower, the Lord,
whose work this
was.

The Prophet
 speaks not this
 for the *after* Chro-
 nicler, but that
 they should pray
 for the common
 self, and gricrnelie,
 that their troubles
 might not be in-
 cessant, and that
 they might with-
 stand the paine and
 griefe waitinge
 for the time of
 their deliverance,
 which God had
 appointed most
 certaine for els-
 e, not onely the Is-
 raelites, but all
 the world, yea, and
 the inferiour crea-
 tures should re-
 member when the
 tyrants should be
 destroyed, as Iu-

f When your oppression shall be great, and your afflictions cause you to repent your disobedience, and also when the seventy yeeres of your captiuitie shall be expired, 2. Chron. 36. 21. Ezra 1. 1. Chap. 25. 12. dan. 9. 1. g As Ahab, Zedekiah, and Shemaiah.

h Whereby he asareth them, that there shall be no hope of returning before the time appointed. i According to the comparison, Chap. 24. 1. 2. k Reade Chap. 36. 6.

l Reade Chap. 23. and 25. 3. and 26. 9.

m Because they gave the people hope of speedy returning. n Which was adultery, and falsifying the word of God.

o For Zedekiah.

o Shemaiah the false prophet & Zephaniah the chief Priest, who though God had given him the Spirit and zeale of Iehoiada's son, whoeuer trespasses against the word of God, of the which he would haue made Ieremias one, calling him rarer and a false prophet.

cause ye shall seeke me with all your heart.

14 And I will be found of you, faith the Lord, and I will turne away your captiuitie, and I will gather you from all the nations, and from all the places, whither I haue cast you, sayth the Lord, and will bring you againe vnto the place, whence I caused you to be caried away captiue.

15 ¶ Because ye haue said, The Lord hath raised vs vp 8 Prophets in Babel,

16 Therefore thus sayeth the Lorde of the King, that sitteth vpon the throne of Dauid, and of all the people that dwel in this city, your bretheren that are not gone forth with you into captiuitie :

17 Euen thus sayeth the Lord of hostes, Be-hold, I will send vpon them the sword, the famine, and the pestilence, and will make them like vile figs that cannot be eaten, they are so naughtye,

18 And I will persecute them with the sword, with the famine, and with the pestilence : and I will make them a terror to all kingdomes of the earth, and a curse, and astonishment, and an hissing and a reproch among all the nations whither I haue cast them,

19 Because they haue not heard my wordes, sayth the Lord, which I sent vnto them by my seruants the Prophets, I rising vp early, and sending them, but yee would not heare, sayth the Lord.

20 ¶ Heare ye therefore the word of the Lord all ye of the captiuitie, whom I haue sent from Ierusalem to Babel.

21 Thus sayeth the Lord of hostes, the God of Israel, of Ahab the sonne of Kolaiah, and of Zedekiah the sonne of Maaseiah, which prophesie lies vnto you in my Name, Behold, I will deliuer them into the hande of Nebuchad-nezzar king of Babel, and he shall slay them before your eyes.

22 And all they of the captiuitie of Iudah, that are in Babel, shall take vp this curse against them, and say, The Lord make thee like Zedekiah, and like Ahab, whom the king of Babel burnt in the fire,

23 Because they haue committed villeny in Israel, and haue committed adultery with their neighbours wiues, and haue spoken lying wordes in my Name, which I haue not commaunded them, euen I know it, and testifie it, sayeth the Lord.

24 ¶ Thou shalt also speake to Shemaiah the Nehelamite, saying,

25 Thus speaketh the Lord of hostes, the God of Israel, saying, Because thou hast sent letters in thy name vnto all the people, that are at Ierusalem, and to Zephaniah the sonne of Maaseiah the Priest, and to all the Priests, saying,

26 The Lord hath made thee Priest, for Iehoiada the Priest, that ye should be officers in the House of the Lord, for euery man that raueth and maketh himselfe a Prophet, to put him in prison and in the stocks.

27 Now therefore, why hast thou not reproued Ieremias of Anathoth, which prophesiech vnto you ?

28 For, for this cause he sent vnto vs in Babel, saying, This captiuitie is long : build houses to dwell in, and plant gardens, and eate the fruits of them.

29 And Zephaniah the Priest read this letter

in the eares of Ieremias the Prophet.

30 Then came the word of the Lord vnto Ieremias, saying,

31 Send to all them of the captiuitie, saying, Thus sayeth the Lord of Shemaiah the Nehelamite, Because that Shemaiah hath prophesied vnto you, and I sent him not, and he caused you to trust in a lie,

32 Therefore thus sayth the Lord, Behold, I will visit Shemaiah the Nehelamite, and his seed: hee shall not haue a man to dwell among this people, neither shall hee behold the good, that I will doe for my people, faith the Lord, because he hath spoken rebelliously against the Lord.

CHAP. XXX.

1 The returne of the people from Babylon. 16 Heremurthe the enemies, 18 and comforteth the Church.

THE wordes, that came to Ieremias from the Lord, saying,

2 Thus speaketh the Lord God of Israel, saying, Write thee all the words that I haue spoken vnto thee, in a booke.

3 For loe, the dayes come, faith the Lord, that I will bring againe the captiuitie of my people Israel and Iudah, sayth the Lord : for I will restore them vnto the land, that I gaue to their fathers, and they shall possesse it.

4 Again, these are the wordes that the Lord spake concerning Israel, and concerning Iudah.

5 For thus sayth the Lord, Wee haue heard a terrible voyce, of feare and not of peace.

6 Demaund now and behold, if man trauell with childe : wherefore doe I behold euery man with his hands on his loynes as a woman in trauell, and all faces are turned into a palenesse ?

7 Alas, for this day is great : none hath bene like it : it is euen the time of Iakobbs trouble, yee shall be deliuered from it.

8 For in that day, faith the Lord of hosts, I will breake his yoke from off thy necke, and breake thy bonds, and strangers shall no more serue themselves of him.

9 But they shall serue the Lord their God, and S Dauid their King, whom I will raise vp vnto them.

10 Therefore feare not O my seruant Iakob, faith the Lord, neither be afraid, O Israel : for loe, I will deliuer thee from a farre country, and thy seed from the land of their captiuitie, and Iakob shall turne againe, and shall be in rest and prosperitie, and none shall make him afraid.

11 For I am with thee, faith the Lord, to doe thee : though I vterly destroy all the nations where I haue scattered thee, yet I will not vterly destroy thee, but I will correct thee by iudgement, and not vterly cut thee off.

12 For thus faith the Lord, Thy bruising is incurable, and thy wound is dolorous.

13 There is none to iudge thy cause, or to lay a plaister : there are no medicines, nor helpe for thee.

14 All thy louers haue forgotten thee : they seeke thee not : for I haue striken thee with the wounde of anemie. And with a sharpe chastisement for the multitude of thine iniquities, because thy finnes were increased.

15 Why cryest thou for thine affliction ? thy sorow is incurable, for the multitude of thine iniquities : because thy finnes were increased, I haue done these things vnto thee.

16 Therefore

p He and his kin shall be deliuered, for that some of them thought by the benefit of this delinrance.

q Because they should be deliuered, and these, who continued in a hope of the delinrance promised.

b Hee therefore before that this delinrance shall come, the Chaldeans should be vterly afflicted by their enemies, & that they should be in such perperie and sorrow as a woman in her travail is like. 13. k. M. saying, that the time of their captiuitie should be grievous. d. When I shall visit Babylon. e. Of the king of Babylon.

f. I. O. wile of Iakob. g. That is, Iakob which is old count of the Focke of Dauid according to the truth, and should be the true Pa. out. an. Earth. 22. 3. who is set forth, and in kingdomes that should be everlasting. h. In the person of Dauid. 16. 13. h. Reade Chap. 10. 24.

i. Meaning, that no man is able to finde out a means to deliuer them, but that I will be their God. j. The Affliction and Eg. p. s. whoe too dist continue with gifts, who left there in their affliction.

I Heron is com-
mended Gods
mercy to
a people who
doth not de-
liver them from
their enemies,
but con-
vert and chas-
tise them,
all the more purged
they are
to be brought
to the which
he did pur-
ge them, 13. 14.
15. Meaning that
the cher and the
Temple should be
restored to their
former state
16. To shew how
the people shall
with a pure
heart and ac-
cepted in ac-
ceptation
17. Meaning Zerob-
babel, who was the
figure of Christ, in
whom this was
accomplished
18. Signifying that
Christ shall
bring about him-
self the end of
the old
19. The wicked
happens to the old
law, therefore the
new law is prom-
ised, therefore shall
better promise
1. When this so-
le purpose shall
conquer
Christ, so only
John and John,
but the rest of the
world shall be
called
2. Which were
delivered from
the cruelty of
Parah
3. To wit God
4. The people that
were in the
world, who were
beneficial to the
new, who had
been of old
5. That the Lord
showeth that his
love is not con-
sumed
6. That the Lord
shall be
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99. To wit God
100. The people that
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16 Therefore all they that deuore thee, shall be denoured, and all thine enemies eury one shall goe into captiuitie: and they that spoile thee, shall be spoiled, and all they that robbe thee, will I giue to be robbed.

17 For I will restore health vnto thee, and I will heale thee of thy wounds, sayth the Lord, because they called thee, The castaway, sayng, This is Zion, whom no man seeketh after.

18 Thus sayth the Lord, Behold, I will bring againe the captiuitie of Iaakob, tents, and haue compassion on his dwelling places: and the citie shall be builded vpon her owne heape, and the palace shall remaine after the manner thereof.

19 And out of them shall procede a thanksgiving, and the voyce of them that are ioious, & I will multiplie them, and they shall not bee few: I will also glorifie them, and they shall not be diminished.

20 Their children also shall bee as aforetime, and their congregation shall be established before me: and I will visite all that vex them.

21 And their noble ruler shall bee of themselves, and their gouernour shall proceed from the mids of them, and I will cause him to draw neere, and approach vnto mee: for who is this that directeth his heart to come vnto me, faith the Lord?

22 And yee shall bee my people, and I will be your God.

23 Behold, the tempest of the Lorde goeth forth with wrath: the whirlewind that hangeth ouer, shall light vpon the head of the wicked.

24 The fierce wrath of the Lord shall not returne, until hee haue done, and until hee haue performed the intents of his heart: in the latter dayes ye shall vnderstand it.

CHAP. XXXI.

1 Herbersths Gods benedict after their returne from Babylon, 23 And the first word of the faithfull to the Church.

A T the same time, faith the Lord, will I be the God of all the families of Israel, & they shall be my people.

2 Thus faith the Lord, The people which bespiced the sword, found grace in the wilderness: he walked before Israel to cause him to rest.

3 The Lord hath appeared vnto mee 4 of old, say they: Yea, I haue loved thee with an everlasting loue, therefore with mercy I haue drawen thee.

4 Againe I will build thee, and thou shalt bee builded, O virgin Israel: thou shalt stil be adorned with thy tymbrels, and shalt goe forth in the dance of them, that be ioyfull.

5 Thou shalt yet plant vines vpon the mountaynes of Samaria, and the planters that plant them, shall make them common.

6 For the dayes shall come, that the watchmen vpon the mount of Ephraim shall cry, Arise, and let vs goe vp vnto Zion to the Lorde our God.

7 For thus faith the Lord, Reioyce with gladnesse for Iaakob, and shoue for ioy among the chiefe of the Gentiles: publish prayse and say, O Lord saue thy people the remnant of Israel.

8 Behold, I will bring them from the North

countrey, & gather them from the coastes of the world, with the blind and the lame among them, with the woman with child, and her that is deliuered also: a great company shall returne hither.

9 They shall come weeping, and with mercie will I bring them againe: I will leade them by the riuers of a water in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first borne.

10 Hear the word of the Lord, O ye Gentiles, and declare in the yles affare off, and say, He that scattereth Israel, will gather him, and will keepe him, as a shepherd doth his flocke.

11 For the Lord hath redeemed Iaakob, and ransomed him from the hand of him, that was stronger then hee.

12 Therefore they shall come, and reioyce in the height of Zion, and shall runne to the bountifullnesse of the Lord, as for the wheate and for the wine and for the oyle, and for the increafe of sheepe, and bullocks: and their soule shall be as a watered garden, and they shall haue no more sorrow.

13 Then shall the virgin reioice in the dance, and the young men and the old men together: for I will turne their mourning into ioy, & will comfort them, and giue them ioy for their sorowes.

14 And I will replenish the soule of the Priests with fastnesse, and my people shall be satished with goodnesse, faith the Lord.

15 Thus faith the Lord, A voyce was heard on hie, a mourning, and bitter weeping, Rachel weeping for her children, refused to be comforted for her children, because they were not.

16 Thus faith the Lord, Reframe thy voyce from weeping, and thine eyes from teares: for thy worke shall be rewarded, faith the Lord, and they shall come againe from the land of the enemies:

17 And there is hope in thine ende, sayth the Lord, that thy children shall come againe to their owne borders.

18 I haue heard Ephraim lamenting thus, Thou hast corrected me, and I was chastised as an vntrained colfe: y conuert thou me, and I shall be conuerted: for thou art the Lord my God.

19 Surely after that I conuerted, I repented, and after that I was instructed, I smote vpon my thigh: I was ashamed, yea, euen confounded, because I did beare the reproch of my youth.

20 Is Ephraim my deare sonne or pleasant childe? yet since I spake vnto him, I still remembred him: therefore my bowels are troubled for him. I will surely haue compassion vpon him, faith the Lord.

21 Set thee vp signes: make thee heapes: set thine head toward the path and way, that thou hast walked: turne againe, O virgin of Israel: turne againe to these thy cities.

22 How long wilt thou goe afraie, O thou rebellious daughter? for the Lord hath created a new thing in the earth: A WOMAN shall compass a man.

23 Thus faith the Lorde of hostes the God of Israel, Yet shall they say this thing in the land of

cast me off b To wit in plying him for my promise, ke. c Because their deliuance from Babylon, was a figure of their deliuance from sinne, he sheweth how this should be prouided, to wit by Iesus Christ, in whom a woman should conceive and beare in her wombe. Which is a strange thing in earth, because hee should be borne of a virgin without man, or hee marrieth Ierusalem, which was like a barren woman in her captiuitie, should be fruitful as these that is joyed in marriage, and whom God blest with children.

K k

Iudah,

m That is, lamenting their sinne, which had not given care to the Prophets & there fore it followeth that God certified them to merie, Chap 31. 4. Some take it that they should weep for ioy.

n Where they found no impediment abundance of all things. o That is, my deare by the word, as the first child is to the father. p That is, from the Babylonians, and other enemies. q By their temporal benefit bene weareth the spiritual grace, which are in the Church, and whereof here should be due plenty 16. 31. 11. 12.

r In the company of Iai him, which euer praye God for his benedict. i Meaning the spirit of wisdom, knowledge, and grace.

t To declare the greatness of Gods mercie in deliuering the few, be sheweth them that they were like to the Benjaminites of Israel: that is vnto destroyed and carried away, in so much that if Rachel the mother of Benjamin could haue risen againe to see her children, she should haue found none remaining.

u That is, the people that were led captive.

x Which was woman and could not be subiect to the yoke.

y He sheweth how the faithfull vie to praye that in, desire God to raise them forsooth as they came out of the land.

z In figure of repentance & deuotion of mynne.

a As though he would say, No: for by his iustitie hee did lay in him.

b Marke by what way thou didst goe into captiuitie, and thou shalt turne againe by the same d Because their deliuance from Babylon, was a figure of their deliuance from sinne, he sheweth how this should be prouided, to wit by Iesus Christ, in whom a woman should conceive and beare in her wombe. Which is a strange thing in earth, because hee should be borne of a virgin without man, or hee marrieth Ierusalem, which was like a barren woman in her captiuitie, should be fruitful as these that is joyed in marriage, and whom God blest with children.

g Declaring that there is no deliquance nor joy, but whereas we see remission of sin.

h Wherby we sheweth that the Church wherem is remission of sinnes, is Go's honour and glory, to that whosoever is enemy to it, labourerth to dishonour God.

i Which was long appointed for the least rest praise God by, 1. Chron. 16. 8. psal. 105. 1. 112. 24. psal. 106. 1. & psal. 107. 1. & psal. 118. 1. and psal. 136. 1.

k Meaning, that all the co-mony of Iuda (that I be punished againe.

l That is, will find the Messias which shall come of the house of David, of whom this prophetic is meant, as testifie all the Jewes, and that which is written, Chap. 23. 5. to wit, Christ that shall call his Church.

m That is, Christ, our Lord God, our righteousness, sanctification, and redemption, 1. Cor. 1. 30.

n This is chiefly meant of the dispensation of thanksgiving, which is left to the Church in the time of Christ, who was the everlasting sacrifice, and the sacrifice of the law. y. Jude. Chap. 24. 25.

7 And I will cause the captiuitie of Iudah and the captiuitie of Israel to returne, and will build them as at the first.

8 And I will cleanse them from all their iniquitie, whereby they have sinned against me: yea, I will pardon all their iniquities, whereby they have sinned against mee, and whereby they have rebelled against me.

9 And it shall bee to mee a name, a boy, a praise, and a honour before all the nations of the earth, which shall heare all the good that I doe vnto them: and they shall feare and tremble for all the goodnesse, and for all the wealth, that I shew vnto this cite.

10 Thus saith the Lord, Againethere shall be heard in this place (which ye say shall be desolate, without man, and without beast, even in the cities of Iudah, and in the streetes of Ierusalem, that are desolate without man, & without inhabitant, and without beast)

11 The voice of ioy and the voice of gladnes, the voice of the bridegrome, and the voice of the bride, the voice of them that shall say, I praise the Lord of hostes, because the Lord is good: for his mercie endureth for euer, and of them that offer the sacrifice of praise in the House of the Lord, for I will cause to returne the captiuitie of the land, as at the first, saith the Lord.

12 Thus saith the Lord of hostes, Again in this place, which is desolate, without man, & without beast, and in all the cities thereof there shall be dwelling for shepheards to rest their flockes.

13 In the cities of the mountains, in the cities in the plaine, & in the cities of the South, and in the land of Benjamin, and about Ierusalem, and in the cities of Iudah shall the sheepe passe againe, vnder the hand of him that telleth them, saith the Lord.

14 Beholde, the dayes come, saith the Lord, that I will performe that good thing, which I haue promised vnto the house of Israel, and to the house of Iudah.

15 In those dayes and at that time, will I cause the Branch of righteousness to growe vp vnto David, and he shall execute iudgement and righteousness in the land.

16 In those dayes shall Iudah be saved, and Ierusalem shall dwell safely, and hee that shall call her, is the Lord our righteousness.

17 For thus saith the Lord, David shall neuer want a man to sit vpon the throne of the house of Israel.

18 Neither shall the Priests and Leuites want a man before me to offer burnt offerings, & to offer meat offerings, and to do sacrifice continually.

19 And the word of the Lord came vnto Jeremiah, saying,

20 Thus saith the Lord, If you can breake my couenant of the 7 day, and my couenant of the night, that there should not be day, and night in their season,

21 Then may my couenant be broken with David my seruant, that he should not haue a son to reigne vpon his throne, and with the Leuites, and Priests my ministers.

22 As the army of heauen cannot be numbered neither the sand of the seameasured so will I multiply the seede of David my seruant, and the Leuites, that minister vnto me.

23 Moreover, the word of the Lord came to Jeremiah, saying,

24 Considerest thou not what I this people haue spoken, saying, The two families, which the Lord hath chosen, hee hath euen cast them off? thus they haue despised my people, that they should be no more a nation before them.

25 Thus saith the Lord, If my couenant be not with day and night, and if I haue not appointed the order of heauen and earth,

26 Then will I caite away the seede of Isaak and David my seruant, and not take of his seed to bee rulers ouer the seed of Abraham, Izhak, and Iaakob: for I will cause their captiuitie to returne, and haue compassion on them.

CHAP. XXXIIII.

2 Here foretelleth that the cite, and the King Zedekiah shall be given into the hands of the king of Babel. 1. Here he telleth their crueltie toward their seruants.

THe worde which came vnto Jeremiah from the Lord (when Nebuchad-nezzar King of Babel, and all his hoste, and all the kingdomes of the earth, that were vnder the power of his hand, and all people fought against Ierusalem, and against all the cities thereof) saying,

2 Thus saith the Lord God of Israel, Go, and speake to Zedekiah king of Iudah, and tell him, Thus saith the Lord, Behold, I will giue this cite into the hand of the king of Babel, and he shall burne it with fire,

3 And thou shalt not escape out of his hand, but shalt surely be taken, and deliuered into his hand, and thine eyes shall behold the face of the King of Babel, & he shall speake with thee mouth to mouth, and thou shalt goe to Babel.

4 Yet heare the word of the Lord, O Zedekiah, King of Iudah: thus saith the Lord of thee, Thou shalt not die by the sword,

5 But thou shalt die in peace: and according to the burning for thy fathers the former kings which were before thee, so shall they burne offerings for thee, and they shall lament thee, saying, Oh a lord: for I haue pronounced the word, saith the Lord.

6 Then Ieremiah the Prophet spake all these wordes vnto Zedekiah king of Iudah in Ierusalem,

7 (When the king of Babels hoste fought against Ierusalem, and against all the cities of Iudah, that were left, even against Lachish, and against Azekah: for these strong cities remained of the cities of Iudah)

8 This is the word that came vnto Jeremiah from the Lord, after that the King Zedekiah had made a couenant with all the people, which were at Ierusalem, 4 to proclaime libertie vnto them, 5 That euery man should let his seruant goe free, and euery man his handmaid, which was an Ebrew or an Ebrewesse, & that none should serue himselfe of them, to wit, of a few his brother.

10 Now when all the princes, and all the people which had agreed to the couenant, heard that euery one should let his seruant goe free, and euery one his handmaid, and that none should serue themselves of them any more, they obeyed and let them goe.

11 But afterward they repented and caused the seruants and the handmaidens, whom they had let goe free, to returne, and held them in subiection as seruants and handmaidens.

12 Therefore the word of the Lord came vnto Ieremiah from the Lord, saying,

13 Thus saith the Lord God of Israel, I made a couenant

g Meaning the Caldees & other infidels which thought to dishonour Iuda and Israel as Beniamin, because he did correct them for some foule sinnes against him.

a Who commonly of Ieremias was called Nebuchadnezzar, and of others Nabuchodonosor.

h 1. Chron. 36. 19. chap. 39. 6, 7, and 3. 2.

b Not of my first death.

c The Iewes shall lament for thee, their lord and king.

d When the man was a bond, and they saw themselves in danger, they would serue him, and so began some kind of reformation: but because they were wicked their hypocrisy.

e According to the Law, Lev. 25. 1. 2. Deut. 15. 12. y. 1. 13. y. 1. 13.

covenant with your fathers, when I brought them out of the land of Egypt, out of the house of servants, saying,

14 * At the terme of seven yeeres let ye goe, every man his brother an Hebrew which hath been sold vnto thee: and when he hath serued thee fixe yeeres, thou shalt let him goe free from thee: but your fathers obeyed me not, neither inclined their eares.

15 And ye were now turned, and had done right in my sight in proclaiming libertie, every man to his neighbour, and ye had made a covenant before me in the house, whereupon my Name is called.

16 But ye repented, and polluted my Name: for ye haue caused euery man his servant, and euery man his handmaide, whom ye had set at liberty at their pleasure, to returne and hold them in subiection to bee vnto you as seruants and as handmaids.

17 Therefore thus saith the Lord, Ye haue not obeyed me, in proclaiming freedome euery man to his brother, and euery man to his neighbour: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, & to the famine, and I will make you a terror to all the kingdoms of the earth.

18 And I will giue those men that haue broken my Covenant, and haue not kept the wordes of the Covenant, which they had made before me, when they cut the calf in twaine, and passed betweene the parts thereof.

19 The princes of Iudah, and the princes of Ierusalem, the Eunuches, & the Priests, and all the people of the lande, which passed betweene the parts of the calf,

20 I will euen giue them into the hand of their enemies, and into the hands of them that seeke their life: and their dead bodies shalbe for meate vnto the fowles of the heauen, and to the beasts of the earth.

21 And Zedekiah King of Iudah, and his princes will I giue into the hand of their enemies, and into the hand of them that seeke their life, and into the hand of the King of Babels hostes, which I haue gone vp from you.

22 Behold, I will command, saith the Lord, and cause them to returne to this cite, and they shall fight against it, and take it, & burne it with fire: and I will make the cities of Iudah desolate without an inhabitant.

CHAP. XXXV.

He prophecieth the obedience of the Rechabites, and thereby confoundeth the pride of the Jews.

THe word which came vnto Ieremiah from the Lord, in the dayes of Iohoiakim the sonne of Iosiah King of Iudah, saying,

2 Go into the house of the Rechabites, and speake vnto them, and bring them into the house of the Lord into one of the chambers, and giue them wine to drinke.

3 Then tooke I Iaaazaniah, the sonne of Ieremiah the sonne of Habazziniah, & his brethren, and all his sonnes, and the whole house of the Rechabites,

4 And I brought them into the house of the Lord, into the chamber of the sonnes of Hanan the sonne of Igdahiah a man of God, which was by the chamber of the princes, which was about the chamber of Maaseiah the sonne of Shallum, the keeper of the treasure.

5 And I set before the sonnes of the house of the Rechabites, pots full of wine, and cuppes, and said vnto them, Drinke wine.

6 But they said, We will drinke no wine: for * Ionadab the sonne of Rechab our father commanded vs, saying, Ye shall drinke no wine, neither you nor your sonnes for euer.

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor haue any, but all your dayes ye shall dwell in tents, that ye may liue a long time in the land where ye be strangers.

8 Thus haue we obeyed the voyce of Ionadab the sonne of Rechab our father, in all that he hath charged vs, and wee drinke no wine all our dayes, neither we, our wiues, our sonnes, nor our daughters.

9 Neither build we houses for vs to dwell in, neither haue we vineyard, nor field, nor seed.

10 But wee haue remained in tents, and haue obeyed, and done according to all that Ionadab our father commanded vs.

11 But when Nebuchad-nezzar king of Babel came vp into the land, we said, Come, and let vs goe to Ierusalem, from the hoste of the Caldeans, and from the hoste of the Arams: so we dwell at Ierusalem.

12 Then came the word of the Lord vnto Ieremiah, saying,

13 Thus saith the Lord of hostes, the God of Israel, Goe, and tell the men of Iudah, and the inhabitants of Ierusalem, Will ye not receive doctrine, to obey my words, saith the Lord?

14 The commandement of Ionadab the sonne of Rechab that hee commanded his sonnes, that they should drinke no wine, is surely kept: for vnto this day they drinke none, but obey their fathers commandement: notwithstanding I haue spoken vnto you, trifling early, and speaking, but ye would not obey me.

15 I haue sent alio vnto you all my seruants the Prophets, rising vp earely, and sending thus, saying, * Returne now euery man from his euill way, and amend your workes, and goe not after other gods to serue them, and yee shall dwell in the land which I haue giuen vnto you, and to your fathers, but ye would not incline your eare, nor obey me.

16 Surely the sonnes of Ionadab the sonne of Rechab, haue kept the commandement of their father, which he gaue them, but this people hath not obeyed me.

17 Therefore thus saith the Lord of hostes, the God of Israel, Beholde, I will bring vpon Iudah, and vpon all the inhabitants of Ierusalem, all the euil that I haue pronounced against them, because I haue spoken vnto them, but they would not heare, & I haue called vnto them, but they would not answere.

18 And Ieremiah said vnto the house of the Rechabites, Thus saith the Lord of hostes, the God of Israel, Because ye haue obeyed the commandement of Ionadab your father, and kept all his precepts, and done according vnto all that he hath commanded you,

19 Therefore thus saith the Lord of hostes, the God of Israel, Ionadab the sonne of Rechab shall not want a man, to stand before me for euer.

CHAP. XXXVI.

Baruch writeth an Ieremiah iudith, the booke of the curses against Iudab and Israel. 9 Hee is sent with the booke vnto the people, and readeth it before them all. 13 Hee is called before the rulers,

d The Prophet saith not, the Lord saith, but Ieremiah they sought to haue obeyed, but hee would not heare: that is, to declare their obedience to man seeing the word of God which they sought to obey.

e Whom Iehoiakim the King of Iudab feared for his reuelation, a King 10. 15.

f Teaching them hereby to see all occasion of intercession, and prayer, and that they might know that they were strangers in the earth, and be ready to depart at all occasions.

g Which as now for the space of three hundred years from Iehoiakim.

h Which declareth that they were not bound to their law, but to the word of God, which is the law of the living God.

i Whom I haue chosen to be my children, & I will be to them as a father, which were the children of an heathen man.

k I haue most diligently observed and attended you, both by my selfe, and by my Prophets, a Chap. 18. 14. and 25. 5.

l That is, by his Prophets, an indication, which sheweth that it is as much as though he should speake to vs himselfe.

m Hee sendeth his ministers to speake in his Name, in His presence, shall continue and be in my favour for euer.

n Hee is sent with the booke vnto the people, and readeth it before them all.

o Hee is called before the rulers,

a Reade Chap.
35.

b Which were
swearie and three
yeare. as Chap. 15. 1.
counin 2 from the
thirteenth yeere
of Iohahs reigae.

c As he did ja-
dize.

d Meaning in pri-
son, through the
misice of a
Priests.

e Which was pro-
claimed for feare
of the Babylo-
nians as their cu-
stome was when
they feared waite
or any great
plague of God.

f He fleweth that
fasting without
prayer and repen-
tance, as in the no-
thing, but is mere
hypo: the.

g The fast was
then proclaimed,
and Baruch read
this roule, which
was a litle before
that Ierusalem was
sift taken, and
then Iehoiakim
and Daniel, and
his companions
were led away
captives.

h Which is the
last gate of the
temple.

valent, and readeth is before them also. 23 The king censureth it
subtly: 28 There is another writing at the commendement
of the Lord.

ANd in the fourth yeeere of Iehoiakim the
son of Iosiah king of Iudah, came this word
vnto Ieremiah from the Lord, saying,

2 Take thee a roule or booke, and write there-
in all the words that I haue spoken to thee against
Iisrael, and against Iudah, and against all the na-
tions, from the day that I spake vnto thee, *euen*
from the dayes of Iosiah vnto this day.

3 It may be that the house of Iudah will heare
of all the euill, which I determined to doe vnto
them, that they may returne every man from his
euill way, that I may forgive their iniquitie and
their finnes.

4 Then Ieremiah called Baruch the sonne of
Neria, and Baruch wrote at the mouth of Iere-
miah all the words of the Lord, which he had
spoken vnto him, vpon a roule or booke.

5 And Ieremiah commanded Baruch, saying,
I am a shut vp, and cannot goe into the House of
the Lord.

6 Therefore goe thou, and reade the roule
wherin thou hast written at my mouth the words
of the Lord, in the audience of the people in the
Lords House vpon the fasti-*ng* day: also thou shalt
reade them in the hearing of all Iudah, that come
out of their cities.

7 It may bee that they will pray before the
Lord, and euery one returne from his euill way,
for great is the anger and the wrath, that the Lord
hath declared against this people.

8 So Baruch the sonne of Neria did accord-
ing vnto all, that Ieremiah the Prophet com-
manded him, reading in the booke the words of
the Lord in the Lords house.

9 ¶ And in the fift yeeere of Iehoiakim the son
of Iosiah King of Iudah, in the ninth moneth,
they proclaimed a fast before the Lord to all the
people in Ierusalem, & to all the people that came
from the cities of Iudah vnto Ierusalem.

10 Then read Baruch in the booke the wordes
of Ieremiah in the house of the Lord, in the cham-
ber of Gemariah the sonne of Shaphan the Secre-
tary, in the hier court at the entrie of the newe
gate of the Lords house, in the hearing of all the
people.

11 When Michaiah the sonne of Gemariah,
the sonne of Shaphan had heard out of the booke
all the words of the Lord,

12 Then hee went downe to the Kings house
into the Chancellours chamber, and loe, all the
princes were there, *euen* Elishama the Chancellour,
and Delaiah the sonne of Shemaiah, & Elnathan
the sonne of Achbor, and Gemariah the sonne of
Shaphan, and Zedekiah the sonne of Hananiah,
and all the princes.

13 Then Michaiah declared vnto them all the
words that he had heard when Baruch read in the
booke in the audience of the people.

14 Therefore all the princes sent Iehudi
the sonne of Nethaniah, the sonne of Shelemiah, the
son of Chufi, vnto Baruch, saying, Take in thine
hand the roule, wherein thou hast read, in the au-
dience of the people, and come. So Baruch the
sonne of Neria tooke the roule in his hand, and
came vnto them.

15 And they sayd vnto him, Sit downe now,
and read it, that we may heare. So Baruch read it
in their audience.

16 Now when they had heard all the words,
they were afraid both one and other, and said
vnto Baruch, We will certifie the King of all these
words.

17 And they examined Baruch, saying, Tell vs
now, how didst thou write all these words at his
mouth?

18 Then Baruch answered them, He pronoun-
ced all these words vnto me with his mouth, and
I wrote them with inke in the booke.

19 Then said the princes vnto Baruch, Goe,
& hide thee, thou and Ieremiah, and let no man
know where ye be.

20 ¶ And they went in to the king to the court,
but they laide vp the roule in the chamber of Eli-
shama the Chancellour, and tolde the King all the
words that he might heare.

21 So the King sent Iehudi to fet the roule, &
he tooke it out of Elishama the Chancellours
chamber, & Iehudi read it in the audience of the
King, and in the audience of all the princes, which
stood beside the King.

22 Now the king sate in the winter house, in
the ninth moneth, and there was a fire burning
before him.

23 And when Iehudi had read three or foure
sides, he cut it with the pen-knife and cast it into
the fire that was on the hearth, vntill all the roule
was consumed in the fire, that was on the hearth.

24 Yet they were not afraid, nor rent their
garments, neither the king, nor any of his seruants
that heard all these words.

25 Neuerthelesse, Elnathan, and Delaiah, and
Gemariah had besought the King, that he would
not burne the roule: but he would not heare them.

26 But the King commanded Ierahmeel the
sonne of Hanimelech, and Seraiah the sonne of
Azriel, and Shelemiah the sonne of Abdiel,
to take Baruch the Scribe, and Ieremiah the Pro-
phet, but the Lord hid them.

27 ¶ Then the word of the Lord came to Ie-
remiah (after that the King had burnt the roule
and the words that Baruch wrote at the mouth of
Ieremiah) saying,

28 Take thee againe another roule & write
in it all the former words that were in the first
roule which Iehoiakim the King of Iudah hath
burnt.

29 And thou shalt say to Iehoiakim King of
Iudah, Thus sayeth the Lord, thou hast burnt this
roule, saying, Why hast thou written therein,
saying, That the King of Babel shall certainly
come and destroy this land, and shall take thence
both man and beast?

30 Therefore thus saith the Lord of Iehoiakim
King of Iudah, He shall haue none to sit vpon
the throne of David, and his dead body shall be
cast out in the day to the heate, and in the night
to the frost.

31 And I will visite him and his seede, and his
seruants for their iniquitie, and will bring vpon
them, and vpon the inhabitants of Ierusalem, and
vpon the men of Iudah all the euill that I haue
pronounced against them: but they would not
heare.

32 Then tooke Ieremiah another roule, and
gaue it Baruch the Scribe the sonne of Neria,
which wrote therein at the mouth of Ieremiah all
the wordes of the booke which Iehoiakim King of
Iudah had burnt in the fire, and there were added
besides them many like words.

The gently was
afraid, for the King
in offence, and
the wicked were
allowed for the
bovorne of the
nihilant.

h This was
godly among the
princes, as the
counsel by wh. it
meanes is in the
time Ieremias was
delivered: for they
haue the rage of
the King, and the
which do be hee,
that they could
not escape with-
out danger of
their liues.

i Which com-
mend part of Na-
um was read part
of December.

m S'ewing that
the wicked in Ier-
usalem were
they were Gods
instruments, as
into further making
against him and
his word.

n Thus we see the
continual case,
that God hath
euer ouer him
prevailed them
from the rage of
the wicked.

o Though he
had this roule
also like the
word of God,
when they have
burnt the booke
thereof, yet his
decalern that
God will not
lyra let vs
gaine, but also
create it in great
abund. once to the
condemnation
verse 15.

p These are Ie-
rahims words.

q Though Ie-
rahim in his
sincerity, and
yet because he
regardeth that
which he was
enough of a
re-
cor.

r As Chap.
33. 19.

CHAP. XXXVII.

Zedekiah succedeth Jeremias. 3 Hee smasht vnto Jeremias to pray for him. 12 Jeremias going into the land of Benjamin, 14 taken. 15 He is beatus and put in prison.

ANd King Zedekiah the sonne of Iosiah reigned for 11 Coniah the sonne of Iehoiakim, whom Nebuchad-rezzar king of Babel made king in the land of Iudah.

2 But neither he, nor his seruants, nor the people of the land would obey his words of the Lord which he spake by the ministry of the Prophet Jeremias.

3 And Zedekiah the king sent Iehucal the sonne of Shelemiah, and Zephaniah the sonne of Maaseiah the Priest to the Prophet Jeremias, saying, Pray now vnto the Lord our God for vs.

4 (Now Jeremias went in and out among the people: for they had not put him into the prison.

5 Then Pharaohs host was come out of Egypt: and when the Caldeans that besieged Ierusalem, heard tidings of them, they departed from Ierusalem.)

6 Then came the word of the Lord vnto the Prophet Jeremias, saying,

7 Thus sayeth the Lord God of Israel, Thus shall ye say to the king of Iudah, that sent you vnto me to enquire of me, Behold, Pharaohs hoste, which is come forth to helpe you, shall returne to Egypt into their owne land.

8 And the Caldeans shall come againe, and fight against this cite, and take it and burne it with fire.

9 Thus sayeth the Lord, Deceiue not your selues, saying, The Caldeans shall surely depart from vs: for they shall not depart.

10 For though ye had smitten the whole host of the Caldeans that fight against you, and there remained but wounded men among them, yet should euery man rise vp in his tent, and burne this cite with fire.

11 ¶ When the hoste of the Caldeans was broken vp from Ierusalem, because of Pharaohs arrie,

12 Then Jeremias went out of Ierusalem to goe into the land of Benjamin, separating himselfe thence from among the people.

13 And when hee was in the gate of Benjamin, there was a chiefe officer, whose name was Irijah, the sonne of Shelemiah, the sonne of Hananish, and he tooke Jeremias the Prophet, saying, Thou hast fleed to the Caldeans.

14 Then said Jeremias, That is false, I fleed not to the Caldeans: but he would not heare him: so Irijah tooke Jeremias, & brought him to 3 princes.

15 Wherefore the princes were angry with Jeremias, and smote him, and layd him in prison in the house of Iehonathan the Scribe: for they had made that the prison.

16 When Jeremias was entred into the dungeon, and into the prisons, and had remained there a long time,

17 Then Zedekiah the king sent, and tooke him out, and the king asked him secretly in his house, & said, Is there any word from the Lord? And Jeremias said, Yea: for said he, thou shalt be deliuered into the hand of the king of Babel.

18 Moreouer, Jeremias sayd vnto king Zedekiah, What haue I offended against thee, or against thy seruants, or against this people, that ye haue put me in prison?

19 ¶ Where are now your prophets, which prophesied vnto you, saying, The king of Babel shall not come against you, nor against this land?

20 Therefore heare now, I pray thee, O my lord the king: let my prayer be accepted before thee, that thou cause mee not to returne to the house of Iehonathan the scribe, lest I die there.

21 Then Zedekiah the king commanded, that they should put Jeremias in the court of the prison, and that they should dayly giue him a piece of bread out of the bakers streete, vntill all the bread in the cite were eaten vp. Thus Jeremias remained in the court of the prison.

CHAP. XXXVIII.

By the motion of the rulers Jeremias is put into a dungeon. 10 At the request of Ebed-melech, the King commaundeth Jeremias to be brought forth of the dungeon. 17 Jeremias sheweth the king how he might escape death.

Then Shephatiah the sonne of Mattan, and Gedaliah the sonne of Pashhur, and Iucal the sonne of Shelemiah, and Pashhur the sonne of a Malchiah, heard the words that Jeremias had spoken vnto all the people, saying,

2 Thus sayeth the Lord, He that remaineth in this city, shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Caldeans, shall liue: for he shall haue his life for a pray, and shall liue.

3 Thus saith the Lord, This cite shall surely be giuen into the hand of the king of Babels arrie, which shall take it.

4 Therefore the Princes said vnto the king, We beseech you, let this man be put to death: for thus hee weakeneth the hands of the men of warre: that remaine in this cite, and the hands of all the people, in speaking such wordes vnto them: for this man seeketh not the wealch of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he is in your hands, for the king can doe as hee listeth.

6 Then tooke they Jeremias, and cast him into the dungeon of Malchiah the sonne of Hammelech, that was in the court of the prison: and in the they let downe Jeremias with coards: and in the dungeon there was no water but mire: so Jeremias stucke fast in the mire.

7 Nowe when Ebed-melech the blacke Moore, one of the Eunuches which was in the kings house, heard that they had put Jeremias in the dungeon, (then the king fate in the gate of Benjamin)

8 And Ebed-melech went out of the kings house, and spake to the king, saying,

9 My lord the king, these men haue done euill in all that they haue done into the dungeon, and he dieth for hunger in the place where he is: for there is no bread in the cite.

10 Then the king commaunded Ebed-melech the blacke Moore, saying, Take from hence thirty men with thee, and take Jeremias the Prophet out of the dungeon before he die.

11 So Ebed-melech tooke the men with him, and went to the house of the king vnder the treasure, and tooke there old rotten ragges, and olde worne clouts, and let them downe by coards into the dungeon to Jeremias.

12 And Ebed-melech the blacke Moore sayd vnto Jeremias, Put now these old rotten ragges and worne, vnder thine arme-holes, betwene the

* Chap. 38 4.

28. fall. i That is, so long as there was bread in the cite: God provided for him, that he will cause their enemies to persecute them to that end we crucified him: appoynted them.

A For Zedekiah had sent for Jeremias, to inquire at the Lord for the state of the country: now when Nebuchadnezzar came to Chap. 31. 1. b. R. ad Chap. 31. 1. and 45. 5.

30. fall. c. Thus we see how the wicked when they can not abide to heare the truth of Gods word, seek to put the ministers to death, as transgressors of the law.

d. Wherein hee grieuously offended in that that not only hee would not heare the truth spoken by the Prophet, but also gave him to the lulls of the wicked: to be cruelly murthered.

e. To haue murderers and give sentence.

f. Hereby is declared that the Prophet, standing at this dangerous hand, sheweth he did by all them of his country, which was to their great condemnation.

g. Ebed-melech, the blacke Moore.

h. To haue murderers and give sentence.

i. Hereby is declared that the Prophet, standing at this dangerous hand, sheweth he did by all them of his country, which was to their great condemnation.

k. Ebed-melech, the blacke Moore.

l. To haue murderers and give sentence.

g Where the king had set him before to be at more liberty, as Chap. 37. 21.

h And yeeld thy self vnto them.

i Which declarereth that he more feared the reproch of men than the threatenings of God.

k When Ieremias, and his mother, with others, were carried away these women of the kings house were left; which shalbe taken, sayeth the Prophet, and tell how Zedekiah hath bene seduced by his familiar friends and false prophets, which haue left him in the mire.

l Herein appeareth the infirmities of the P. ophet, who did dissemble to save his life, albeit it was not to the deniall of his doctrine, or to the hurt of any.

the coards, And Ieremiah did so.

13 So they drew vp Ieremiah with coards, and tooke him vp out of the dungeon, and Ieremiah remained in the court of the prison.

14 ¶ Then Zedekiah the king sent, and tooke Ieremiah the Prophet vnto him, into the third entrie that is in the House of the Lord, and the king sayd vnto Ieremiah, I will aske thee a thing: hide nothing from me.

15 Then Ieremiah sayd to Zedekiah. If I declare it vnto thee, wilt not thou slay me? and if I giue thee counsel, thou wilt not heare me.

16 So the king sware secretly vnto Ieremiah, saying, As the Lord liueth, that made vs these foules, I will not slay thee, nor giue thee into the hands of those men that seeke thy life.

17 Then sayd Ieremiah vnto Zedekiah, Thus saith the Lord God of hosts, the God of Israel, If thou wilt go forth vnto the king of Babels princes, then thy soule shal liue, and this citie shal not be burnt vp with fire, and thou shalt liue, and thine house.

18 But if thou wilt not goe forth to the king of Babels princes, then shal this citie be giuen into the hand of the Caldeans, and they shal burne it with fire, and thou shalt not escape out of their hands.

19 And Zedekiah the king sayd vnto Ieremiah, I am carefull for the Iewes that are fled vnto the Caldeans, lest they deliuer mee into their hands, and they i mocke me.

20 But Ieremiah sayd, They shall not deliuer thee: hearken vnto the voyce of the Lord, I beseech thee, which I speake vnto thee: so shal it be well vnto thee, and thy soule shal liue.

21 But if thou wilt refuse to goe forth, this is the word that the Lord hath shewed me.

22 And behold, all the women that are left in the king of Iudahs house, shalbe brought forth to the king of Babels princes, and those women shall say, Thy friends haue perswaded thee, and haue preuailed against thee: thy feet are fastened in the mire, and they are turned backe.

23 So they shall bring out all thy wiues, and thy children to the Caldeans, and thou shalt not escape out of their hands, but shalt be taken by the hand of the king of Babel: and this city shalt thou cause to be burnt with fire.

24 Then said Zedekiah vnto Ieremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes vnderstand that I haue talked with thee, and they come vnto thee, & say vnto thee, Declare vnto vs now, what thou hast said vnto the king, hide it not from vs, & we will not slay thee: also what the king sayd vnto thee.

26 Then shalt thou say vnto them, I humbly besought the king that he would not cause mee to returne to Iehonathans house, to die there.

27 Then came all the princes vnto Ieremiah and asked him. And hee told them according to all these words that the king had commanded: so they left off speaking with him, for the matter was not perceiued.

28 So Ieremiah abode still in the court of the prison, vntill the day that Ierusalem was taken: and he was there when Ierusalem was taken.

CHAP. XXXIX.

1 Nebuchad-nezzar besiegeth Ierusalem. 2 Zedekiah fleeing, is taken of the Caldeans. 3 His finnes are laine. 4 His eyes are thrust out. 5 Ieremiah is provided for. 6 Ebed-melech is delivered from captiuitie.

IN the ninth yeere of Zedekiah king of Iudah in the tenth moneth, came Nebuchad-nezzar king of Babel and all his hoste against Ierusalem, and they beleiged it.

2 And in the eleuenth yeere of Zedekiah in the fourth moneth, the ninth day of the moneth, the citie was broken a vp.

3 And all the princes of the king of Babel came in, and fate in the middle gate, euen Neregal, Sharezer, Shamgar-nebo, Sarfchim, Rab-faris, Neregal, Sharezer, Rab-mag, with all the residue of the princes of the king of Babel.

4 And when Zedekiah the king of Iudah saw them, and all the men of warre, then they fled, and went out of the citie by night, through the kings garden, and by the gate betweene the two wals, and he went toward the wilderness.

5 But the Caldeans hoste pursued after them, and ouertooke Zedekiah in the desert of Iericho: and when they had taken him, they brought him to Nebuchad-nezzar king of Babel vnto Riblah in the land of Hamath, where he gaue iudgement vpon him.

6 Then the king of Babel slew the sonnes of Zedekiah in Riblah before his eyes: also the king of Babel slew all the nobles of Iudah.

7 Moreouer hee put out Zedekiahs eyes, and bound him in chaines to carie him to Babel.

8 And the Caldeans burnt the kings house, and the houses of the people with fire, and brake downe the walles of Ierusalem.

9 Then Nebuzar-adan the chiefe steward caried away captiue into Babel the remnant of the people that remained in the citie, and those that were fled and fallen vnto him, with the rest of the people that remained.

10 But Nebuzar-adan the chiefe steward left the 4 poore that had nothing in the land of Iudah, and gaue them vineyards and fields at the same time.

11 Now Nebuchad-nezzar king of Babel gaue charge concerning Ieremiah to Nebuzar-adan the chiefe steward, saying,

12 Take him, and I looke well to him, and do him no harme, but do vnto him euen as he shall say vnto thee.

13 So Nebuzar-adan the chiefe steward sent, and Nebuzarban, Rabfaris, and Neregal, Sharezer, Rab-mag, and all the king of Babels princes:

14 Euen they sent, and tooke Ieremiah out of the court of the prison, and committed him vnto Gedaliah the sonne of Ahikam, the sonne of Shaphan, that hee should carie him home: so hee dwelt among the people.

15 Now the word of the Lord came vnto Ieremiah, while he was shut vp in the court of the prison, saying,

16 Go and speake to Ebed-melech the blacke Moore, saying, Thus sayeth the Lord of hostes the God of Israel, Beholde, I will bring my words vpon this citie for euill, and not for good, and they shall be accomplished in that day before thee.

17 But I will deliuer thee in that day, saith the Lord, and thou shalt not be giuen into the hand of the men whom thou fearest.

18 For I will surely deliuer thee, and thou shalt not fall by the sword, but thy life shall be for a praye vnto thee, because thou shalt put thy trust in me, saith the Lord.

2 King 25. 1, chap. 39. 4.

a The gates and walles were broken downe.

b Which was a potters door, reader king 25. 8.

c Which is called Riblah in Syria.

d Or, captain of the guard.

e For the rich and the mighty which put their trust in their fin and meannes, were by Gods iust iudgements most reproously handled.

f Ebed-melech was a chiefe steward vnto him.

g That God preserved his Prophet by his meannes, whom he made the charge to preserve the king, and them that were his enemies.

h Whom the king of Babel had now appointed gouernour ouer the rest of the Iewes that he left behind.

i That God recompensed his faith and loyalty, which hee showed to his Prophet in his vocation.

CHAP. XL.

4 Jeremiah hath licence to go whither he will. 6 He dwelleth
with the people that remaine with Gedaliah.

THe wordes which came to Ieremiah from the Lord after that Nebuzar-adan the chiefeſteward had let him go from Ramath, where he had taken him being bounde in chaines among all that were caried away captiue of Ieruſalem and Iudah, which were caried away captiue vnto Babel.

3 And the chiefe steward tooke Jeremiah, and sayd vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Nowe the Lord hath brought it, and done according as he hath said: because ye haue^b sinned against the Lord, and haue not obeyed his voice, therefore this thing is come vpon you.

4 And now behold, I leaſe thee this day from
the chaines which were on thine hands: if
pleaſe thee to come with mee into Babel, come, I
will looke well vnto thee: but if it pleaſe thee
not to come with mee into Babel, ſtarie ſtill:
behold, all the land is before thee: whither it
ſeemeth good, and conuenient for thee to go, thi-
ther goe.

For yet he was not returned: therefore bee
sai'de, Returne to Gedaliah the sonne of Ahikan
the sonne of Shaphan, whom the king of Babel
hath made gouernour ouer al the cities of Iudah,
and dwell with him among the people, or goe
wherefoener it pleafeth thee to goe. So the chiefe
steward gaue him vitayles and a rewarde, and let
him goe.

6 Then went Ieremiah vnto Gedaliah the sonne of Ahikam, to Mizpah, and dwelt there with him among the people that were left in the land.

7 Now when all the capitaines of the hoste,
which were in the fieldes, euen they and their
men heard, that the king of Babel had made Ged-
daliah the sonne of Ahikam gouernour in the
lande, and that he had committed vnto him men,
and women, and children, and of the poore of
the lande, that were not caried away captiue to
Babel.

8 Then they came to Gedaliah to Mizpah, even Elishamael the sonne of Nethaniah, and Iohanan, and Jonathan the sonnes of Kareah, and Seraiah the sonne of Tanhumeth, and the sonnes of Ephai, the Netophathite, & Iehaziah the sonne of Maachathi, they and their men.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan * sware vnto them, and to their men, saying, Feare not to serue the Caldeans: dwell in the land, and serue the King of Babel, and it shall be well with you:

10 As for me, Behold, I will dwell at Mizpah
10 to serue the Caldeans, which will come vnto vs:
but you, gather you wine, and sommer fruits, and
oyle, and put them in your vessels, and dwell in
your cities, that ye haue taken.

11 Likewise when all the Iewes that were in Moab, and among the Ammonites, & in Edom, and that were in all the countreyes, heard that the King of Babel had left a remnant of Iudah, and that hee had fet ouer them Gedaliah the sonne of Ahikam the sonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were driuen, & came to the land of Iudah to Gedaliah vnto Mizpah, and gathered wine and sommer fruites, very much.

13 Moreover Iohanan the sonne of Kareah, and
all the captaines of the host, that were in the fields,
came to Gedaliah to Mizpah,

14 And sayde vnto him, Knowest thou not that Baalis the King of the Ammonites hath sent Ithmael the sonne of Nethaniah to slay thee? but Gedaliah the sonne of Ahikam beleueed them not.

15 Then Iohanan the sonne of Kareah spake
to Gedaliah in Mizpah secretly, saying, Let me goe
pray thee, and I will say Iſhmael the sonne of
Nethaniah, and no man shall knowe it. Where-
fore should hee kill thee, that all the Iewes, which
are gathered vnto thee, should bee scattered, and
the remnant in Iudah perish?

16 But Gedaliah the sonne of Ahikam said vnto Iohanan the sonne of Kareah, Thou shalt not do this thing : for thou speakest falsely of Ishmael,

CHAP. XLI.

11 Iſhmael followeth after Iſhmael

¶ Ve in the a feuench moneth came Ishmael the
sonne of Nethaniah, the sonne of Elisamah of
the seede royall, and the princes of the^b king, and
men with him, vnto Gedaliah the sonne of
Ihikam to Mizpah, and there they did eat bread
together in Mizpah.

2 Then arose Ishmael the sonne of Nethaniah with these ten men that were with him, and slew Gedaliah the sonne of Ahikam the sonne of Shaphan with the sword, and slew him, whom the king of Babel had made gouernour ouer the land.

3 Ishmael also slew al the Iewes that were with
Medaliah at Mizpah, & al the Caldeans that were
bound there, *and* the men of warre.

4 Now the second day that he had slaine Ge-
 aliah, and no man knew it,

5 There came men from Shechem, from Shiloh, and from Samariah, *even* fourscore men having their beards shaven, and their clothes rent and cut, with^d offerings and incense in their hands to offer in the house of the Lord.

6 And Iſhmael the ſonne of Nethaniah went
forth from Mizpah to meet them, weeping as he
went: and when he met them, he ſayd vnto them,
Come e to Gedaliah, the ſonne of Ahikam.

7 And when they came into the midst of the
tie, Ishmael the sonne of Nethaniah slew them,
and cast them into the midst of the pit, he and the
men that were with him.

8 But ten men were found among them, that
yd vnto Ishmael, Slay vs not: for we haue trea-
res in the field, of wheate, and of barley, and of
fle, and of hony: so he stayed, and slew them not
among their brethren.

9 Now the pit wherein Iſhmael had caſt the
bodies of the men (whom hee had ſlaine be-
cauſe of Gedaliah) is it, which Aſa the king had
made becauſe of Baſha king of Iſrael, and Iſ-
mael the ſonne of Nethaniah filled it with them
that were ſlaine.

ro Then Ishmael carried away captive all the residue of the people that were in Mizpah, *even* the Kings daughters, & all the people that remained in Mizpah, whom Nebuzar-adan the chiefe ward had committed to Gedaliah the sonne of Ahikam, and Ishmael the sonne of Nethaniah carried them away captive, and departed to goe *over* the Ammonites.

1 But when Iohanan the sonne of Kareah, and
all

g For vnder the
colours of enter-
taining of Ishmael
he sought onely to
make them to de-
stroy one another

h Thus the godly,
which thinke no
harm e to others,
are sooneſt decey-
ned, and neuer
lacke ſuch as con-
ſpi e their deſtru-
ction.

a The city was destroyed in the fourth month, and in the seventh month, which contained part of September, & part of October, was the government of Gedaliah slain.
b Meaning, Zedekiah.
c They did eat together as familiar friends.

d For they thought that the Temple had not been destroyed, and therefore came vp to the feast of Tabernacles: but hearing thereof in the way, they shewed the signes of sorrow. For his death was kept secret, and hee feared that hee lamented for the destruction of Ierusalem and the Temple: but after hee knew when they seemed to fauour Gedaliah, hee fortified Mizpah for feare of the enemy, and cast ditches and trenches, &c. King

^g Which had his
captives under
Zedekiah.

all the 2 captives of the host that were with him,
heard of all the evil that Iſhmael the sonne of
Nethaniah had done,

12 Then they all rooke their men, and went to
fight with Iſhmael the sonne of Nethaniah, and
found him by the great waters that are in Gibeon.

13 Now when all the people whom Iſhmael
caried away captiue, sawe Iohanan the sonne of
Kareah, and all the captives of the hoste, that
were with him, they were glad.

14 So all the people that Iſhmael had caried
away captiue from Mizpah, returned and came
again, and went vnto Iohanan the sonne of Ka-
reah.

15 But Iſhmael the sonne of Nethaniah, eſca-
ped from Iohanan with eight men, and went to
the ^h Ammonites.

16 Then tooke Iohanan the sonne of Kareah,
and all the captives of the hoste that were with
him, all the remnant of the people, whom Iſhma-
el the son of Nethaniah had caried away captiue
from Mizpah, (after that he had slaine Gedaliah
the sonne of Ahikam) ^{euen} the strong men of
warre, and the women, and the children, and the
eunuchs, whom hee had brought againe from
Gibeon.

17 And they departed and dwelt in Geruth
i Chinnah, which is by Beth-lehem, to goe ^{and}
to enter into Egypt,

18 Becuſe of the Caldeans: for they feared
them, because Iſhmael the sonne of Nethaniah
had slaine Gedaliah the sonne of Ahikam, whom
the King of Babel made gouernour in the land.

CHAP. XLII.

¹ The captiues aske counsell of Ieremiah what they ought to doe,
² Hee aduise them the remnant of the people not to goe into
Egypt.

Then all the captives of the hoste, and Ioha-
nan the sonne of Kareah, and Iezaniah the
sonne of Hoshaiah, and all the people from the
least vnto the most came,

2 And sayde vnto Ieremiah the Prophet,
Hear our prayer we beseech thee, and pray for
vs vnto the Lorde thy God, euen for all this rem-
nant (for we are left, ^{but} a few of many, as thine
eyes doe beholde)

3 That the Lord thy God may steepe vs the
way wherein we may walke, and the thing that we
may doe

4 Then Ieremiah the Prophet said vnto them,
I haue heard ^{you} behold I will pray vnto the Lord
your God according to your words, and whatsoe-
uer thing the Lord shal answer you, I will declare
it vnto you: I will keepe nothing back from you.

5 Then they said to Ieremiah, ^b The Lord be
a witnesse of truth, and faith betwene vs, if we
doe not euen according to all things for the which
the Lord thy God shall send thee to vs.

6 Whether it be good or euill, wee will obey
the voice of the Lorde God, to whom we sende
thee, that it may be well with vs, when we obey
the voice of the Lord our God.

7 ¶ And so after ten daies came the word of
the Lord vnto Ieremiah.

8 Then called he Iohanan the sonne of Kareah,
and all the captives of the host, which were with
him, and all the people from the least to the most.

9 And said vnto them, Thus saith the Lord
God of Israel, vnto whom yee sent me to present
your prayers before him.

10 If ye wil dwell in this land, then I will build

you, and not destroy ^{you}, and I will plant you,
and not roote ^{you} out: for I ^d repent me of the euill
that I haue done vnto you.

11 Fears not for the king of Babel, of whom
ye are afraid: be not afraid of him saith the Lord:
for I am with you, to saue you, and to deliuer you
from his hand,

12 And I will grant you mercie that hee may
haue compassion vpon you, and he shall cause you
to dwell in your owne land.

13 But if ye say, We wil not dwell in this land,
neither heare the voice of the Lord your God,

14 Saying, Nay, but we will goe into this land
of Egypt, where we shall see no warre, nor heare
the found of the trumpet, nor haue hunger of
bread, and there will we dwell,

15 (And now therefore heare the word of the
Lord, ye remnant of Iudah, thus saith the Lord of
hostes, the God of Israel, If yee set your faces to
enter into Egypt, and goe to dwell there,)

16 Then the sword that ye feared, I shall take
you there in the land of Egypt, and the famine,
for the which ye care, shall there hang vpon you
in Egypt, and there shall ye die.

17 And all the men that set their faces to enter
into Egypt to dwell there, shall die by the sword,
by the famine, and by the pestilence, and none of
them shall remaine nor escape from the plague,
that I will bring vpon them.

18 For thus saith the Lord of hostes the God
of Israel, As mine anger and my wrath hath bene
powred forth vpon the inhabitants of Ierusalem:
so shall my wrath be powred forth vpon you,
when ye shal enter into Egypt, and ye shall be a de-
fection, and an astonishment, and a curse and a
reproch, and ye shall see this place no more.

19 O ye remnant of Iudah, the Lord hath said
concerning you, Goe not into Egypt: know cer-
tainly that I haue admoished you this day.

20 Surely ye ^h dissembled in your hearts when
ye sent me vnto the Lord your God, saying, Pray
for vs vnto the Lord our God, and declare vnto
vs euen according vnto all that the Lord our God
shall say, and we will doe it.

21 Therefore I haue this day declared it you,
but you haue not obeyed the voyce of the Lorde
your God, nor any thing for the which hee hath
sent me vnto you.

22 Now therefore, know certainly that ye shall
die by the sword, by the famine, and by the pesti-
lence: in the place whither ye desire to goe and
dwell.

CHAP. XLIII.

¹ Ieremiah carrieth the remnant of the people into Egypt, contrary to
the minde of Ieremiah. 2 Ieremiah prophesieth the affliction
of Egypt.

Now when Ieremiah had made an end of spea-
king vnto the whole people al words of the
Lord their God, for the which the Lord their God
had sent him to them, ^{euen} all these words,

2 Then spake ^a Azariah the sonne of Hosha-
iah, and Iohanan the sonne of Kareah, and all the
b proud men, saying vnto Ieremiah, ^c Thou spe-
kest falsely: the Lord our God hath ^d not sent thee
to say, Goe not into Egypt to dwell there.

3 But Baruch the sonne of Neriah prouoketh

forth into open rage: for they can abide nothing, but flatterie.
d He sheweth what is the nature of the hypocrites: to wit, to saue that they would
obey God and imitate his word, if they were assured that his messengers spake the
truth, though indeed they be most farre from all one diuice. e It is the wicked
doe not onely condemne and hurt the n effergers of God, but flatter, and speake
lically of all them that is pson or fauour the godly.

d Reade Chap.
18.

e Becuſe all things
be to and wayes
are in his hand, he
can turne it and
dispose them as he
pleaseth him, and
therefore they need
not to feare him,
but onely obey
God, Pro. 1. 34.
107. 24. 25.

f Thus God, with
the police of
the wicked, to de-
stroye them: for
they thought
themselves for
Egypt, and there
Nebuchad neere
destroyed them
and the Egyptians,
Chap 46. 25.

g Reade Chap. 36.
and 44. 1. shew-
ing that this ill
counsel vpon them
for their s fidelity
and subornment.
h For ye were
fully minded to
goe into Egypt,
what saith the
Lorde, to the
contrarie.

i To wit, in
Egypt.

a Who was
called Ieremiah,
Chap 41. 1.

b This dissembling
of the hypocrites is
the cause of rebellion
and contempt of
Gods ministration.
c When they
prouide of the
world is dissembling,
they lead

d He sheweth what is the nature of the hypocrites: to wit, to saue that they would
obey God and imitate his word, if they were assured that his messengers spake the
truth, though indeed they be most farre from all one diuice. e It is the wicked
doe not onely condemne and hurt the n effergers of God, but flatter, and speake
lically of all them that is pson or fauour the godly.

thee

¹ For Baalis the
king of the Ammo-
nites was the cause
of this murd.

² Which place
David of old had
given to the Chinnah
the sonne of
Baruch: hee Ge-
daliah, 1 Sam. 19. 38.

³ Ie. 1. 1. et our pray-
er shall before thee,
as Chap. 36. 7.

⁴ This declareth
the nature of hy-
pocrites, who
would know of
Gods word what
they should doe,
but will not follow
it, but inasmuch as
it agrees with that
thing which they
have purposed to
doe.

⁵ There are none
more ready to ac-
cuse the Name of
God as take it in
vanity, then the hy-
pocrites, which to
colour their inle-
gitimacy with-
out all reverence,
and make it a
means for them to
decree the sinfull
and the godly.
c Here is declared
the wisdom and the
occasion thereof,
whereof mention
was made, Chap.
40. 1.

thee against vs, for to deliuer vs into the hand of the Caldeans, that they might slay vs, and cary vs away captiues into Babel.

4 So Iohanan the sonne of Kareah, and all the captaiues of the hoste, and all the people obeyed not the voyce of the Lord to dwell in the land of Iudah.

5 But Iohanan the sonne of Kareah, and all the captaiues of the hoste tooke all the remnant of Iudah, that were returned from all nations, whither they had bene driuen, to dwell in the land of Iudah:

6 *Euen* men and women, and children, & the Kings daughters, and euery person, that Nebuzaradan y^e chiefe steward had left with Gedaliah the sonne of Ahikam, the son of Shaphan, & Ieremiah the p^rphet, & Baruch the sonne of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voyce of the Lord: thus came they to h^e Tahpanhes.

8 ¶ Then came the word of the Lord vnto Ieremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and iⁿ hide them in the clay in the bricke kiln, which is at the entry of Pharaohs house in Tahpanhes in the sight of the men of Iudah,

10 And say vnto them, Thus saith the Lord of hostes the God of Israel, Behold, I will send and bring Nebuchad-rezzar the King of Babel my seruant, and will set his throne vpon these stones that I haue hid, and he shall spread his pavilion ouer them.

11 And when he shall come, he shall smite the land of Egypt: I such as are appointed for death, to death, and such as are for captiuitie, to captiuitie, and such as are for the sword, to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt, and he shall burne them and cary them away captiues, & he shall aray himselfe with the land of Egypt, as a shepheard putteth on his garment, and shall depart from thence in peace.

13 He shall breake also the images of Beth she-meth, that is in the land of Egypt, & the houses of the gods of the Egyptians shall he burne with fire.

CHAP. XLIIII.

Itte reprooueth the people for their idolatry. 15 That they set light by the warning of the Lord, are chastened. 26 The destruction of Egypt, and of the jewes therein, is prophesied.

THe worde that came to Ieremiah concerning all the Iewes, which dwell in the land of Egypt, and remained at Migdol and at Tahpanhes, and at Noph, and in the country of Pathros, saying,

2 Thus sayth the Lord of hostes the God of Israel, Ye haue seene all the euill that I haue brought vpon Ierusalem, and vpon all the cities of Iudah: and behold, this day they are desolate, and no man dwelleth therein,

3 Because of their wickednesse which they haue committed, to prouoke me to anger in that they went to burne incense, and to serue other gods whom they knew not, neither they nor you nor your fathers.

4 Howbeit I sent vnto you all my seruants the Prophets rising early, and sending them, saying, Oh doe not this abominable thing that I hate.

5 But they would not heare nor incline their eare to turne from their wickednes, and to burne no more incense vnto other gods.

6 Wherefore e my wrath, and mine anger was powred forth & was kinled in the cities of Iu-

dah, and in the streetes of Ierusalem, and they are desolate, and wasted, as appeareth this day.

7 Therefore now thus saith the Lord of hostes the God of Israel, Wherefore commit ye this euill against your soules, to cut off from you man and woman, child & suckling out of Iudah, and leaue you none to remaine?

8 In that ye prouoke me vnto wrath with the works of your hands, burning incense vnto other gods in the land of Egypt whither ye are gone to dwell: that ye might bring destruction vnto your selues, and that ye might be a curse and a reproch among all nations of the earth.

9 Haue ye forgotten the wickednesse of your fathers, and the wickednesse of the kings of Iudah and the wickednesse of their wiues, and your owne wickednesse and the wickednesse of your wiues, which they haue committed in the land of Iudah and in the streetes of Ierusalem?

10 They are not humbled vnto this day, neither haue they feared nor walked in my law nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the Lord of hostes, the God of Israel, Behold, I will set my face against you to euill, and to destroy all Iudah,

12 And I will take the remnant of Iudah that haue set their faces to go into the land of Egypt there to dwell, and they shall all bee consumed and fall in the land of Egypt: they shall be consumed by the sword, and by the famine: they shall die from the least vnto the most, by the sword, and by the famine, and they shall be a detestation and an astonishment and a curse and a reproch.

13 For I wil visite them that dwell in the land of Egypt as I haue visited Ierusalem, by the sword, by the famine, and by the pestilence.

14 So that none of the remnant of Iudah, which are gone into the land of Egypt to dwell there, shall escape or remaine, that they should returne into the land of Iudah to the which they haue a desire to returne to dwell there: for none shall returne, but such as shall escape.

15 Then all the men which knew that their wiues had burnt incense vnto other gods, and all the women that flood by, a great multitude, euen all the people that dwell in the land of Egypt in Pathros, answered Ieremiah, saying,

16 The worde that thou hast spoken vnto vs in the Name of the Lord, we will not heare it of thee,

17 But we will doe whatsoever thing goeth out of our owne mouth, as to burne incense vnto the Queene of heauen, and to powre out drinke offerings vnto her, as we haue done, both we and our fathers, our kings and our princes in the cities of Iudah, and in the streetes of Ierusalem: for then I had we plenty of vitales and were well and felt none euill.

18 But since we left off to burne incense to the Queene of heauen, and to powre out drinke offerings vnto her, wee haue had little scarcenesse of all things, and haue bene consumed by the sword and by the famine.

19 And when we burnt incense vnto the Queene of heauen, and powred out drinke offerings vnto

larry. ¶ *Eke we were patient with bread.* ¶ This is still the organ of idolatry, which eate religion by the belly, and so feed of acknowledging Gods works, who sendeth b^y plenty and death, health and sickness, they attribute it to their idols, and so dishonour God. Iorlem. Ior. mans.

d He sheweth that we ought to keepe in memory Gods plagues fro the beginning, that consider ag them, we may learne in his leaue, & know if he haue not feared our sinners, yet, Kings, princes, and rulers, and also whole countreys, & nations for their finnes, that we vile wormes, cannot looke to escape punishment for ours.

¶ *Which hee downe.* ¶ *Which hee*

¶ *Which hee*

¶ *Which hee*

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¶ *Which hee*

10. 10. 10. 10. 10.

I ſee ſucheth
how great dan-
ger it is for the
husbands to per-
mit their wives a
my ſin 2 whereof
they are not al-
ſur'd by Gods
word: for there-
by they take an oc-
caſion to iuſtifie
their doings, and
their husbands
ſhall give an ac-
count thereof be-
fore Gods iudg-
ment. 1 ſa. 2. 5.
I ſee, I ſee not come
up into his beaſt!

m You haue com-
mitted double euil
in making wicked
vowes, and in per-
forming the lame.
n This declareth
an horrible plague
toward idollaters,
ſaying that God
will not vouchſafe
to haue his Name
mentioned by ſuch
as haue polluted it.
o We ſee therefore
that God hath a
perpetuall care o-
uer his, whereo-
uer they are ſcat-
tered: for though
they be but two or
three, yet he will
deliuer them when
he deſtroyeth his
enemies.
p He ſheweth the
mannes whereby
they ſhould be de-
ſtroyed, to aſſure
them of the cer-
taine of the pla-
gue, and yet
they remaine ſtill
in their obſtinacie
till they periſh!
q For Iſraels lib-
erty, as de. Ant. cap.
11. writeth that
ſixty yeeres after the
taking of Jeruſa-
lem, Nebuchad-
nezzar the yea-
ger hauing over-
come the Moa-
bitians and the Am-
monites, went a-
gainſt Egypt, and
ſlew the King, and
he brought thither
beewes and other
into Babylon.

a Which was Ieremi-
ahs diſciple, and
wrote his proph-
ſies vnder him.
b Whereof ſaith
Chap. 36. 10.
c Baruch moued
with an incoſiſte-
nt ſcale of Ieremi-
ahs impriſonment
but c. 1. 1. 1. 1.
for the deſtruction of

her, did we make her cakes || to make her glad,
and powre out drinke offerings vnto her without
our husbands?

30 Then ſaid Ieremiah vnto all the people, to
the men, and to the women, and to all the people
which had giuen him that anſwere, ſaying,

31 Did not the Lord remember the incenſe,
that yee burnt in the cities of Iudah, and in the
ſtreets of Ieruſalem, both you and your fathers,
your Kings, and your princes, and the people of
Iudah, and hath he not conſidered it?

32 So that the Lord could no longer forbear,
becauſe of the wickednes of your inuentions, and
becauſe of the abominations, which yee haue
committed: therefore is your land deſolate, and
an aſtoniſhment, and a curſe, and without inha-
bitants, as appeareth this day.

33 Becauſe you haue burnt incenſe, and be-
cauſe yee haue ſinned againſt the Lord, and haue
not obeyed the voyce of the Lord, nor walked in
his Law, nor in his ſtatutes, nor in his testi-
monies, therefore this plague is come vpon you, as
appeareth this day.

34 Moreouer Ieremiah ſayd vnto all the peo-
ple, and to all the women, Heare the word of the
Lord, all Iudah, that are in the land of Egypt.

35 ¶ Thus ſpeaketh the Lord of hoſts, the God
of Iſrael, ſaying, Yee and your wives haue both
ſpoken with your mouths, and fulfilled with
your hand, ſaying, We will perſume our vowes
that wee haue vowed to burne incenſe to the
Queene of heauen, and to powre out drinke offer-
ings vnto her: yee will performe your vowes,
and doe the things that yee haue vowed.

36 Therefore heare the word of the Lord, all
Iudah that dwell in the land of Egypt. Behold, I
haue ſworne by my great Name, ſayth the Lord,
that my Name ſhall no more be called vpon by
the mouth of any man of Iudah, in all the land of
Egypt, ſaying, The Lord God liueth.

37 Behold, I will watch ouer them for euil and
not for good, and all men of Iudah that are in the
land of Egypt, ſhall be cõfumed by the ſword, and
by the famine, vntill they vtterly be deſtroyed.

38 Yet a ſmall number that eſcape the ſword,
ſhall returne out of the land of Egypt into the
land of Iudah: and all the remnant of Iudah that
are gone into the land of Egypt to dwell there, ſhall
know whoſe wordes ſhall ſtand, mine or theirs.

39 And this ſhall be a ſigne to you, ſayth the
Lord, when I viſit you in this place, that yee may
know that my wordes ſhall ſurely ſtand againſt
you for euill.

40 Thus ſaith the Lord, Behold, I will ¶ giue
Pharaoh Hophra King of Egypt into the hand of
his enemies, and into the hand of them that ſeeke
his life: as I gaue Zedekiah king of Iudah into the
hand of Nebuchad-rezzar king of Babel his
enemie, who alſo fought his life.

CHAP. XLV.

2 Ieremiah comforteth Baruch, ſhewing him that he ſhould not
periſh in the deſtruction of Ieruſalem.

¶ The wordes that Ieremiah the Prophet ſpake
vnto a Baruch the ſonne of Neriah, when he
had writtẽ theſe ¶ wordes in a booke at the
mouth of Ieremiah in the fourth yeere of Ichoia-
kim the ſonne of Iofiah king of Iudah, ſaying,

2 Thus ſaith the Lord God of Iſrael vnto thee,
O Baruch,

3 Thou didſt ſay, Woe is me now: for the
Lord hath laid ſorow vnto my ſorow: I c fainte
for the deſtruction of the people, & the Temple, with this lamentation, ¶ Pal. 6. 6.

in my mourning, and I can finde no reſt.

4 Thus ſhalt thou ſay vnto him, The Lord
ſaith thus, Behold, that which I haue built, will I
deſtroy, and that which I haue planted, will I
plucke vp, euen this whole land.

5 And ſeekeſt thou great things for thy ſelfe?
ſeeke them not: for behold, I will bring a plague
vpon all fleſh, ſayth the Lord: but thy life will I
giue thee for ¶ a praye in all places, whither thou
goeſt.

CHAP. XLVI.

1 He prophetiſeth the deſtruction of Egypt. 27 Deliuer mee is pro-
miſed to Iſrael.

¶ The wordes of the Lord, which came to Iere-
miah the Prophet againſt the ¶ Gentiles,

2 ¶ Againſt Egypt, againſt the army of ¶ Pha-
raoh Necho king of Egypt, which was by the ri-
uer Perath in Carchemiſh, which Nebuchad-rez-
zar king of Babel ſmote in the fourth yeere of Ie-
hoiakim the ſonne of Iofiah king of Iudah.

3 ¶ Make ready buckler and ſhield, and goe
forth to battell.

4 Make ready the horſes, & let the horſemen
ge vp, and ſtand vp with your ſallets, ſcourbiſh the
ſpeares, and put on the brigandines.

5 ¶ Wherefore haue I ſeene them afraid, and
driuen backe? for their mighty men are ſmitten, and
are fled away, and looke not backe: for feare
was round about, ſaith the Lord.

6 The ſwift ſhal not flee away, nor the ſtrong
man eſcape: they ſhall ſumble, and fall toward the
¶ North by the riuer Perath.

7 Who is this that commeth vp as ¶ a flood,
whoſe waters are moued like the riuers?

8 Egypt riſeth vp like the flood, and his wa-
ters are moued like the riuers, and he ſaith, I
will goe vp, and will couer the earth: I will deſtroy the
city with them that dwell therein.

9 Come vp yee horſes, and rage yee charrets, and
let the valiant men come forth, & the black Mores,
and the Libyans that beare the ſhield, and the
Lydians that handle and bend the bow.

10 For this is the day of the Lorde God of
hoſtes, and a day of vengeance, that hee may a-
uenge him of his enemies: for the ſword ſhall
denoure, and it ſhall be faciate, and made drunke
with their blood: for the Lord God of hoſts hath
¶ a ſacrifice in the North country ¶ by the riuer
Perath.

11 Goe vp vnto Gilead, & take balm, O
virgine, the daughter of Egypt: in vaine ſhalt
thou vſe many ¶ medicines: for thou ſhalt haue
no health.

12 The nations haue heard of thy ſhame, and
thy cry hath filled the land: for the ſtrong hath
ſtumbled againſt the ſtrong, and they are fallen
both together.

13 ¶ The word that the Lord ſpake to Ieremi-
ah the Prophet, how Nebuchad-rezzar king of
Babel ſhould come and ſmite the land of Egypt.

14 Publiſh in Egypt and declare in Migdol,
and proclaim in Noph, and in Tahpanhes, and
ſay, Stand ſtill and prepare thee: for the ſword
ſhall denoure round about thee.

15 Why are the valiant men put backe? they
could not ſtand becauſe the Lord didrue them.

16 He made many to fall, and one fell vpon
another: and they ſaid, Ariſe, let vs goe againe to
our ¶ owne people, and to the land of our natiui-
tie from the ſword of the violent.

17 They did cry there, Pharaoh king of Egypt,

d Meaning the
God meaneſt
is people, be-
cauſe he had plai-
ced them.
e Thenceſe
to Ieruſalem
and egypt
where he ſhow-
eth his ſeruiſty.
f Reade chap. 14.

a That is, warri-
ours, which are
round about the
land of Egypt.
b Reade 2. King.
23. 29. and 4. 2.
and 2. Chron. 35. 22.

c He ſaith becauſe
Egyptians to pa-
per themſelues
to waite.

d The Prophet
had this ¶ ſound
the Egyptians,
which ſhould be
put to flight by the
Babylonians as
Carchemiſh.

e The Babylonians
ſhall ¶ com-
ſe them at the
riuer Euphrates.
f He deſcribeth
the ſound of the
Egyptians, who
thought by their
riches and power
to haue overcome
all he would ſlaue
to the riuer
¶ Nile, which at
certaine times
overfloweth the
country of Egypt.

g Further on ſome
ooke part with
the Egyptians.
h He calleth the
daughter of Gods
cousen a ſouldier,
becauſe ſhe is a
ſtrong that doth
pleaſe him. ¶ 3. 3.

i That is, Car-
chemiſh
k For at Gilead
did grow much
ſweete gumm
for medicines.

So called, be-
cauſe Egypt had
not yet bene oc-
cupied by the ene-
my.

m He ſheweth
that no man
medicine can pre-
ſerue when ſt
God giueth the
wound.

n As they the
ſhould repent that
they helped the
Egyptians.

21 And iudgement is come vpon the plaine country, vpon Holon and vpon Iahazah, and vpon Mephath.

22 And vpon Dibon, and vpon Nebo, and vpon the house of Diblathaim,

23 And vpon Kiriatihaim, and vpon Beth-ga-moul, and vpon Beth-meon,

24 And vpon Kerioth, and vpon Bozrah, & vpon all the cities of the land of Moab far or neere.

25 The ^horne of Moab is cut off, and his arme is broken, saith the Lord.

26 Make ye him drunken: for he magnified himselfe against the Lord: Moab shall wallow in his vomite, and he also shall be in derision.

27 For didst not thou deride Israel, as though hee had beene found among theeues? for when thou speakest of him, thou art pmooued.

28 O yee that dwell in Moab, leaue the cities, and dwell in the rocks, and be like the doe that maketh her nest in the sides of the holes mouth.

29 We haue heard the pride of Moab (hee is exceeding proud) his skounesse, and his arrogancie, and his pride, and the haughtinesse of his heart.

30 I know his wrath, saith the Lord, & yet it shall not be so: and his dissimulations, for they doe not right.

31 Therefore will I howle for Moab, and I will drie out for all Moab: mine heart shall mourne for the men of Kir-heres.

32 O vine of Sibmah, I will weep for thee, as I wept for Iazer: thy plants are gone ouer the sea, they are come to the sea: of Iazer: the destroyer is fallen vpon thy summer fruits. & vpon thy vintage,

33 And ioy, and gladnesse is taken from the plentiful field, and from the land of Moab: and I haue caused wine to faile from the winepresse: none shall treade with shouting: their shouting shall be no shouting.

34 From the city of Heshbon vnto Elaleh and vnto Iahaz haue they made their noyse: from Zoar vnto Horonaim, the sheifer of three yere old shall goe lowing: for the waters also of Nimrim shall be wasted.

35 Moreover, I will cause to cease in Moab, saith the Lord, him that offereth in his hie places, and him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like a ^hamme, and mine heart shall sound like a ^hamme for the men of Kir-heres, because the riches that he hath gotten is perished.

37 For euery head shall be balde, and euery beard plucked: vpon all the hands shall bee cuttings, and vpon the loynes sackcloth.

38 And mourning shall be vpon all the house tops of Moab, and in all the streetes thereof: for I haue broken Moab like a vessell wherein is no pleasure, saith the Lord.

39 They shall howle, saying, How is he destroyed? how hath Moab turned the backe wth his shame? for hath Moab be a deifion, and a fea^r to all them about him.

40 For thus saith the Lord, Behold, ^x he shall flee as an eagle, & shall spread his wings ouer Moab.

41 The cities are taken, and the strong holdes are wonne: & the mighty mens hearts in Moab at that day shall be ^y hearte of a woman in t^rauale.

42 And Moab shall be destroyed from being a people, because he hath set vp himselfe against the Lord.

43 ^y Feare, and pit, and snare shall be vpon thee, O inhabitant of Moab, saith the Lord.

44 He that escapeth from the feare, shall fall in the pit, & he that getteth vp out of the pit, shall be taken in ^y snare: for I will bring vp^o it, ^uen vpon Moab, the yee of their visitation, saith the Lord.

45 They that fled, stood vnder the shadow of Heshbon, because of the force: for ^a the fire came out of Heshbon, and a flame from Sihon, and deuoured the corner of Moab, and the top of the seditious children.

46 Woe bee vnto thee, O Moab: the people of ^b Chemosh perisheth: for thy sonnes are taken captiues, and thy daughters led into captiuitie.

47 Yet will I bring againe the captiuitie of Moab in the latter dayes, saith the Lord. Thus saith the iudgement of Moab.

C H A P. XLIX.

¹ The words of the Lord against the Ammonites, ⁷ Idumea, ²³ Danaus, ²⁸ Kedar, ³³ mid Elam.

Vnto the children of ^a Ammon thus saith the Lord, Each Israel no sonnes? or hath he none heire? Why then hath their king ^b polluted Gad? and his people dwelt in ^c his cities?

2 Therefore behold, the dayes come, saith the Lord, that I will cause a noyse of war to be heard in ^d Rabbah of the Ammonites, and it shall be a desolate heape, and her daughters shall bee burnt with fire: then shall Israel possesse those that possessed him, saith the Lord.

3 Howe, O Heshbon, for Ai is wasted: cry ye daughters of Rabbah: giue you with sackcloth: mourne and runne to and fro by the hedges: for their king hath gone into captiuitie, and his Priests, and his Princes likewise.

4 Wherefore gloriest thou in the eualleys? thy valley floweth away, O rebellious daughter: shee trusted in her treasures, saying, Who shall come vnto me?

5 Beholde, I will bring ^f a feare vpon thee, saith the Lord God of hostes, of all those that be about thee, and yee shall be scattered euery man ^g right forth, & none shall gather him that fleeth.

6 And afterward I will bring againe the captiuitie of the children of Ammon.

7 ¶ To Edom thus saith the Lord of hostes, Is wisdom any more in ⁱ Teman? is counsel perished from ^j their children, is their wisdom vanished?

8 Flee, yee inhabitants of Dedan (^k they are turned backe, and haue consulted to dwell) for I haue brought the destruction of Esau vpon him, and the time of his visitation.

9 If the grape gatherers come to thee, would they not leaue ^l some grapes? if thetheues come by night, they will destroy till they haue enough.

10 For I haue discovered Esau: I haue vncouered his secrets, and he shall not be able to hide himselfe: his feede is wasted, and his brethren and his neighbours, and there shall be none to ^m say,

11 Leaueth ⁿ fatherles children, & I will preserve them alieue, and let thy widows trust in me.

12 For thus sayeth the Lord, ^o Beholde, they whose iudgement was not to drinke of the cup, haue assuredly drunken, and art thou he that shall escape free? thou shalt not goe free, but thou shalt surely drinke of it.

13 For I haue sworn by my selfe, sayeth the Lord, that ^p Bozrah shall be waste, and for a reproch, and a desolation, and a curse, and all the cities thereof shall be perpetual desolations.

14 I haue heard a rumor from the Lord, & an

uer the widowes and the fatherles, ^o I haue not feared him: how should I pierce thee? ^o Which was a chiefe ciy of Edom.

ambassadour

ⁿ This is his power and strength
^o He willed the Caldeans to lay afflictions vpon vpon them, sell they be like drunken men that fall downe to their shame and are derided of all.

^p Or, shall be full as clay in his hands.
^q Thou reioicest to heare of his miserie.

^r He shall not excuse his malice against his neighbours.

^s Reade Ezech. 6. 7.

^t Which cite was in the vnto^r border of Moab: and hereby he signifieth that the whole land should be destroyed, and the people caused away.

^u Reade Isa. 15. 5.

^v Their custome was to play on flutes or instruments, heane and graue tunes at burials and in the time of mourning, as Mat. 9. 23.
^w Isa. 5. 23.
^x Ezech. 7. 18.
^y Or, satures.

^z This is Nebuchad-nezzar, as Chap. 49. 12.

^{aa} Vee that escape: one danger shall be taken of an other, Isa. 24. 27.

^a They did not shew this king to haue succore of the Ammonites.
^b The Ammonites had destroyed the Moabites: first past, and now because of their power, the Moabites shall seeke to them for helpe.
^c Which vnto the ending of their idole as though he could haue defended them.
^d That is, they shall be refused by the Moabites.

^e They were separated from the Moabites by the river Arnon, and at that time the Moabites were caused away into captivity, they inuaded the country of Gad.

^f To wit, of the Ammonites.

^g Meaning, if he visitation among the Moabites.

^h In this plentiful country.

ⁱ Signifying, that power and riches cannot preserve when as Gods will execute his iudgement.

^j That is, without looking backe, and as every one can fade away to escape.

^k In the time of Christ when the Gentiles shall be called.

^l Which was a cite of Edom called by the name of Teman.

^m Eliphaz was one of the sons of Esau who came to him.

ⁿ The enemies that shall be able as though they fled away, shall come backe and inuade your land.

^o To wit, I.

^p Meaning, that God would vnto the dayes of their destruction, and not fear one of them.

^q Though the grapes gatherers, and the vine growers, and the shepherds, shall till they haue enough.

^r The destruction shall be greater than that which shall be to the Moabites.

^s To wit, I.

^t Meaning, that God would vnto the dayes of their destruction, and not fear one of them.

^u Though the grapes gatherers, and the vine growers, and the shepherds, shall till they haue enough.

^v The destruction shall be greater than that which shall be to the Moabites.

^w To wit, I.

^x Meaning, that God would vnto the dayes of their destruction, and not fear one of them.

^y Though the grapes gatherers, and the vine growers, and the shepherds, shall till they haue enough.

^z The destruction shall be greater than that which shall be to the Moabites.

^{aa} To wit, I.

ambassadour is sent vnto the heathen, saying, Gather you together, and come against her, and rise vp to the battell.

15 For loe, I will make thee but small among the heathen, and despised among men.

16 Thy feare, and the pride of thine heart hath deceiued thee, thou that dwellest in y clefts of the rocke, and keepest the height of the hill: though thou shouldst make thy nest as hie as the eagle, I will bring thee downe from thence, sayth the Lord.

17 ¶ Also Edom shall be desolate: every one that goeth by it, shall be astonied, and shall hisse at all the plagues thereof.

18 As in the ouerthrow of Sodom and of Gomorah, and the places thereof nere about, sayth the Lord: no man shall dwell there, neither shall the founnes of men remaine in it.

19 Behold, I he shall come vp like a lion from the swelling of Iorden vnto the strong dwelling place: for I will make Israel to rest, *euem* I will make him to haue away from her, and who is a chofen man that I may appoynt against her? for who is like mee? and who will appoynt mee the time? and who is the shepheard that will stand before me?

20 Therefore heare the counsell of the Lord that he hath deuised against Edom, and his purpose that he hath conceiued against the inhabitants of Teman: surely the least of the flocke shall draw them out: surely he shall make their habitations desolate with them.

21 The earth is moued at the noife of their fall: the cry of their voyce is heard in the red sea.

22 Behold, he shall come vp, and flie as the eagle, and spread his wings ouer Bozrah, and at that day shall the heart of the strong men of Edom be as the vato of a woman in trauaile.

23 ¶ Vnto Damascus sayth the Lord, Hamath is confounded and Arpad, for they haue heard euill tidings, and they are faint hearted as one on the fearefull sea that cannot rest.

24 Damascus is discouraged, and turneth her selfe to flight, and feare hath teised her: anguish and sorowes haue taken her as a womā in trauel.

25 How is the glorious citie not reuered, the city of my ioi?

26 Therefore her young men shall fall in her stre:tes, and all her men of warre shall be cut off in that day, sayth the Lord of hostes.

27 And I will kinde a fire in the wall of Damascus, which shall consume the palaces of Beith-hadad.

28 ¶ Vnto Kedar, and to the kingdomes of Hazor, which Nebuchad-nezzar king of Babel shall smite, thus sayth the Lord, Arise, and goe vp vnto Kedar, and destroy the men of the East.

29 Their tents and their flocks shall they take away: yea, they shall take to theshelues their curtains and all their vefells, and their camels, and they shall cry vnto them, Feare is on euery side.

30 Flee, get you farre off (e they haue consulted to dwell) O ye inhabitants of Hazor, sayth the Lord: for Nebuchad-nezzar king of Babel hath taken counsell against you, and hath deuised a purpose against you.

31 ¶ Arise, and get you vp vnto the wealthy nation that dwelleth without care, sayth the Lord, which hath neither gates nor barres, but dwell alone.

32 And their camels shall be a bootie, and the

multitude of their cattell a spoile, and I will scatter them into all windes, and to the vtmost corners, and I will bring their defunctiō from all the fides thereof, sayth the Lord.

33 And Hazor shall be a dwelling for dragons, and desolation for euer: there shall no man dwell there, nor the founnes of men remaine in it.

34 ¶ The wordes of the Lord that came to Ieremiah the Prophet, concerning Elam, in the beginning of the reigne of Zedekiah king of Iudah, saying,

35 Thus sayeth the Lord of hostes, Behold, I will breake the bow of Elam, *euem* the chiefe of their strength.

36 And vpon Elam I will bring the foure windes from the foure quarters of heauen, and will scatter them towards all these windes, and there shall be no nation, whither the fugitiues of Elam shall not come.

37 For I will cause Elam to be afraid before their enemies, and before them that seeke their liues, and will bring vpon them a plague, *euem* the indignation of my wrath, sayth the Lord, and I will send the sword after them, till I haue consumed them.

38 And I will set my throne in Elam, & I will destroy both the king & the princes from thence, sayth the Lord: but in later dayes I will bring againe the captiuitie of Elam, sayth the Lord.

CHAP. L

Hee prophesie the destruction of Babylon, and the deliuerance of Ierusalem, which was in captiuitie.

¶ He word that the Lord spake concerning Babel, and concerning the land of the Caldeans by the ministry of Ieremiah the Prophet.

2 Declare among the nations, and publish it, and set vp a standart, proclaime it and conceale it not: say, Babel is taken, Bel is confounded, Berothach is broken downe: her idoles are confounded, and their images are burst in pieces.

3 Forout of the North there cometh vp a nation against her, which shall make her lande waste, and none shall dwell therein: they shall flee, and depart, both man and beast.

4 In those dayes, and at that time, sayth the Lord, the children of Israel shall come, they and the children of Iudah together, going, and weeping shall they goe, and seeke the Lord their God.

5 They shall aske the way to Zion, with their faces thitherward, saying, Come, and let vs cleaue to the Lord in a perpetual couenant that shall not be forgotten.

6 ¶ My people hath bene as lost sheepe: their shepheards haue caused them to goe astray, and haue turned them away to the mountaines: they haue gone from s mountaine to hill, and forgotten their resting place.

7 All that found them haue deuoured them, & their enemies said, Wee offend not, because they haue sinned against the Lord, the habitation of iustice, *euem* the Lord the hope of their fathers.

8 ¶ Flee from the middes of Babel, and depart out of the land of the Caldeans, and be ye as the hee goates before the flocke.

9 For loe, I will raise, and cause to come vp, against Babel a multitude of mighty nations from the North country, and they shall set themselves in aray against her, whereby she shall be taken: their arrowes shall be as of a strong man, which is expert, for none shall returne in vaine.

10 And Caldea shall be a spoile: all that spoile her,

g This is Persia, called so after the name of Shem. h Because the Persians were good archers, he sheweth that the Persians were their enemies. i I will place Nebuchad-nezzar there, and in these prophesies Ieremiah speaketh of this country, which could be subdued under the fall of Babel. k Daniel maketh mention. l This may be referred to the empire of the Persians and Medes, after the Caldeans, or vnto the time of Christ. Chap. 48. 47.

¶ Ier. 48. 47.

a After that God had vnto the Babylonians letters to punish other nations, he sheweth that their turne shall come to be punished. b The few were vnto of their chiefe idoles. c To wit, the Medes and the Persians. d When Cyrus shall take Babel. e See Chap. 31. 9.

f Their goormen and in it is by their example haue punished them to idleness. g They haue committed idleness in every place. h For the Lord dwelt among them in his Temple, and would haue maintained them by his justice against their enemies. i When God shall deliver you by Cyrus. k This is most forward and without feare.

1 Shall be made rich thereby.

m For joy of the victo y that ye ha: against my people.

n In signe of contempt & defiance. o He speaketh to the enemies the Medes & Persians.

p Though the Lord call'd the Babelians his ferocious and their worke his worke in punishing his people, yet because they did it not to glorifie God but for their owne unice, and to profite themselves, it is here called finne.

q Or, yeilded, or made peace. q Destroy her so that none be left to labour the ground, or to take the fruit thereof. r Meaning, Tiglath-pilezer who carried away the ten tribes.

s He carried away the rest to witte Ash & Benjamin.

t That is, Babylon that the Lord raised vp Cyrus. * Ezech. 1. 1. 2. 3. Or, them that should be visited.

u Nebuchadnezzar, who had taken downe all the princes & people of the world.

† Else from the east.

x Her princes and onigty men. y Of the leues which should be delivered by Cyrus.

her, I shall be satisfied, saith the Lord.

11 Because ye were glad and reioyced in destroying mine heritage, and because ye are grown fat, as the calves in the grasle, and neyed like strong horses,

12 Therefore your mother shall be sore confounded, and she that bare you, shall be ashamed: behold, the vttermost of the nations shall be a desert, a drie land, and a wilderness.

13 Because of the wrath of the Lord it shall not be inhabited, but shall be wholly desolate: euery one that goeth by Babel, shall be astonished, and hisse at all her plagues.

14 O Put your selues in aray against Babel round about: all ye that bend the bow, shoote at her, spare no arrowes: for she hath p finned against the Lord.

15 Crie against her round about: she hath giuen her hand: her foundations are fallen, and her wallles are destroyed: for it is the vengeance of the Lord: take vengeance vpon her: as shee hath done, doe vnto her.

16 Destroy the tower lower of Babel, and him that handleth the sieth in the time of harvest: because of the sword of the oppressour they shall turne euery one to his people, and they shall flee euery one to his owne land.

17 Israel is like scattered sheepe: the lions haue dispersed them: first the king of Asshur hath deuoured him, and last this Nebuchad-nezzar king of Babel hath broken his bones.

18 Therefore thus sayeth the Lord of hostes the God of Israel, Behold, I will visit the king of Babel, and his land, as I haue visited the king of Asshur.

19 And I will bring Israel againe to his habitation: he shall feed on Carmel and Bashan, and his foule shall be satisfied vpon the mount Ephraim and Gilead.

20 In those dayes, and at that time, sayth the Lord, the iniquity of Israel shall be sought for, and there shall be none: and the finnes of Iudah, and they shall not be found: for I will be mercifull vnto them, whom I reſerue.

21 Go vp against the land of the rebels, euen against it, and against the inhabitants of Pekod: destroy, and lay it waste after them, saith the Lord, and doe according to all that I haue commanded thee.

22 A cry of battell is in the land, and of great destruction.

23 How is the hammer of the whole world destroyed, and broken: how is Babel become desolate among the nations!

24 I haue snared thee, and thou art taken, O Babel, and thou wast not aware: thou art found, and also caught, because thou hast struen against the Lord.

25 The Lord hath opened his treasure, & hath brought forth the weapons of his wrath: for this is the worke of the Lord God of hosts in the land of the Caldeans.

26 Come against her from the vtmost border: open her store houses, tread on her as on sheaues, and destroy her viterly: let nothing of her be left.

27 Destroy all her bullockes: let them goe downe to the slaughter. Wo vnto them, for their day is come, and the time of their visitation.

28 The voyce of them that flee, and escape out of the land of Babel to declare in Zion the

vengeance of the Lord our God, and the vengeance of his Temple.

29 Call vp the archers against Babel all ye that bend the bowe, besiege it round about: let none thereof escape: recompense her according to her worke, and according to all that shee hath done, doe vnto her: for shee hath bene proud against the Lord, euen against the holy One of Israel.

30 Therefore shall her young men fall in the streetes, and all her men of warre shall be destroyed in that day, saith the Lord.

31 Behold, I come vnto thee, O proud man, saith the Lord God of hosts: for thy day is come, euen the time that I will visit thee.

32 And the proud shall stumble and fall, and none shall raise him vp: and I will kindle a fire in his cities, & it shall deuoure all round about him.

33 Thus saith the Lord of hosts, The children of Israel, and the children of Iudah were apprefed together: and all that tooke them captiues, held them, and would not let them goe.

34 But their strong redeemer, whose Name is the Lord of hosts, he shall maintaine their cause, that he may giue rest to the land, and disquiet the inhabitants of Babel.

35 A sword is vpon the Caldeans, sayeth the Lord, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wife men.

36 A sword is vpon the footfoyers, and they shall doe: a sword is vpon her strong men, and they shall be afraide.

37 A sword is vpon their horses, and vpon their charets, and vpon all the multitude that are in the mids of her, and they shall be like women: a sword is vpon her treasures, and they shall be spoiled.

38 A drought is vpon her waters, and they shall be dried vp: for it is the land of grauen images, and they doe vpon their idoles.

39 Therefore the Zizims with the Ijms shall dwell there, and the ostriches shall dwell therein: for it shall be no more inhabited, neither shall it be inhabited from generation to generation.

40 As God destroyed Sodom and Gomorah with the places thereof neere about, sayeth the Lord: so shall no man dwell there, neither shall the sonne of man remaine therein.

41 Behold, a people shall come from the North, and a great nation, and many kings shall be raised vp from the coasts of the earth.

42 They shall hold the bow and the buckler: they are cruell and vnmmercifull: their voyce shall reare like the sea, and they shall ride vpon horses, and be put in aray like men to the battell against thee, O daughter of Babel.

43 The king of Babel hath heard the report of them, and his hands waxed feeble: forow came vpon him, euen forow as of a woman in trauaile.

44 Behold, he shall come vp like a lion from the swelling of Iorden vnto strong habitation: for I will make Israel to rest, and I will make them to haste away from her: and who is a chosen man that I may appoint against her? for who is like me, and who will appoint me the time? and who is the shepherd that will stand before me?

45 Therefore heare the counsell of the Lord, that he hath deuised against Babel, and his purpose that hee hath conceived against the land of the Caldeans: surely the least of the flocke shall draw

* Ezech. 1. 1.

2. He reuerbereth when God reuerbereth his name against his enemies: thus Church shall have rest. * Ezech. 1. 1.

3. For Cyrus did not the river Euphrates, and dried the earth thereof into many streames: so that it might be dryed out as though there had bene no water: which thing hee did by the counsell of one of Belshazzars captiues, who conspired against their king: hee had guided the one of them to despire, and thus the sonne of the earth.

4. Reade 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

5. Meaning, that the Persian should gather their multitude of many nations.

6. Which is meant of Belshazzar. Dan 5. 6. * Ezech. 49. 13.

7. Reade Chap 49. 13.

draw them out : surely he shall make their habitation desolate with them.

46 At the noyse of the winning of Babel the earth is moued, and the cry is heard among the nations.

CHAP. LI.

6 Why Babel is destroyed. 41 The vain confidence of the Babylonians. 43 The vanitie of idolaters. 55 Terribles which be sent to Sennacherib.

Thus saith the Lord, Behold, I will raise vp against Babel, & against the inhabitants, that lift vp their heart against me, a destroying wind,

2 And will send vnto Babel fanners that shall fanne her, & shall empty her land, for in the day of trouble they shall be against her on euery side.

3 Also to the bender that bendeth his bowe, and to him that lifteth himselfe vp in his brigandine, will I say, Spare not her yong men, but destroy all her holte.

4 Thus the flaine shall fall in the land of the Caldeans, and they that are thrust through in her streets.

5 For Israel hath bene no widow, nor Iudah from his God, from the Lord of hostes, though their lande was filled with sinne against the holy one of Israel.

6 ¶ Fle out of the middes of Babel, and deliuer euery man his soule: be not destroyed in her iniquity: for this is the time of the Lordes vengeance: hee will render vnto her a recompence.

7 Babel hath bene as a golden cuppe in the d Lordes hand, that made all the earth drunken: the nations haue drunken of her wine, therefore doe the nations rage.

8 * Babel is suddenly fallen, and destroyed: howle for her, bring balme for her sore, if she may be healed.

9 We would haue cured Babel, but shee could not be healed: forsaake her, and let vs goe euery one into his own country: for her iudgement is come vp vnto heauen, & is lifted vp to y clouds.

10 The Lord hath brought forth our righteounesse: come and let vs declare in Zion the worke of the Lord our God.

11 Make bright the arrows: || gather the shields: the Lord hath raised vp the spirit of the King of the Medes: for his purpose is against Babel to destroy it, because it is the vengeance of the Lord, and the vengeance of his Temple.

12 Set vp the standard vpon the walles of Babel, make the watch strong: let vp the watchmen: prepare the skouts: for the Lord hath both deuised, and done that which he spake against the inhabitants of Babel.

13 O thou that dwellest vpon many waters, abundant in treasures, thine end is come, euen the ende of thy couetousnesse.

14 The Lord of hostes hath sworne by † him * felte, saying, Surely I will fill thee with men, as with caterpillers, and they shall cry and shoute against thee.

15 * He hath made the earth by his power, & established the world by his wisdom, and hath stretched out the heauen by his discretion.

16 Hee giueth by his voyce the multitude of waters in the heauen, and hee causeth the cloudes to ascend from the endes of the earth: he turneth lightnings to raine, and bringeth forth the wind out of his treasures.

17 Euery man is a beast by his owne know-

ledge: euery founder is confounded by the grauen images: for his melting is but falsehood, and there is no breath therein.

18 They are vanitie, and the worke of errors: in the time of their visitation they shall perish.

19 The portion of Iakob is not like them: for he is the maker of all things, & I fractis the rodde of his inheritance: the Lord of hostes is his Name.

20 Thou art mine hammer, and weapons of warre: for with thee will I breake the nations, and with thee will I destroy kingdomes,

21 And by thee will I breake horse and horseman, and by thee will I breake the charet and him that rideth therein.

22 By thee also will I breake man and woman, and by thee will I breake old and yong, & by thee will I breake the yong man and the maide.

23 I will also breake by thee the shepherd and his flocke, and by thee will I breake the husbandman and his yoke of oxen, and by thee will I breake the dukes and princes.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeans all their euil, that they haue done in Zion, euen in your fight, saith the Lord.

25 Beholde, I come vnto thee, O destroying mountaine, saith the Lord, which destroyest all the earth: and I will stretch out mine hand vpon thee, and rolle thee downe from the rockes, and will make thee a burnt mountaine.

26 They shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be destroyed for euer, sayeth the Lord.

27 Set vp a standard in the lande: blowe the trumpets among the nations: prepare the nations against her: call vp the kingdomes of Ararat, Minni, and Achenaz against her: appoint the prince against her: cause horses to come vp as the rough caterpillers.

28 Prepare against her the nations with the Kings of the Medes, the dukes thereof, and the princes thereof, & all the land of his dominion.

29 And the land shall tremble and sorrow: for the deuise of the Lord shall be performed against Babel, to make the land of Babel waste without an inhabitant.

30 The strong men of Babel haue ceased to fight: they haue remained in their holdes: their strength hath failed, and they were like women: they haue burnt her dwelling places, and her barres are broken.

31 A post shall runne to meete the post, and a messenger to meete the messenger, to shew the King of Babel, that a citie is taken on a fide thereof.

32 And that the passages are stopped, and the reedes burnt with fire, and the men of warre troubled.

33 For thus sayeth the Lord of hostes the God of Israel, The daughter of Babel is like a threshing floore: the time of her threshing is come: yet a little while, and the time of her harvest shall come.

34 Nebuchad-nezzar the King of Babel hath deuoured me, and destroyed me: hee hath made me an emptie vessell: he swallowed me vp like a dragon, and filled his belly with my delicates, and hath cast me out.

35 The spoyle of me, and that which was left of me, is brought vnto Babel, shall the inhabitant of Zion say: and my blood vnto the inhabitants of

I When God shall execute his vengeance.

m This is the true God of Israel is not like to these idols: for he can helpe when all things are desperate. n He meareth the Medes & Persians as he did be ore call the Babylonians his hammer, Chap. 54, 23.

o Not that Babylon stood on a mountain, but because it was strong and feared invincible. p From by Strong holds & fortifications.

q By these three nations: B. meaneth Armenia the hier, and Armenia the lower, & Scythia: for Cyrus had gathered an armie of diuers nations.

r By turning the course of the river one side as was open, & the reedes that did growe in the water, were destroyed, which Cyrus did by the counsell of Gobria & Gabatha Belshazzars captiues. s When he shall cut vp & threshed. t This is spoken in the pte of the leues, bewailing this fite and the euill of the Babylonians.

1) For the land that is rich up to the Medes and Persians shall destroy it even as a terrible death shall befall.

b) Thus they were forsaken for sin, yet they were not utterly cut off, though their habitation was cut off.

c) In the sixth that the remembrance of them shall be in Babylon, but not in the sixth.

d) By whom the Lord poured out the wrath of his vengeance, to whom hee was faithful.

e) For the great nations that they have rich by the Babylonians.

f) Thus the people of God shall see one nation as God in Zion and praise God.

g) In opposing me as a passing enemy, as I have multiplied, as I have brought down to his people the King of Babylon.

i) For the land of Caldeans was full of men which ran in Exports.

j) For the land of Caldeans was full of men which ran in Exports.

k) For the land of Caldeans was full of men which ran in Exports.

l) For the land of Caldeans was full of men which ran in Exports.

m) For the land of Caldeans was full of men which ran in Exports.

n) For the land of Caldeans was full of men which ran in Exports.

11 Thus the Lord
afterneath the in-
justice done to his
Church as done to
himself, because
their cause is his

12 When they are
inflamed with
furying & drinking
I will feast with
them allowing o
Belshazzars ban-
quet.
Dan 5. 2.

13 Meaning Babel,
as Chap. 5. 16.

14 The great armie
of the Medes and
Babylonians.

15 That is his gifts
& pretences which
he had received as
part of the spoyle
of other nations, &
which the idola-
ters brought to voro
him from all coun-
treys.

16 Meaning that
Babylon should
not be destroyed
all at once, but by
little & little should
be brought to no-
thing: for the first
yeere came they
ding, the next
yeere the fire, and
in the third yere
Jews taken: yet
this fire not that
horrible destruction
which y^e Prophets
threatened in many
places, for that
was after this whe
they rebelled and
Darius overcame
them by the poli-
cy of Zopyrus &
hanged three thou-
sand Gentlemen
besides the com-
mon people.
17 All creatures in
heaven and earth
shall rejoyce and
praise God for the
destruction of Ba-
bylon, y^e great ene-
mie of his Church.
18 Babylon did not
only destroy Isra-
el, but may other
nations.

19 Ye that are now
captives in Baby-
lon.

20 He sheweth
how they should
remember Jerusa-
lem by lamenting
the miserable af-
liction thereof.
21 For the walls
were two hundred
foote high.

of Caldea, shall Ierusalem say.

36 Therefore thus saith the Lord, Beholde,
I will maintaine thy cause, and take vengeance
for thee, and I will drie vp the sea, & drie vp her
springs.

37 And Babel shall bee as heapes, a dwelling
place for dragons, an astonishment, & an hissing,
without an inhabitant.

38 They shall roare together like lions, and yel
as the lions whelpes.

39 In their rage I will make them feasts, and
I will make them drunken that they may reioice,
and sleepe a perpetuall sleepe, and not wake, saith
the Lord.

40 I will bring them down like lambs to the
slaughter, and like rams and goates.

41 How is y^e Shephar taken! how is the
glory of the whole earth taken! how is Babel be-
come an astonishment among the nations!

42 The sea is come vpon Babel: she is co-
vered with the multitude of the waues thereof.

43 Her cities are desolate: the land is dry and
a wilderness, a land wherein no man dwelleth, nei-
ther doeth the sonne of man passe thereby.

44 I will also visite Bel in Babel, & I will bring
out of his mouth, that which he hath swallowed
vp, and the nations shall run no more vnto him,
and the wall of Babel shall fall.

45 My people, go out of the middes of her, &
deliuer yee euery man his soule from the fierce
wrath of the Lord.

46 Least your heart euen faint, and ye feare the
rumour, that shall be heard in the land: the rumour
shall come this yeere, and after that in the other
byere shall come a rumour, and cruelty in the land,
and ruler against ruler.

47 Therefore beholde, the dayes come, that I
will visite the images of Babel, & the whole land
shall be confounded, and all her slaine shall fall in
the middes of her.

48 Then the heaven and the earth, and all
that is therein, shall reioyce for Babel: for the de-
stroyers shall come vnto her from the North, saith
the Lord.

49 As Babel caused the slaine of Israel to fall,
so by Babel the slaine of all the earth did fall.

50 Ye that haue escaped the sword, goe a-
way, stand not still: remember the Lord as farre off,
and let Ierusalem come into your minde.

51 Wee are confounded because wee haue
heard reproch: shame hath covered our faces, for
strangers are come into the Sanctuaries of the
Lords House.

52 Wherefore beholde, the dayes come, saith
the Lord, that I will visite her grauen images, and
through all her land the wounded shall grone.

53 Though Babel should mount vp to hea-
uen, and though she should defend her strength
on high, yet from mee shall her destroyers come,
saith the Lord.

54 A sound of a cry cometh from Babel, and
great destruction from the land of the Calde-
ans.

55 Because the Lord hath layde Babel waste
and destroyed from her the great voyce, and her
waues shall roare like great waters, and a sound
was made by their noyse.

56 Because the destroyer is come vpon her,
euen vpon Babel, and her strong men are taken,
their bowes are broken: for the Lord God that
recompenceth, shall surely recompence.

57 And I will make drunke her Princes, and
her wife men, her dukes, and her nobles, and her
strong men: and they shall sleepe a perpetuall
sleepe, & not wake, saith the King, whose Name
is the Lord of hostes.

58 Thus saith the Lord of hostes, The thicke
wall of Babel shall be broken, and her gie gates
shall be burnt with fire, and the people shall la-
bour in vaine, and the folke in the fire, for they
shall be weary.

59 The wordes which Jeremiah the Prophet
commanded Sheraiah the sonne of Neriah, the
sonne of Maaseiah, when he went with Zedekiah
the King of Iudah into Babel, in the fourth yere
of his reigne: and this Sheraiah was a peaceable
Prince.

60 So Jeremiah wrote in a booke all the euill
that should come vpon Babel, euen all these things,
that are written against Babel.

61 And Ieremiah said to Sheraiah, When thou
comest vnto Babel, and shalt see, and shalt read
all these wordes,

62 Then shalt thou say, O Lord, thou hast spo-
ken against this place, to destroy it, that none
should remaine in it, neither man nor beast, but
that it should be desolate for euer.

63 And when thou hast made an end of re-
ading this booke, thou shalt binde a stone to it
and cast it in the middes of Euphrates.

64 And shalt say, Thus hath Babel be drowned
and shall not rise from the euill, that I will bring
vpon her: and they shall be weary. Thus fare
are the wordes of Ieremiah.

CHAP. LII.

4 Jeremiah taken. 10 Zedekiahs houses are killed before his
face, and his eyes put out. 13 The citie is burned. 15 Ieremiah
is brought forth prisoner, and fall like a King.

Zedekiah was one and twenty yeere olde
when he began to reigne, and he reigned ele-
uen yeeres in Ierusalem, & his mothers name was
Hamutal, the daughter of Ieremiah of Libnah.

2 And he did euill in the eyes of the Lord, ac-
cording to all that Iehoiakim had done.

3 Doubtlesse because the wrath of the Lord
was against Ierusalem and Iudah, till he had cast
them out from his presence, therefore Zedekiah
rebelled against the king of Babel.

4 But in the ninth yere of his reigne, in the
tenth moneth the tenth day of the moneth came
Nebuchad-nezzar King of Babel, hee and all his
hoste against Ierusalem, & pitched against it, and
built fortres against it round about.

5 So the citie was besieged vnto the eleuenth
yeere of the King Zedekiah.

6 Now in the fourth moneth, the ninth day of
the month, the famine was fore in the citie, so that
there was no more bread for y^e people of the land.

7 Then the citie was broken vp and all the
men of warrefled, and went out of the citie by
night, by the way of the gate betwene the two
walls, which was by the kings garden: (now the
Caldeans were by the citie round about) and they
went by the way of the wilderness.

8 But the army of the Caldeans pursued after
the king, and tooke Zedekiah in the desert of Je-
richo, and all the hoste was scattered from him.

9 Then they tooke the King and caried him
vp vnto the king of Babel to Riblah in the land
of Hamath, where he gave iudgement vpon him.

10 And the king of Babel slew the sonnes of
Zedekiah before his eyes: he slew also all y^e princes
of

11 I will be ad-
uised them by af-
flictions that they
shall not know
which way to
turne them.

12 The thicknes
of the wall was
sixty foote thick.

13 This was not in
the time of this
captivity but in
ten years before,
when he was re-
storing to graue
Nebuchad-nezzar
or to increase of
some mans.

14 Iohn says
Reuelacione a ho-
stie to this place,
where he sayeth
that the Angell took
a millstone and cast
it into the sea say-
ing thus, thus shall
the cite of Ba-
bylon, Rome, &c.
be able to stand,
but shall labour
in vaine.

15 The king
of Babel
slew the
princes
of

16 The king
of Babel
slew the
princes
of

17 The king
of Babel
slew the
princes
of

18 The king
of Babel
slew the
princes
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19 The king
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20 The king
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30 The king
of Babel
slew the
princes
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31 The king
of Babel
slew the
princes
of

32 The king
of Babel
slew the
princes
of

And as for the children of the house of David, they shall be as the children of the house of Israel, and shall be gathered into the flock of the Lord.

7 Our fathers have sinned, and are not, and we have borne their iniquities.

8 Servants have ruled over us, none would deliver us out of their hands.

9 We ate our bread with the perill of our lives, because of the sword of the wilderness.

10 Our skinne was blacke like as an oven because of the terrible famine.

11 They defiled the women in Zion, and the maidens in the cities of Iudah.

12 The princes are hanged vp by f their hand: the faces of the Elders were not had in honour.

13 They tooke the young men to grinde, and the children fell vnder the wood.

14 The Elders haue ceased from the labour, and the young men from their songs.

And the young men from their songs.

15 The ioy of our heart is gone, our dance is turned into mourning.

16 The crowne of our head is fallen: we now vnto vs, that we haue sinned.

17 Therefore our heart is heauie for these things, our eyes are dimme,

18 Because of the mountaine of Zion which is desolate: the foxes run vpon it.

19 But thou, O Lord, remainest for euer: thy throne is from generation to generation.

20 Wherefore dost thou forget vs for euer, and forsake vs so long a time?

21 Turne thou vs vnto thee, O Lord, and we shall be turned: renew our dayes as of old.

22 But thou hast utterly reiected vs: thou art exceedingly angrie against vs.

With weeping, k And therefore thy countenance and mercies can neuer be hid.

1 Whether it be declared that it is in thy power to turne to God, but it is only his work to conuert vs, and then God worketh in vs before we can turne to him, Iere. 31. 1.

EZEKIEL.

THE ARGUMENT.

After that Iehoiachin by the counsell of Ieremiah and Ezekiel had yielded himselfe to Nebuchad-nazzar, and so went into captiuitie with his mother and daughters of his princes: and of the people, certaine beganne to repent and murmure that they had obeyed the Prophets counsell, as though the thing which they had prophesied should not come to passe, and therefore their estate should be still miserable vnder the Caldeans. By reason whereof hee confirmeth his former prophesies, declaring by new visions and reuelations shewed vnto him, that the citie should most certainly be destroyed, and the people grievously tormented by Gods plagues, inasmuch that they that remained should be brought into cruel bondage. And left the godly should despaire in these great troubles, he assureth them that God will deliver his church at his time appointed, and also destroy their enemies, which either afflicted them, or reioyced in their miseries. The effect of the one and the other should be chiefly performed vnder Christ, of whom in this booke are many notable promises, and in whom the glory of the new Temple should perfectly be restored. He prophesied these things in Caldea, at the same time that Ieremiah prophesied in Iudah, and there began in the fiftieth yeere of Iehoiachins captiuitie.

CHAP. I.

1 The time wherein Ezekiel prophesied, and in what place. 2 His kindred. 3 The vision of the four beasts. 26 The vision of the throne.

I came to passe in the thirtieth yeere in the fourth moneth, and in the fift day of the moneth (as I was among the captiues by the river B chebar) that the heauens were opened, and I sawe visions of GOD.

2 In the fift day of the moneth (which was the fift yeere of king Iehoiachins captiuitie)

3 The word of the Lord came vnto Ezekiel the Priest, the sonne of Buzi, in the land of the Caldeans, by the river Chebar, where the hand of the Lord was vpon him.

4 And I looked, and behold, a white wind came out of the North, a great cloud and a fire wrapped about it, and a brightness was about it, and in the mids thereof, to wit, in the middes of the fire came out as the likenesse of an amber.

5 Also out of the mids thereof came the likenesse of foure beasts, and this was their forme: they had the appearance of a man,

6 And euery one had foure faces, and euery one had foure wings.

7 And their feete were straight feete, and the sole of their feete was like the sole of a calves foote, and they sparkled like the appearance of bright brasse.

8 And the hands of a man came out from vnder their wings in the foure partes of them, and they foure had their faces, and their wings.

9 They were so ioyned by their wings one to another, and when they went forth, they returned not, but euery one went straight forward.

10 And the similitude of their faces was as the face of man: and they foure had the face of a lyon on the right side, and they foure had the face of a bullocke on the left side: they foure also had the face of an Eagle.

11 Thus were their faces: but their wings were spread out about: two wings of euery one were ioyned one to another, and two couered their bodies.

12 And euery one went straight forward: they went whither their spirit led them, and they returned not when they went forth.

13 The similitude also of the beasts, and their appearance was like burning coles of fire, and like the appearance of lampes: for the fire ran among the beasts, and the fire gaue a glister, and out of the fire there went lightning.

14 And the beasts ranne, and I returned like vnto lightning.

15 ¶ Now as I beheld the beasts, beholde, a wheele appeared vpon the earth by the beasts, hauing foure faces.

16 The fashion of the wheeles and their work was like vnto a Chrysolite: and they foure had one forme, and their fashion, and their worke was as one wheele in another wheele.

17 When they went, they went vpon their foure sides, and they returned not when they went.

18 They had also rings, and height, and were ferefull to behold, and their rings were full of eyes, round about them foure.

LI 4

19 And

2 The wing of the one touched the wing of the other.

3 Every Cherubim had foure faces: the face of a man, and of a lyon on the right side, and the face of a bullocke, and of an Eagle on the left side.

4 I sawe a higher throne, fitter or will was to go.

5 That is, when they had excused Gods will: for afore they returned, still God had charged the beasts with the sinne of disobedience. 6 The Hebrew word is transitive, meaning that the colour was like the Clie an fra. or a precious stone so called. 7 Or, the wheels.

THE VISION OF EZEKIEL.

A. The whirlwind
thou came out of
the North or A-
quilon.

B. The great cloud.
C. The fire wrapped
about it.

D. The brightnesse
about it.

E. The likenesse of
Amber, or the pale
colour.

F. The forme of
the four beasts.

G. Their feet like
calves feet.

H. Hands coming
out from under
their wings.

I. K. L. M. The fa-
shion of the four
faces of every beast.

N. Their wings ad-
mired one to another.

O. Their two wings
which covered
their bodies.

P. Fire running a-
mong the beasts.

Q. Whistles hang-
ing every one
from his face.

R. The rings of
the wheels which
were full of eyes.

S. The firmament
like unto crystal.

T. The throne,
which was set upon
the firmament.

U. Where sat like
the appearance of
a man.

V. The appearance
of ambers above, and
beneath the man.

W. The fire about
him.

X. The brightnesse
of fire like the
rainbow.

Midi, or the
South.



19 And when the beasts went, the wheels went with them: and when the beasts were lifted vp from the earth, the wheels were lifted vp.

20 Whither the spirit led them, they went, & whither did the spirit of the wheels leade them, and the wheels were lifted vp besides them: for the spirit of the beasts was in the wheels.

21 When the beasts went, they went, and when they stood, they stood, and when they were lifted vp from the earth, the wheels were lifted vp besides them: for the spirit of the beasts was in the wheels.

22 And the similitude of the firmament vpon the heads of the beasts was wonderfull, like vnto chryshall, spread ouer their heads aboue.

23 And vnder the firmament were their wings streight, the one toward the other: euery one had two which covered them, and euery one had two, which covered their bodies.

24 And when they went forth, I heard the noise of their wings, like the noise of great waters, and as the voice of the Almighty, when the voice of speech, as the noise of an host: and when they stood, they let downe their wings.

25 And there was a voice from the firmament that was ouer their heads, when they stood, and had let downe their wings.

26 And aboue the firmament that was ouer their heads, was the fashion of a throne like vnto a Saphir stone, and vpon the similitude of the throne was by appearance, as the similitude of a man aboue vpon it.

27 And I saw as the appearance of amber, and as the similitude of fire round about within it to looke to, euen from his loynes vpwrd: and to looke to, euen from his loynes downward, I saw as a likenesse of fire, and brightnesse round about it.

Which doth
not be (as it
is) the
seemly of Gods
indgements.
in which ap-
peared that they
had no power of
the m-
l. but only
waited to receiue
Gods com-
mandment.

Whereby was
signified a terrible
indgement toward
the earth.

18 As the likenesse of the bowe, that is in the charge in the day of raine, so was the appearance of the light round about.

19 This was the appearance of the similitude of the glory of the Lord: and when I saw it, I fell vpon my face, and I heard a voice of one that spake.

CHAP. II.

The Prophet is sent to call the people from their error.

1 And he said vnto me, Sonne of man, stand vp vpon thy fete, and I will speake vnto thee.

2 And the spirit entred into mee, when hee had spoken vnto me, and set me vpon my feet, so that I heard him that spake vnto me.

3 And he said vnto me, Sonne of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: for they and their fathers haue rebelled against me, euen vnto this very day.

4 For they are impudent children, and stiffe hearted: I do send thee vnto them, and thou shalt say vnto them, Thus saith the Lord God.

5 But surely they will not heare, neither in dedde will they cease: for they are a rebellious house: yet shall they know that I there hath bene a Prophet among them.

6 And thou sonne of man, feare them not, neither be afraid of their words, although rebels and thornes be with thee, & thou remainest with scorpions: feare not their words, nor be afraid at their lookes, for they are a rebellious house.

7 Therefore thou shalt speake my words vnto them, but surely they will not heare, neither will they indeed cease: for they are rebellious.

8 But thou sonne of man, heare what I say vnto thee: be not thou rebellious, like this rebellious house: open thy mouth, and eate that I giue thee.

9 And when I looked vp, beholde, an hand was sent vnto me, and loe, a roule of a booke was therein.

10 And he spread it before me, and it was written within and without, and there was written therein, Lamentations and mourning, and wee.

11 He giueth him the man's whereby he may be able to execute what were the contents of this booke: to wit, Gods indignation against the wicked.

CHAP. III.

1 The Prophet being fed with the word of God, and with the commandments of his spirit, is sent vnto the people that were in captiuitie. 17 The office of true ministers.

1 Moreover he said vnto me, Sonne of man, eate that thou findest: eate this roule, and goe, and speake vnto the house of Israel.

2 So I opened my mouth, and he gaue me this roule to eate.

3 And he said vnto mee, Sonne of man, cause thy belly to eate, and fill thy bowels with this roule that I giue thee. Then did I eate, and it was in my mouth as sweete as hony.

4 And he said vnto me, Sonne of man, go and enter into the house of Israel, and declare them my words.

5 For thou art not sent to a people of an vknown tongue, or of an hard language, but to the house of Israel,

6 Not to many people of an vknown tongue, or of an hard language, whose wordes thou canst

not vnderstand: yet if I should send thee to them they would obey thee.

7 But the house of Israel will not obey thee: for they will not obey me: yea, all the house of Israel are impudent and stiffe hearted.

8 Beholde, I haue made thy back strong against their faces, and thy forehead hard against their foreheades.

9 I haue made thy forehead as the adamant, and harder than the flint: feare them not therefore, neither bee afraid at their lookes: for they are a rebellious house.

10 He said moreover vnto me, Sonne of man, receiue in thine heart all my words that I speake vnto thee, and heare them with thine eares.

11 And goe and enter to them that are led away captiues vnto the children of thy people, and speake vnto them, and tell them, Thus saith the Lord God: but surely they will not heare, neither will they indeed cease.

12 Then the spirit tooke me vp, and I heard behinde mee a noise of a great rushing, saying, Blessed bee the glory of the Lord out of his place.

13 I heard also the noise of the wings of the beasts, that touched one another, and the rattling of the wheelles that were by them, euen a noise of a great rushing.

14 So the spirit lift me vp, and tooke me away, and I went in bitterness and indignation of my spirit, but the hand of the Lord was strong vpon me.

15 Then I came to them that were led away captiues to Tel-abib, that dwelt by the river Chebar, and I sat where they sat, and remained there astonied among them 7 seuen dayes.

16 And at the ende of seven dayes, the word of the Lord came againe vnto me, saying,

17 Sonne of man, I haue made thee a watchman vnto the house of Israel: therefore heare the word at my mouth, and giue them warning from mee.

18 When I shall say vnto the wicked, Thou shalt surely die, and thou giuest him no warning, nor speakest to admonish the wicked of his wicked way; that he may liue, the same wicked man shall die in his iniquitie, but his blood will I require at thine hand.

19 Yet, if thou warn the wicked, and he turne not from his wickednesse, nor from his wicked way, hee shall die in his iniquitie, but thou hast deliuered thy soule.

20 Likewise if a righteous man turne from his righteousness, and commit iniquitie, I will lay a stumbling blocke before him and hee shall die, because thou hast not giuen him warning: he shall die in his sinne, and his righteous deedes, which hee hath done, shall not be remembered: but his blood will I require at thine hand.

21 Neuertheless if thou admonish that righteous man, that the righteous sinne not, and that hee doth not sinne, he shall liue because he is admonished: also thou hast deliuered thy soule.

22 And the hand of the Lord was there vpon me, and he said vnto me, Arise and go into the field, and I will there talke with thee.

23 So when I had risen vp, and gone forth into the field, behold the glory of the Lord stood there, as the glory which I saw by the river Chebar, and I fell downe vpon my face.

24 Then the spirit entred into me, which set me

b God promitteth his assistance to his ministers, and that hee will giue them boldnesse and confidence in their vocation. 1sa. 58. 7. ier. 1. 18. mich. 2. 1.

c He sheweth what is meant by the eating of the booke, w^{ch} his, that the ministers of God may speak nothing as of themselves, but that onely, w^{ch} they haue received of the Lord. d Wherby he signifieeth that Gods glory should not be diminished, although he departed out of his Temple for this declared, that the ciuile and Temp^l should be destroyed. e This sheweth that there is ever so in finite of the flesh which can neuer be reduced to render full obedience to God, and also Gods grace, who ever sinners his and overcome their rebellious affections. f AVhich was a place by Euphrates, wherby the leuies were gathered. g Declaring here by that Gods ministers must with aduise and deliberation vt as his iudgements. h Of his made chap. 23. 14.

i If the hart be borne in-bruised in the right way turne backe. k I will giue him vnto a reprobate mind. Rem. 1. 28. l Which seemed to have bene done in faith and went not. m That is the Spirit of prophesie. n Or, rather, meaning the vision of the Cherubims, and the wheelles. o Reade Chap. 2. 2.

p Wherby is meant that none is worthy to bee Gods messenger before hee haue received the word of God in his heart, as well as in his mouth, and haue a scale thereon, and delight therein, as mat. 13. 12. 13. 14.

q Wherby is meant that none is worthy to bee Gods messenger before hee haue received the word of God in his heart, as well as in his mouth, and haue a scale thereon, and delight therein, as mat. 13. 12. 13. 14.

r Wherby is meant that none is worthy to bee Gods messenger before hee haue received the word of God in his heart, as well as in his mouth, and haue a scale thereon, and delight therein, as mat. 13. 12. 13. 14.

neither shall mine eye spare thee, neither will I have any pitie.

12 The third part of thee shall die with the pestilence, and with famine shall they be consumed in the mids of thee: and another third part shall fall by the sword round about thee: and I will scatter the left third part into all windes, and I will draw out a sword after them.

13 Thus shall mine anger bee accomplished, and I will cause my wrath to cease in them, and I will be comforted: and they shall know, that I the Lord haue spoken it in my zeale, when I haue accomplished my wrath in them.

14 Moreover, I will make thee waste, and abhorred among the nations that are round about thee, and in the sight of all that passe by.

15 So thou shalt bee a reproch and shame, a chastisement and an astonishment vnto the nations, that are round about thee, when I shall execute iudgements in thee, in anger and in wrath, & in sharpe rebukes: I the Lord haue spoken it.

16 When I shall fend vpon them the euill arrows of famine, which shall bee for their destruction, and which I will fend to destroy you: and I will increase the famine vpon you, and will breake your staffe of bread.

17 So will I fend vpon you famine, and euill beastes, and they shall spoyle thee, and pestilence and blood shall passe through thee, and I will bring the sword vpon thee: I the Lord haue spoken it.

CHAP. VI.

He threateth that Jerusalem shall bee destroyed for their idolatry.
8 He prophesieth the reuengance of the remnant of the people, and their deliuerance.

AGAINE the word of the Lord came vnto me, saying,

2 Some of man, Set thy face towards the *mountaines of Israel, and prophesie against them,

3 And say, Ye mountaines of Israel, heare the word of the Lord God: thus sayeth the Lord God to the *mountaines and to the hills, to the ri- uers and to the valleys, Beholde, I, *euem* I will bring a sword vpon you, and I will destroy your hie places:

4 And your altars shall be defolate, and your images of the *Sunne* shall be broken: and I will cast downe your slaine men before your idoles.

5 And I will lay the dead carkeiles of the children of Israel before their *idoles*, and I will scatter your bones round about your altars.

6 In all your dwelling places the cities shall be defolate, and the hie places shall be laid waste, so that your altars shall be made waste and defolate and your idoles shall be broken and cease, and your images of the Sunne shall be cut in pieces, and your workes shall be abolished.

7 And the slaine that fall in the mids of you, and ye shall know that I am the Lord

8 Yet wil I leaue a remnant, *d* that you may haue some that shall escape the word among the nations, when you shall be scattered through the countries.

9 And they that escape of you, shall remember me among the nations, where they shall be in captiuitie, because I am grieved for their whorish hearts, which haue departed from me, and for their eyes, which haue gone a whoring after their

idoles, and they shall be displeased in themselves for the euill, which they haue committed in all their abominations.

10 And they shall know that I am the Lord, and that I haue not said in vaine, that I would do this euill vnto them.

11 Thus Elith the Lord God, *f* smite with thine hand, and stretch forth with thy foot, and say, alas, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is farre off, shall die of the pestilence, and he that is neere, shall fall by the sword, and hee that remaineth and is besieged, shall die by the famine: thus will I accomplish my wrath vpon them.

13 Then *g* ye shall know, that I am the Lord, when their slaine men shall be among their idoles round about their altars: vpon euery hie hill in all the tops of the mountaines, and vnder euery greene tree, and vnder euery thicke oke, *which* is the place where they did offer sweet saour to all their idoles.

14 So will I *h* stretch mine hand vpon them, and make the land waste, and defolate *h* from the wilderness vnto Diblath in all their habitations, and they shall know that I am the Lord.

CHAP. VII.

The end of all the land of Israel shall suddenly come.

MOOREouer the worde of the Lord came vnto me, saying,

2 Also thou sonne of man, thus saith the Lord God, An end *i* come vnto the land of Israel: the end is come vpon the foure corners of the land.

3 Now is the end *come* vpon thee, and I will fend my wrath vpon thee, and will iudge thee according to thy wayes, and will lay vpon thee all *the* abominations.

6 Neither shall mine eye spare thee, neither will I haue pitie: but I will lay thy wayes vpon thee: and thine abomination shall bee in the mids of thee, and ye shall know that I am the Lord.

5 Thus sayeth the Lord God, *Behold*, one euill, *euem* one euill is come.

6 An end is come, the end is come, it is watched for thee: behold, it is come.

7 The *morning* is come vnto thee, that dwellest in the land: the time is come, the day of trouble is neere, and not the *f* founding againe of the mountaines.

8 Now I will shortly powre out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

9 Neither shall mine eye spare thee, neither will I haue pity, *but* I will lay vpon thee according to thy wayes, and thine abominations shall be in the mids of thee, and ye shall know that I am the Lord that smiteth.

10 Behold, the day, behold, it is come: the morning is gone forth, the *rod* flourisheth: pride hath budded.

11 *Cruelty* is risen vp into a rod of wickednesse: none of them shall remane, nor of their riches, nor of any of theirs, neither shall there be lamentation for them.

12 The time is come, the day draweth neere: let not the buyers reioice, nor let him that selleth, *be* moune:

e They shall be ashamed to see that their hope in idoles was but vaine, and so shall reape.

f By these figures he would that the Prophet should signifye the great destruction to come.

g That is, all nations when you shall see my iudgements.

h Chap. 5. 14. Some read, moe defoliate then the wilderness of Dablath, which was Syria, and bordered vpon Iudah, or from the wilderness, which was South vnto Dablath, which was North: wherein the whole country.

a I will punish thee as thou hast deserved for thine idolatry.

b He threateth that the iudgements of God over watch to destroy the sinners, which accordinge hee deluyeth till there be no more hope of repa- ration.

c The beginning of this paine throughe is already come.

d Which was a voyce of lay, and mirth.

e The scourge is a remedie.

f That is, the proud tyrant Nebuchad-nessar, hath gathered his force, and is ready.

g This euill name shall be a scourge for thee, which thou wickedest.

h These owne afflictions shall be so great, that they shall haue no regard to labour for others.

i For the paine of the

a That is, I will make thee pacified, till be reuenged, ch. 5. 14.

b The greuous, which were the whorers, the whorers were off- ended off- moun.

c Chap. 5. 14.

d He speaketh to all the places where the Isra- elites accosted d to commit their idolatry, threat- ening their destru- ction.

e He saide, a King.

f It is a contem- pt of their power and glory, which shall be able to destroy you.

g He saide, a King.

h He threateth that in danger God will pre- sent them, which shall be able to destroy you.

k For he shall
lose nothing.
l In the yeere of
the table man-
ning that none
should enioy the
prouided, e of the
law Leuit. 25. 13.
for they should
all be carried away
captiues.
m This vision fig-
nified, that all
should be carried
away, and none
should returne
for the tabelle.

n No man for all
this endeuour
himselfe, or take
heart to repent for
his euill life. Some
reade, for none
shall be stre-
ngthened in his in-
quiritie of his life
meaning, that they
should gaine no
thing by flattering
themselves in euill.
o The lifelies
made a brag, but
their hearts
aided them.

¶ 1 Jo. 12.
¶ 1 Jo. 6. 24.
¶ 1 Jo. 5. 9.
¶ 1 Jo. 4. 8. 9.
¶ Pro. 1. 2. 4.
¶ Eph. 1. 18.
¶ Eccl. 5. 8.
p Meaning the
Sanctuary.
q That is, of the
Babylonians.

r Which signi-
fies the most holy
place, wherinto
none might enter
but the high Priest.
s Signifying, that
they should be
bound and led
away captiues.
t That is, of sinners
that deserve death.
u Which was the
Temple, that was
divided into three
parts, Psal. 68. 25.

k mourne: for the wrath is vpon all the multitude thereof.

13 For hee that selleth, shall not I returne to that which is sold, although they were yet aliu: for the vision was vnto all the multitude thereof, and they returned not, neither doth any in- courage himselfe in the punishment of his life.

14 ¶ They haue blownen the trumpet, and prepared all, but none goeth to the battell: for my wrath is vpon all the multitude thereof.

15 The sword without, and the pestilence, and the famine within: he that is in the field, shall die with the sword, and he that is in the city, famine and pestilence shall deuoure him.

16 But they that flee away from them, shall escape, and shall be in the mountaines, like the doves of the valleys: all they shall mourne, euery one for his iniquity.

17 ¶ All hands shall be weak, and all knees shall fall away as water.

18 ¶ They shall also giue themselves with sackcloth, and feare shall couer them, and shame shall be vpon all faces, and baldnesse vpon their heads.

19 They shall cast their silver in the streetes, and their gold shall be cast farre off: their silver and their gold cannot deliuer them in the day of the wrath of the Lord: they shall not satisfie their soules, neither fill their bowels: for this ruine is for their iniquity.

20 He had also set the beauty of his ornament in maiestie: but they made images of their abominations, and of their idols therein: therefore haue I set it farre from them.

21 And I will giue it into the handes of the strangers to be spoiled, and to the wicked of the earth to be robbed, and they shall pollute it.

22 My face will I turne also from them, and they shall pollute my secret place: for the destroyers shall enter into it, and defile it.

23 ¶ Make a chaine: for the land is full of the iudgement of blood, and the city is full of crueltie.

24 Wherefore I will bring the most wicked of the heathen, and they shall possesse their houses: I will also make the pompe of the mighty to cease, and their holy places shall be defiled.

25 When destruction cometh, they shall seeke peace, and shall not haue it.

26 Calamitie shall come vpon calamitie, and rumour shall bee vpon rumour: then shall they seeke a vision of the Prophet: but the Law shall perish from the Priest, and counsell from the Ancient.

27 The king shall mourne, and the prince shall be clothed with desolation, and the hands of the people in the land shall be troubled: I will doe vnto them according to their wayes, and according to their iudgements will I iudge them, and they shall know that I am the Lord.

CHAP. VIII.

1 An appearance of the similitude of God. 2 Ezekiel is brought to Jerusalem in the spirit. 3 The Lord sheweth the Prophets the idolatries of the house of Israel.

And in the sixth yeere, in the sixth month, and in the fifth day of the month, as I sat in mine house, and the Elders of Iudah sat before me, the hand of the Lord God fell there vpon me.

2 Then I beheld, and loe, there was a likeness, as the appearance of fire, to looke to, from his loynes downward, and from his loynes

vpward, as the appearance of brightnesse, and like vnto amber.

3 And hee stretched out the likenesse of an hand, and tooke mee by an haire Locke of mine head, and the Spirit lift me vp betweene the earth, and the heauen, and brought mee by a Diuine vision to Ierusalem, into the entry of the inner gate that lieth to ward the North, where remained the idole of indignation, which prouoked indignation.

4 And behold, the glory of the God of Israel was there according to the vision, that I saw in the field.

5 Then sayd hee vnto me, Sonne of man, lift vp thine eyes now toward the North. So I lift vp mine eyes toward the North, and behold, Northward, at the gate of the altar, this idole of indignation was in the entry.

6 He sayd, furthermore vnto me, Sonne of man, seest thou not what they do? euen the great abominations that the house of Israel commit- teth here to cause me to depart from my Sanctu- ary? but yet rume thee and thou shalt see greater abominations.

7 And he caused me to enter at the gate of the court: and when I looked, behold, an hole was in the wall.

8 Then sayd he vnto me, Sonne of man, digge now in the wall. And when I had digged in the wall, behold, there was a doore.

9 And hee said vnto me, Go in, and behold the wicked abominations that they doe here.

10 So I went in, and saw, and behold, there was euery similitude of creeping things, and of abomi- nable beasts, and all the idoles of the house of Israel painted vpon the wall round about.

11 And there stood before them seuentie men of the Ancients of the house of Israel, and in the middes of them stood Iazaniah, the sonne of Shaphan, with euery man his centur in his hand, and the vapour of the incense went vp like a cloude.

12 Then sayd he vnto me, Sonne of man, hast thou seene what the Ancients of the house of Israel doe in the darke, euery one in the chamber of his imagerie? for they say, The Lord seeth vs not, the Lord hath forsaken the earth.

13 Again he sayd also vnto me, Turne thee againe, and thou shalt see greater abominations that they doe.

14 And hee caused me to enter into the entrie of the gate of the Lords house, which was toward the North: and behold, there were women mourning for Tammuz.

15 Then said he vnto me, Hast thou seene this, O sonne of man? Turne thee againe, and thou shalt see greater abominations than these.

16 And hee caused mee to enter into the inner court of the Lords house, and beholde, at the doore of the Temple of the Lord, betweene the porch and the altar were about fise and twentie men with their backs toward the Temple of the Lord, and their faces toward the East, and they worshipped the sunne, toward the East.

17 Then he said vnto me, Hast thou seene this, O son of man? Is it a small thing to the house of Iudah to commit these abominations which they doe here? for they haue filled the land with crueltie, and haue returned to prouoke me: and loe, they haue cast out sinke before their noses.

18 Therefore will I also execute my wrath: mine

¶ He is the sign
of God.
¶ Meaning that
he was not content
in spirit, and not
as a boy.

¶ Which was the
golden chariot
where the people
did worship.

¶ So called, be-
cause it prouoked
Gods indignation,
which was the
idole of wrath.
¶ Jer. Chap.
2. 23.

¶ That is, in the
court where the
people had made
an altar to Baal.
¶ For God will
not be angry
idolaters.

k Which were
forbidden in the
Law, Leuit. 24.

l I thought that
they had kept
all the rest in the
feare, and true
reuerence of God,
and the true
use of God, and
the right manner
to all abominati-
ons, and by their
example pulled
others from God.
m It was in such
abundance.

n For besides their
common idolatry
they had particu-
lar idols, which they
had in secret
chambers.

o The Ioues
write that this
was a Prophet of
the Idoles, who
after his death was
worshipped
once a yeere more,
and for in the
night.

p Declaring that
the confounding
of the law-
layers, are but in-
fidelity and villo-
ny before God.

a Of the captivity
of Iecoziah.
b Which contin-
ued part of An-
guish, and part of
September.
c As Chap. 27.

mine eye shal not spare them, neither will I haue pitie, & * though they cry in mine eares with a loude voyce, yet will I not heare them.

CHAP. IX.

1 The definition of the ciuit. 4 They that shall be saved, are marked. 8 A complaint of the Prophet for the destruction of the temple.

HE cried also with a loud voyce in mine eares, saying, The visitations of the citie drawe neere, and euery man hath a weapon in his hand to destroy it.

2 And behold, fixe men came by the way of the hie gate, which lieth toward the North, and euery man a weapon in his hand to destroy it: and one man among them was clothed with linnen, with a writers ynkehorne by his side, and they went in and stood beside the brazen altar.

3 And y^e glory of the God of Israel was gone vp from the Cherub, wherupon he was, and stood on the || doore of the house, and he called to the man clothed with linnen, which had the writers ynkehorne by his side.

4 And the Lord faide vnto him, Goe through the mids of the city, *euert* through the mids of Ierusalem, and || fe a marke vpon the foreheads of them that I moue, and cry for all the abominations that be done in the mids thereof.

5 And to the other he said, that I might heare, Goe ye after him through the citie, and finite. let your eye spare none, neither haue pitie.

6 Destroy viterly the old, and the young, and the maides, and the children, and the women, but touch no man, vpon whom is the I^e marke, & begin at my Sanctuary. Then they began at the ancient men, which were before the house,

7 And he faide vnto them, Defile the house, and fill the courts with the flaine, then goe forth; and they went out and slew them in the citie.

8 Now when they had slaine them, and I had escaped, I fell downe vpon my face, and cryed, saying, Ah Lord God, wilt thou destroy all the residue of Israel, in powring out thy wrath vpon Ierusalem?

9 Then said he vnto me, The iniquity of the house of Israel, and Indah is exceeding great, so that the land is full of blood, and the citie full of corrupt iudgement: for they say, The Lord hath forsaken the earth, & the Lord seeth vs not.

10 As touching me also, mine eye shall not spare them, neither will I haue pitie, but will recompence their wayes vpon their heads.

11 And behold, the man clothed with linnen which had the ynkehorne by his side, made report, and said, Lord, I haue done as thou hast commanded me.

CHAP. X.

1 Of the man that took the burning coales out of the middle of the wheeles of the Cherubims. 8 A reuerfal of the vision of the wheeles of the beasts, and of the Cherubims.

And as I looked, beholde, in the firmament that was about the head of the Cherubims there appeared vpon them like vnto the similitude of a throne, as it were a saphir stone.

2 And hee spake vnto the man clothed with linnen, and said, Goe in betweene the wheeles, *euert* vnder the Cherub, and fill thine hands with coales of fire from betweene the Cherubims, and scatter them ouer the citie. And he went in my sight.

3 Now the Cherubims stood vpon the right side of the house, when the man went in, and the cloudes filled the inner court.

4 Then the glory of the Lord went vp from the Cherub, and stood ouer the doore of the house, and the house was filled with the cloud, and the court was filled with the brightnesse of the Lords glory.

5 And the sound of the Cherubims wings was heard into the vtter court, as the voyce of the Almighty God, when he speaketh.

6 And when hee had commanded the man clothed with linnen, saying, Take fire from betweene the wheeles, and from betweene the Cherubims, then hee went in and stood beside the wheele.

7 And one Cherub stretched forth his hand from betweene the Cherubims vnto the fire that was betweene the Cherubims, and tooke thereof, and put it into the handes of him that was clothed with linnen: who tooke it and went out.

8 And there appeared in the Cherubims, the likenesse of a mans hand vnder their wings.

9 And when I looked vp, beholde, foure wheeles were beside the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheeles was as the colour of a Chrysolite stone.

10 And their appearance (for they were all foure of one facion) was as if one wheele had bene in another wheele.

11 When they went forth, they went vpon their foure sides, and they returned not as they went: but to the place whither the first went, they went after it, and they turned not as they went.

12 And their whole bodie, and their || rings, and their hands, and their wings, and the wheeles were full of eyes round about, *euert* in the same foure wheeles.

13 And the Cherub cryed to these wheeles in mine hearing, saying, O wheeles.

14 And euery beast had four faces: the first face was the face of a Cherub, and the second face was the face of a man, and the third the face of a lyon, and the fourth the face of an Eagle.

15 And the Cherubims were lifted vp: * this is the beast that I saw at the riuier Chebar.

16 And when the Cherubims went, the wheeles went by them: and when the Cherubims lift vp their wings to mount vp from the earth, the same wheeles also turned not from beside them.

17 When the Cherubims stood, they stood: and when they were lifted vp, they lifted themselves vp also: for the spirit of the beast was in them.

18 Then the glorie of the Lord departed from about the doore of the house, and stood vpon the Cherubims.

19 And the Cherubims lift vp their wings and mounted vp from the earth in my sight: when they went out, the wheeles also were besides them: and euery one stood at the entrie of the gate of the Lords House at the East side, and the glory of the God of Israel was vpon them on hie.

20 * This is the beast that I saw vnder the God of Israel by the riuier Chebar, and I knowe that they were the Cherubims.

21 Euery one had foure faces, and euery one foure wings, and the likenesse of mans hands was vnder their wings.

22 And the likenesse of their faces was the selfe same faces, which I saw by the riuier Chebar, and the appearance of the Cherubims was the selfe same, and they went euery one straight forward.

CHAP.

e Meaning, that the glory of God should depart from the Temple.

d Read Chap. i. 14.

e Read Chap. i. 14.

f Vntill they had executed Gods iudgements. Or, reuall.

** Chap. i. 14.*

g There was one comfite betweene the Cherubims and the wheeles. h Read Chap. i. 14.

** Chap. i. 14.*

i This is, the whole body of the foure beasts, or Cherubims.

CHAP. XI.

Who they were that seduced the people of Israel. 5 Against these he prophesied, showing them how they shall be dispersed abroad. 19 The renewing of the heart, committed of God. 21 He threatened them that came unto their own counsel.

Moreover, the Spirit lift me vp, and brought mee vnto the East gate of the Lords house, which lyeth Eastward, and beholde, at the entrie of the gate were five and twentie men: among whom I saw Iazaniah the sonne of Azur, and Pelatiah the sonne of Benaiah, the princes of the people.

Then said he vnto me, Sonne of man, these are the men that imagine mischief, and deuise wicked counsell in this cite.

For they say, It is not neere, let vs build houses: this cite is the b caldron, and we be the flesh.

Therefore prophesie against them, sonne of man, prophesie.

And the Spirit of the Lord fel vpon me, and sayde vnto me, Speake, Thus saith the Lord, O ye house of Israel, this haue ye said, and I know that which riseth vp of your mindes.

Many haue ye murdered in this cite, and ye haue filled the streetes thereof with the slaine.

Therefore thus saith the Lorde God, They that ye haue slaine, and haue laid in the middes of it, they are the flesh, and this cite is the caldron, but I will bring you forth of the middes of it.

Ye haue feared the sword, and I will bring a sword vpon you, saith the Lorde God.

And I will bring you out of the middes thereof, and declue you into the 4 handes of strangers, and will execute iudgements among you.

Ye shall fall by the sword, and I will iudge you in the border of c Israel, & ye shal know that I am the Lorde.

This cite shal not be your caldron, neither shal ye be the flesh in the middes thereof, but I will iudge you in the border of Israel,

And ye shall know that I am the Lorde: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the manners of the heathen, that are round about you.

¶ And when I prophesied, Pelatiah the sonne of Benaiah died: then fell I downe vpon my face, and cryed with a loude voyce, and sayd, Ah Lorde God, wilt thou then vterly destroy all the remnant of Israel?

Again the word of the Lorde came vnto me, saying,

Sonne of man, thy brethren, *euem* thy brethren, the men of thy kindred, and all the house of Israel, wholy are they vnto whom the inhabitants of Ierusalem haue said, Depart ye farre from the Lorde: for the land is giuen vs in possession.

Therefore say, Thus sayth the Lorde God, Although I haue cast them farre off among the heathen, and although I haue scattered them among the countries, yet will I be to them as a little b Sanctuary in the countries where they shall come.

Therefore say, Thus saith the Lorde God, I will gather you againe from the people, and assemble you out of the countreys where ye haue bene scattered, and I will giue you the lande of Israel.

And they shall come thither, and they shal take away all the idoles thereof, and all the abominations thereof from thence,

And I will giue them one heart, and I will put a new spirit within their bowels, and I will take the i stonie heart out of their bodies, and will giue them an heart of flesh,

That they may walke in my statutes, and keepe my iudgements, and execute them: and they shall be my people, and I will be their God.

But vpon them, whose heart is toward their idoles, and whose affection goeth after their abominations, I will lay their way vpon their owne heads, saith the Lorde God.

¶ Then did the Cherubims lift vp their wings, and the wheels besides them, and the glory of the God of Israel was vpon them on hie.

And the glory of the Lorde went vp from the middes of the cite, and stood vpon the mountaine which is toward the East side of the cite.

Afterward the Spirit tooke mee vp, and brought me in a vision by the Spirit of God into Caldea to them that were led away captiues: so the vision that I had sene, went vp from me.

Then I declared vnto them that were k led away captiues, all the things that the Lorde had shewed me.

CHAP. XII.

The parable of the captiuitie. 18 Another parable whereby the distress of bngne and thirv is signified.

The word of the Lorde also came vnto mee, saying,

Sonne of man, thou dwellest in the middes of a rebellious house, which haue eyes to see, and see not: they haue eares to heare, and heare not: for they are a rebellious house.

Therefore thou Sonne of man, † prepare thy stufte to goe into captiuitie, and goe forth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

Then shalt thou bring fourth thy stufte by day in their sight as the stufte of him that goeth into captiuitie: and thou shalt goe forth at euen in their sight, as they that goe fourth into captiuitie.

Digge thou through the wall in their sight, and cary out thereby.

In their sight shalt thou beare it vpon thy shoulders: and cary it fourth in the darke: thou shalt couer thy face that thou see not the earth: for I haue fer thee as a b signe vnto the house of Israel.

And as I was commaunded, so I brought forth my stufte by day, as the stufte of one that goeth into captiuitie: and by night I digged through the wall with mine hand, and brought it fourth in the darke, and I bare it vpon my shoulder in their sight.

And in the morning came the word of the Lorde vnto me, saying,

Sonne of man, hath not the house of Israel, the rebellious house, said vnto thee, What dost thou?

† Say thou vnto them, Thus sayeth the Lorde God, This || burden concerneth the chiefe in Ierusalem, and all the house of Israel that are among them.

Say I am your signe: like as I haue done, so shall it be done vnto them: they shall goe into bondage and captiuitie.

And the chiefe that is among them, shall beare vpon his shoulder in the darke, and shall goe

a That the wicked derided the Prophets, as though they preached but errors, and therefore good chemists still to their pleasures.

b We shall not be pulled out of Ierusalem, till the house of our death come, as the flesh is not taken out of the caldron till it be sodde.

c Contrary to their vaine confidence he sheweth in what state this cite is the caldron: that is, because of the dead bodies that haue bene murdered therein, and so lie in the caldron.

d That is, of the Caldron.

e That is, in Riblah, reade 1. King. 25. 4.

f It seemeth that this noble man died of some terrible death, and therefore the Prophet feared some itra ge iudgement of God toward the rest of the people.

g They that remained still at Ierusalem thus reproached them that were gone into captiuitie, as though they were cast off and forshaken of God.

h They shall be yet a little Church: knowing that the Lorde will euer haue some to call vpon his Name, whom hee will preleue, and restore, though they be for a time afflicted.

i In 63. 19. chap. 36. 16. I meaning, the heart whereunto nothing can enter, and therefore men move, so that their heart may be soft and ready to receive any graces.

k When Ierusalem was led away captiue.

a That is, they receive not the fruit of what which they see and heare.

† Eke, make thee ready to goe into captiuitie.

b That is, thou shalt see the signe of thy captiuitie.

c Does any thing directly do ing?

|| Or, prophetic.

goe forth: they shall digge through the wall, to carie out thereby: he shall couer his face, that he see not the ground with his eyes.

13 My net also will I spread vpon d him, and he shall be taken in my net, and I will bring him to Babel to the land of the Caldeans, yet shall he not see it, though he shall die there.

14 And I will scatter toward euery winde all that are about him to helpe him, and all his gari- sons, and I will draw out the sword after them.

15 And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countreys.

16 But I will leaue a little number of them from the sword, from the famine, and from the pestilence, that they may declare all these abominations among the heathen, where they come, and they shall know that I am the Lord.

17 ¶ Moreover, the worde of the Lord came vnto me, saying,

18 Sonne of man, eate thy bread with trem- bling, and drinke thy water with trouble, and with carefulnesse,

19 And say vnto the people of the land, Thus saith the Lord God of the inhabitants of Ierusa- lem, and of the land of Israel, They shall eate their bread with carefulnesse, and drinke their water with defolation: for the land shall be de- solate from her abundance because of the crueltie of them that dwell therein,

20 And the cities that are inhabited, shall bee left voyd, and the land shall be desolate, and ye shall know that I am the Lord.

21 ¶ And the worde of the Lord came vnto me, saying,

22 Sonne of man, what is that prouerbe that you haue in the land of Israel, saying, The dayes are prolonged, and all visions shall faile?

23 Tell them therefore, Thus sayeth the Lord God, I will make this prouerbe to cease, and they shall no more vie it as a prouerbe in Israel: but say vnto them, The dayes are at hand and the effect of euery vision.

24 For no vision shall be any more in vaine, neither shall there be any flattering diuination within the house of Israel.

25 For I am the Lord: I wil speake, and that thing that I shall speake, shall come to passe: it shall be no more prolonged: for in your dayes, O rebellious house, wil I say the thing, and wil per- forme it, saith the Lord God.

26 Again the worde of the Lord came vnto me, saying,

27 Sonne of man, beholde, they of the house of Israel say, The vision that he seeth, is for many dayes to come, and he prophesieth of the times that are farre off.

28 Therefore say vnto them, Thus saith the Lord God, All my wordes shall no longer be de- layed, but that thing which I haue spoken, shall be done, saith the Lord God.

CHAP. XIII.

2 The worde of the Lord against false prophets, which teach the people the counsels of their owne hearts.

And the word of the Lord came vnto me, say- ing,

3 Sonne of man, prophetic against the prophets of Israel, that prophetic, and say thou vnto them, that prophetic out of their owne hearts, Heare the word of the Lord.

3 Thus saith the Lord God, Woe vnto the

foolish Prophets that follow their owne spirit, and haue seene nothing.

4 O Israel, thy Prophets are like the foxes in the waste places.

5 Yee haue not risen vp in the gaps, neither made vp the hedge for the house of Israel, to stand in the battell in the day of the Lord.

6 They haue seene vanities, and lying diuina- tion, The Lord saith it, and the Lord hath not sent them: and they haue made others to hope that they would confirme the word of their pro- phetie.

7 Haue ye not seene a vaine vision? and haue ye not spoken a lying diuination? yee say, The Lord saith it, albeit I haue not spoken.

8 Therefore thus saith the Lord God, Because ye haue spoken vanitie and haue seene lies, there- fore behold, I am against you, sayeth the Lord God,

9 And mine hand shall be vpon the Prophets that see vanities, and diuine lies: they shall not be in the assemblie of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel: and ye shall know that I am the Lord God.

10 And therefore, because they haue deui- sed my people, saying, I Peace, & there was no peace: and one built vp a wall, and behold, the others daubed it with vntempered mortar,

11 Say vnto them which daube it with vntempered mortar, that it shall fall: for there shall come a great shewre, and I will send hailestones, which shall cause it to fall, and a stormie winde shall breake it.

12 Lo, when the wall is fallen, shall it not be said vnto you, Where is the daubing wherewith ye haue daubed it?

13 Therefore thus saith the Lord God, I will cause a stormie winde to breake forth in my wrath, and a great shewre shall be in mine anger, and hailestones in mine indignation to consume it.

14 So I will destroy the wall that ye haue daubed with vntempered mortar, and bring it downe to the ground, so that the foundation thereof shall be discouered, and it shall fall, and ye shall be consumed in the midst thereof, and ye shall know, that I am the Lord.

15 Thus will I accomplish my wrath vpon the wall, and vpon them that haue daubed it with vntempered mortar, and will say vnto you, The wall is no more, neither the daubers thereof,

16 To wit, the Prophets of Israel, which pro- phetic vpon Ierusalem, and see visions of peace for it, and there is no peace, saith the Lord God.

17 Likewise thou sonne of man, set thy face against the daughters of thy people, which pro- phetic out of their owne heart: and prophetic thou against them, and say,

18 Thus saith the Lord God, Woe vnto the women that sowe pillows vnder all arme holes, and make vailes vpon the head of euery one that standeth vp, to hunt foules: wil ye hunt the foules of my people, and wil ye giue life to the foules that come vnto you?

19 And wil ye pollute me among my people for handfuls of barley, and for pieces of bread to slay the foules of them that should not dye, and to giue life to the foules that should not liue in lying to my people, that heare your lies?

20 Wherefore thus saith the Lord God, Be- hold, I will haue to doe with your pillows, where- with

b Watching to destroy the vine- yard.

c He speaketh to the gouernours and true ministers that should haue filled them.

d Ye promised peace to this people, and now ye see their destruction, for that is a man's self, that ye are false prophets.

e That is in the book of life, wherein the true liuelines are written.

f I sende leu. xij. g Whereas the true Prophets prophesied the destruction of the city to bring the people to repentance, the false prophets spoke the contrary and flattered them in their vanities, that what one false prophet sayde

(which is here called the building of the wall) another false prophet would dis- fringe, though he had neither oc- casion nor good ground to beare him.

h Wherby is meant what is set out of him the stretch forth vnder the authority of Gods word

i These superstitious women for lucre would prophetic and tell euery man his busi- ness, giuing them pillows to leane vpon, & kerchiefs to couer their heads, to the intent they might the more allu- sion and bewitch them.

k Will ye make my word to frame your bellies?

l These forerun- ners made the people believe that they could not true life or destroy it, and that it should come to euery one according as they prophesied.

m Will ye make my word to frame your bellies?

n These forerun- ners made the people believe that they could not true life or destroy it, and that it should come to euery one according as they prophesied.

o Will ye make my word to frame your bellies?

p These forerun- ners made the people believe that they could not true life or destroy it, and that it should come to euery one according as they prophesied.

q Will ye make my word to frame your bellies?

r These forerun- ners made the people believe that they could not true life or destroy it, and that it should come to euery one according as they prophesied.

When the king shall desire to change by letters, I will make him in my name Chap. xv. and xv. p.

Which should beare his Name, and should be his Christ, yea Chap. xv. q.

Through their dis- semination in the prophetic assemblies, they corrupted them as though they should neuer be killed.

1344 more of it.

1345 is it shall come to passe in our dayes, and therefore we care not for it: thus the wicked over abuse Gods promise and language.

1346 Chap. xiv. a After their owne desire and once as having the reuelation of the Lord, Chap. xiv. b.

Lord, when I set my face against them,

8 And when I make the land waste, because they haue greatly offended, saith the Lord God.

CHAP. XVI.

The Prophet declareth the benefit of God toward Ierusalem. 15 Their unbelief. 46 Hee iustifieth the wickednesse of other people in comparison of the sinnes of Ierusalem. 49 The cause of the abominations, into which the Sodomites fell. 60 Mercy is promised to the repentant.

Gainie, the word of the Lord came vnto me, saying,

2 Sonne of man, cause Ierusalem to know her abominations,

3 And say, Thus saith the Lord God vnto Ierusalem, Thine habitation and thy kindred is of the land of Canaan: thy father was an Amorite, and thy mother an Hittite.

4 And in thy nativitie when thou wast borne, thy navel was not cut: thou wast not washed in water to fosen thee: thou wast not salted with salt, nor swaddled in cloutes.

5 None eye pitied thee to doe any of these vnto thee, for to haue compassion vpon thee, but thou wast cast out in the open field to the contempt of thy people in the day that thou wast borne,

6 And when I passed by thee, I saw thee polluted in thine owne blood, and I said vnto thee, when thou wast in thy blood, Thou shalt liue: euen when thou wast in thy blood, I said vnto thee, Thou shalt liue.

7 I haue caused thee to multiplie as the bud of the field, and thou hast increased and waxen great, and thou hast gotten excellent ornaments: thy breasts are fashioned, thine haire is grown, whereas thou wast naked and bare.

8 Now when I passed by thee, and looked vpon thee, behold, thy time was as the time of loue, and I spread my skirts vnto thee, and couered d thy filthines: yea, I swore vnto thee, and entered into a couenant with thee, saith the Lord God, and thou becamest mine.

9 Then washed I thee with water: yea, I washed away thy blood from thee, and I gave thee white with oyle.

10 I clothed thee also w broyered work, and shod thee with badgers skin: and I girded thee about with fine linnen, & I couered thee with silk.

11 I decked thee also with ornaments, and I put bracelets vpon thine hands, and a chaine on thy necke.

12 And I put a frontlet vpon thy face, and eareinges in thine eares, and a beautiful crowne vpon thine head.

13 Thus wast thou deckt with gold and silver, and thy rayment was of fine linnen, and silke, and broyered worke: thou didst eate fine flour, and hony and oyle, and thou wast very beautifull, and thou diddest grow vp into a kingdom.

14 And thy name was spread among the heathen for thy beauty: for it was perfite through my beauty which I had set vpon thee, saith the Lord God.

15 Now thou didst trust in thine owne beautie, and playdest the harlot, because of thy renowne, and hast powdered out thy fornications on every one that passed by, thy desire was to him.

16 And thou didst take thy garments, & deckedst thine hie places with diuers colours, and playdest the harlot thereupon: the like things

shall not come, neither hath any done so.

17 Thou hast also taken thy faire iewels made of my gold and of my silver, which I had given thee, and madest to thy selfe images of men, and diddest commit whoredome with them,

18 And tookest thy broyered garments, and coueredst them: and thou hast set mine oyle and my perfume before them.

19 My meate also, which I gaue thee, as fine flour, oyle and hony, wherewith I fed thee, thou hast euen set it before them for a sweete savour: thus it was, saith the Lord God.

20 Moreover thou hast taken thy sonnes and thy daughters, whom thou hast borne vnto me, and these hast thou sacrificed vnto them, to be deuoured: is this thy whoredome a small matter?

21 That thou hast flaine my children, and deliuered them to cause them to passe through fire for them?

22 And in all thine abominations and whoredomes thou hast not remembered the dayes of thy youth, when thou wast naked and bare, and wast polluted in thy blood.

23 And beside all thy wickednes (wo, wo vnto thee, saith the Lord God)

24 Thou hast also built vnto thee an hie place, and hast made thee an hie place in euery street.

25 Thou hast built thine hie place at euery corner of the way, and hast made thy beauty to be abhorred: thou hast opened thy feet to euery one that passed by, and multiplied thy whoredome.

26 Thou hast also committed fornication with the Egyptians thy neighbours, which haue great members, and hast increased thy whoredome, to prouoke me.

27 Beholde, therefore I did stretch out mine hand vnto thee, and will diminish thine ordinarie, and deliuer thee vnto the will of them that hate thee, euen to the daughters of the Philistines, which are ashamed of thy wicked way.

28 Thou hast played the whore also with the Assyrians, because thou wast insatiable: yea thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication from the land of Canaan vnto Caldea, and yet thou wast not satisfied herewith.

30 How weak is thine heart, saith the Lord God, seeing thou doest all these things, euen the worke of a presumptuous whorish woman?

31 In that thou buildest thine hie place in the corner of euery way, and makest thine hie place in euery street, and hast not bene as an harlot that despiseth a reward,

32 But as a wife that playeth the harlot, and taketh others for her husband:

33 Thy giue gifts to all other whores, but thou giest gifts vnto all thy louers, and rewardest them that they may come vnto thee on euery side for thy fornication.

34 And the contrary is in thee from other women in thy fornications, neither the like fornication shalt thou after thee: for in that thou giest a reward, and no reward is giuen vnto thee, therefore thou art contrary.

35 Wherefore, O harlot, heare the worde of the Lord.

36 Thus saith the Lorde God, Because thy shame was powdered out, and thy filchinesse discovered through thy fornications with thy louers,

Mm

n Thou hast committed thy vessels and instruments, which I gaue thee to serve me with, to serve of thine idols.

o Meaning by fire, reade Levit. 18.31. a. King 2.12.10.

Or, build.

p He noteth the great impietie of this people, who fast falling from God to serve brutes at strange nations did also at length embrace their idolatry, thinking thereby to make their sinne more strong.

Organs.

Or, that will beare rule.

q Meaning, that some harlots countenance small rewards, but no longer gave a reward to Israel, but they gave to all others signifying, that the idolaters bestow all their substance, which they receive of God for his glory to serve their vile abominations.

For, neither parts,

and

bear fruit, and be an excellent vine.

9 Say thou, Thus saith the Lord God, Shall it prosper? shall hee not pull vp the roots thereof, and destroy the fruit thereof, and cause them to drie? all the leaues of her bud shall wither without great power, or many people, to plucke it vp by the rootes thereof.

10 Behold, it was planted: but shall it prosper? shall it not be dried vp, and wither? when the East wind shall touch it, it shall wither in the trenches, where it grew.

11 Moreover, the word of the Lord came vnto me, saying,

12 Say now to this rebellious house, Know ye not what these things *mean*? tell them, Behold, the king of Babel is come to Ierusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babel,

13 And hath taken one of the kings seed, and made a couenant with him, and hath taken an oath of him: hee hath also taken the princes of the land,

14 That the kingdome might be in subiection, and not lift it selfe vp, but keepe their couenant, and stand to it.

15 But hee rebelled against him, and sent his ambassadors into Egypt, that they might giue him horses, and much people: shall he prosper? shall he escape that doth such things? or shall he breake the couenant, and be deliuered?

16 As I liue, saith the Lord God, he shall die in the mids of Babel, in the place of the king that had made him king, whose oath hee despised, and whose couenant made with him, hee brake.

17 Neither shall Pharaoh with his mightie host, and great multitude of people, maintaine him in the warre, when they haue cast vp mounds, and builded ramparts to destroy many persons.

18 For he hath despised the oath, and broken the couenant (yet loe, hee had giuen^m his hand) because hee hath done all these things, he shall not escape.

19 Therefore, thus saith the Lord God, As I liue, I will surely bring mine oath that he hath despised, and my couenant that he hath broken, vpon his owne head.

20 * And I will spread my net vpon him, & hee shall be taken in my net, and I will bring him to Babel, & will enter into iudgment with him there for his trespasses that hee hath committed against me,

21 And all that flee from him with all his host, shall fall by the sword, and they that remaine shall be scattered toward all the winds: and yee shall know that I the Lord haue spoken it.

22 Thus saith the Lord God, I will also take off the top^p of this high cedar, and will set it, and cut off the top of the tender plant thereof, and I will plant it vpon an high mountaine and great.

23 *Euen* in the high mountaine of Israel will I plant it: and it shall bring forth boughs, and beare fruit, and be an excellent cedar, and vnder it shall remaine all birds, and euery^p fowle shall dwell in the shadow of the branches thereof.

24 And all the trees of the field shall know that I the Lord haue brought down the high tree, and exalted the low tree: that I haue dried vp the greene tree, and made the drie tree to flourish: I the Lord haue spoken it, and haue done it.

CHAP. XVIII.

25 *Hee sheweth that every man shall beare his owne sinne. 27 To him that amendeth, saluation is promised. 29 Death is threaten-*

sed to the righteous, which turneth backe from the right way.

The word of the Lord came vnto mee againe^a saying,

2 What meane ye that ye speake this prouerb concerning the land of Israel, saying, The fathers haue eaten vnder grapes, and the childrens teeth are set on edge?

3 As I liue, saith the Lord God, yee shall vse this prouerbe no more in Israel.

4 Behold, all soules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shall die.

5 But if a man be iust, and doe that which is lawfull, and right,

6 And hath not eaten^b vpon^y mountains, neither hath lift vp his eyes to the idoles of the house of Israel, neither hath^c defiled his neighbors wife, neither hath^d lien with a^e menstruous woman,

7 Neither hath oppressed any, but hath restored the pledge to his debtor: hee that hath spoyled none by violence, * but hath giuen his bread to the hungry, and hath couered the naked with a garment,

8 And hath not giuen fourth vpon^f vsurie, neither hath taken any increase, but hath withdrawn his hand from iniquity, and hath executed true iudgment betweene man and man,

9 And hath walked in my statutes, and hath kept my iudgements to deale truly, he is iust, hee shall surely liue, saith the Lord God.

10 ¶ If hee beget a sonne, that is a [thiefe, or a shedder of blood, if he do any one of these things,

11 Though hee doe not all these things, but either hath eaten vpon the mountaines, or defiled his neighbours wife,

12 Or hath oppressed the poore and needie, or hath spoyled by violence, or hath not restored the pledge, or hath lift vp his eyes vnto the idoles, or hath committed abomination,

13 Or hath giuen forth vpon vsurie, or hath taken increase, shall hee liue? he shall not liue: seeing he hath done all these abominations, he shall die the death, and his blood shall be vpon him.

14 ¶ But if he beget a sonne, that seeth all his fathers sinnes, which hee hath done, and seareth, neither doth such like,

15 That hath not eaten vpon the mountaines, neither hath lift vp his eyes to idols of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withholden the pledge, neither hath spoyled by violence, but hath giuen his bread to the hungry, and hath couered the naked with a garment,

17 Neither hath withdrawn his hand from the afflicted, nor receiued vsurie nor increase, but hath executed my iudgements, and hath walked in my statutes, hee shall not die in the iniquitie of his father, but he shall surely liue.

18 His father, because hee cruelly oppressed and spoyled his brother by violence, and hath not done good among his people, loe, euen hee dieth in his iniquitie.

19 Yet say yee, Wherefore shall not the sonne beare the iniquitie of the father? because the sonne hath executed iudgement and iustice, and hath kept all my statutes, and done them, he shall surely liue.

20 * The same soule that sinneth, shall die: the sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne, but the righteousnesse of the righteous shall

^a The people murmured at the chaffing of the Lord, therefore vied this prouerbe, meaning, O ye heere fathers had sinned, and their children were punished for their sinnes. *Leuit. 24. 16. 2. king 14. 6. 2. Chron. 35. 4.*

^b If he hath not eaten of the flesh that hath bene offered vp to idols, to honour them thereby. *Leuit. 18. 20. 1. Chron. 28. 2. 1. Sam. 15. 7. 2. Chron. 23. 19. 2. Chron. 35. 4.*

^c Or a cruel man.

^d He sheweth how the sonne is punished for his fathers fault: that is, if he be wicked, as his father was, and doth not repent, hee shall be punished as his father was, or else not.

^e * Deut. 24. 16. 2. king 14. 6. 2. Chron. 35. 4.

Mm 2 be

10 Now I caried them out of the lande of E-
gypt, and brought them into the wilderneffe.

11 And I gaue them my statutes, and declared my iudgements vnto them,* which if a man doe, he shall liue in them.

12 Moreover I gaue them also my *Sabbaths to bee a signe betweene mee and them, that they might knowe that I am the Lorde, that sanctifie them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, & they cast away my judgments, which if a man doe, he shall live in them; and my Sabbaths have they greatly polluted: then I thought to powre out mine indignation vpon them* in the wilderness to consume them.

14 But I had respect to my Name, that it should not bee polluted before the heathen in whose fight I brought them out.

15 Yet neuerthelesse, I lift vp mine hand vnto them in the wildernesse that I would not bring them into the land, which I had giuen them, flowing with milke and hony, which was pleasant aboue all lands,

16 Because they cast away my iudgements, & walked not in my statutes, but haue polluted my ^bSabbaths: for their heart went after their idoles.

17 Neuertheleſſe, mine eye ſpared them, that I would not deſtroy them, neither would I cōſume them in the wilderneſſe.

18 But I said vnto their children in the wilderness, Walke ye not in the ordinances of your fathers, neyther obserue their maners, nor defile your selues with their idoles.

19 I am the Lord your God: walke in my statutes, and keepe my iudgements and do them,

20 And sanctifie my Sabbaths, and they shalbe
a signe betweene me and you, that ye may knowe
that I am the Lord your God.

11 Notwithstanding the children rebelled against me: they walked not in my statutes, nor kept my judgments to do them, which if a man doe hee shall live in them, *but* they polluted my Sabbaths: then I thought to powre out mine indignation vpon them, *and* to accomplish my wrath against them in the wilderness.

22 Neue thelfe, I withdrew mine hand and had respect vnto my Name, that it should not bee polluted before the Heathen, in whose sight I brought them forth.

23 Yet I lift vp mine hande vnto them in the
wilderneſſe, that I would ſcatter them among the
heathen, and diſpoſe ſe them through the countieſs.

24 Because they had not executed my judgments, but had cast away my statutes, and had polluted my Sabbaths, and their eyes were after their fathers' idols.

25 Wherefore I gaue¹ them also statutes that were not good, and iudgements, wherein they should not liue.

26 And I polluted them in their owne migifts
that they caused to passe *by the fire* all that *first*
openeth the wombe, that I might destroy them,
to the end that they might knowe that I am the
Lord.

27 Therefore, sonne of man, speake vnto the
house of Israel, and say vnto them, Thus saith the
Lord God, Yet in this your fathers haue blasphem-
ed me, though they had *before* grievously trans-
gressed against me.

28 * For when I had brought them into the

land, for the which I lifted vp mine hand to giue
it to them, then they sawe every high hill, and all
the thicke trees, and they offered there their sa-
crifices, and there they presented their offering
of deuotion: there also they made their sweet
sauiour, and powred out there their drinke of-
fringes.

29 Then I said vnto them, What is the hie place whereunto ye goe? And the name thereof was called o Ramah vnto this day.

30 Wherefore, say vnto the house of Israel,
Thus saith the Lord God, Are ye not polluted
† after the maner of your fathers? and commit ye
not whoredome after their abominations?

3 I For when you offer your gifts, and make
your finnes to passe through the fire, you pollute
your selues with al your idoles vnto this day: shal
I answere you when I am asked, O house of Isra-
el? As I liue, faith the Lord God, P I will not an-
swere you when I am asked.

32 Neither shall that be done that commeth into your mind: for ye say, we will be as the heathen, and as the families of the countreyes, and ferue wood and stone.

33 As I live, saith the Lord God, I will surely rule you with a mighty hand, and with a stretched out arme, and in my wrath poured out.

34 And will bring you from the people, & will gather you out of the countreyes, wherein ye are scattered with a mighty hand, and with a stretched out arme. and in my wrath powred out.

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

26 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I pleade with you saith the Lord God.

37 And I wil cause you to passe vnder the rod,
and will bring you into the bond of $\frac{v}{c}$ couenant.

38 And I will chuse out from among you the rebels, & them that transgresse against me: I will bring them out of the land where they dwell, and they shall not enter into the land of Israel, and ye shall know that I am the Lord.

39 As for you, O house of Israel, thus saith the Lord God, ^r Goe you, and serue euery one his idole, seeing that ye will not obey me, and pollute mine holy Name no more with your gifts and with your idoles.

40 For in mine holy mountaine, even in the high mountaine of Israel, saith the Lord God, there shall all the house of Israel, & all in the land serve me: there will I accept them, and there will I require your offerings and the first fruits of your oblations with all your holy rhimes.

41 I wil accept your sweet saour, whē I bring
you from the people, and gather you out of the
countreys, wherein ye haue been scattered, that I
may be sanctified in you before the heathen.

42 And ye shall knowe that I am the Lord,
when I shall bring you into the land of Israel, in-
to the land, for the which I lifted vp mine hand
to giue it to your fathers.

43 And there shall ye remember your wayes,
and al your works, wherein ye haue been defiled,
and ye ^a shall iudge your felues worthy to be cut
off for all your euill that ye haue committed

44 And ye shall knowe, that I am the Lord,
when I haue respect vnto you for my Names
ake, and not after your wicked wies nor accor-
ding to your corrupt workes. O see houle of

o Which signifi-
eth an his place,
declaring that
they wanted
themselves of
their idolatry, and
were not shamed
thereof, though
God had comma-
nded them expressly
that they should
have no altar lifted
vp on he by
flairs, Exod 20. 26
p He sheweth
that the migra-
tions of the people
deseruet, that
God should cut
them off, and that
they should not
have the confu-
t of his word.

He declareth
that man of nature
is wholly enemie
vnto God and to
his owne saluati-
on, and therefore
God call'eth him
to the right way,
partly by chastis-
ing but chiefly by
his mercy in for-
giving his rebel-
lion, and wicked.

I wil bring you
among strange na-
tions as into a wil-
der-ess: and there
will I visit you, and
I will call you to re-
pentance, and then
will I bring the godly
one againe,

83. 9.
 Saying that
 he will not burne
 the corn with his
 staffe, but chuse
 out the wicked to
 burne them when
 he will spare his.
 Thus he spoken

Yor own con-
science, sha'l con-
sider you after that
you have felt my
sins.

Israel, saith the Lord God.

45 ¶ Moreover, the word of the Lord came vnto mee, saying,

46 Sonne of man, set thy face toward the way of Teman, and drop thy word toward the South, and prophesie toward the forest of the field of the South,

47 And say to the forest of the South, Heare the word of the Lord: thus saith the Lord God, Behold, I will kindle a fire in thee, & it shall deuoure all the greene wood in thee, & all the dry wood: the continuall flame shall not be quenched, and euery face from the South to the North shall bee burnt therein.

48 And all flesh shall see, that I the Lord haue kindled it, and it shall not be quenched. Then said I, Ah Lord God, they say of mee, Doeth not see speake parables?

CHAP. XXI.

3 Hee threateth the sword, and destruction to Ierusalem. 25 He foretells the fall of King Zedekiah. 28 He commandeth to prophesie the destruction of the children of Ammon. 30 The Lord threateth to destroy Zedekiah and his house.

The word of the Lord came to me againe, saying,

1 Sonne of man, set thy face toward Ierusalem, and drop thy word toward the holy places, and prophesie against the land of Israel,

2 And say to the land of Israel, Thus saith the Lord, Behold, I come against thee, and will draw my sword out of his sheath, and cut off from thee both the righteous and the wicked.

3 Seeing then that I will cut off from thee both the righteous & wicked, therefore shall my sword goe out of the sheath against all flesh from the South to the North,

4 That all flesh may know that I the Lord haue drawn my sword out of his sheath, and it shall not returne any more.

5 Mourn therefore thou sonne of man, as in the paine of thy reins, and moune bitterly before them.

7 And if they say vnto thee, Wherefore mournest thou? then answer. Because of the bruite for it cometh, and euery heart shall melt, and all hands shall weeke, and all minds shall faint, and all knees shall faile away, as water: behold, it cometh, and shall be done, saith the Lord God.

8 ¶ Again, the word of the Lord came vnto me, saying,

9 Sonne of man, prophesie, and say, Thus saith the Lord God, say, A sword, a sword both sharpe and fourbished.

10 It is sharpened to make a sore slaughter, & it is fourbished that it may glitter: how shall we reioyce? for it cometh: thus saith the Lord God.

11 And he hath given it to be fourbished, that he may handle it: this sword is sharpe, & it is fourbished, that he may give it into y hand of y slayer.

12 Cry, and howle, sonne of man: for this shall come to my people, and it shall come vnto all the princes of Israel: the terrors of the sword shall be vpon my people: smite therefore vpon thy thigh.

13 For it is a trial, and what shall this be, if the sword contemne euen the rod? It shall be no more, saith the Lord God.

14 Thou therefore, sonne of man, prophesie and smite me to hand, and let the sword be doubled: let the sword that hath killed, returne the third time: it is the sword of the great slaugh-

ter entering into their pyrie chambers.

15 I haue brought the feare of the sword into all their gates to make their heart to faint, and to multiply their ruines. Ah, it is made bright, and it is dressed for the slaughter.

16 Get thee alone: goe to the right hand, or get thy selfe to the left hand, whither soeuer thy face turneth.

17 I will also smite mine hands together, & will cause my wrath to cease: I the Lord haue said it.

18 ¶ The word of the Lord came vnto mee againe, saying,

19 Also thou sonne of man, appoint thee two wayes, that the sword of the King of Babel may come, both twaine shall come out of one land, and chuse a place, & chuse it in the corner of the way of the citie.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and p to Iudah in Ierusalem the strong citie.

21 And the King of Babel stood at the parting of the way, at the head of the two wayes, consulting by diuination, and made his arrows bright, he consulted with idoles, and looked in the liuer.

22 At his right hand was the diuination for Ierusalem to appoint captains to open their mouth in the slaughter, and to lift vp their voyce with shouting, to lay engines of war against the gates, to cast a mount, and to build a fortresse.

23 And it shall be vnto them as a false diuination in their fight for the others made vnto them: but he will call to remembrance their iniquities, to the intent they should be taken.

24 Therefore thus saith the Lord God, Because yee haue made your iniquity to be remembered in discovering your rebellion, that in all your works your sinnes might appeare: because I say, that ye are come to remembrance, ye shall be taken with the hand.

25 And thou prince of Israel pollute, and wicked, whose day is come, when iniquity shall haue an end.

26 Thus saith the Lord God, I will take away the diademe, and take off the crowne: this shall be no more the same: I will exalt the humble, and will abase him that is high.

27 I will ouerturne, ouerturne, ouerturne it, and it shall be no more vntill he come, whose right it is, and I will giue it him.

28 ¶ And thou, sonne of man, prophesie, and say, Thus saith the Lord God to the children of Ammon, and to their blasphemie: say thou, I say, The sword, the sword is drawn forth and fourbished to the slaughter, to consume, because of the glittering.

29 Whiles they see vanitie vnto thee, & prophesied a lie vnto thee to bring thee vpon the neckes of the wicked that are slaine, whose day is come, when their iniquity shall haue an end.

30 Shall I cause it to returne into his sheath? I will iudge thee in the place where thou wast created, even in the land of thine habitation.

31 And I will powre out mine indignation vpon thee, & will blow against thee in the fire of my wrath, and deliuer thee into the hand of beastly men, and skillfull to destroy.

32 Thou shalt be in the fire to be deuoured: thy blood shall be in the mids of the land, and thou shalt be no more remembered: for I the Lord haue spoken it.

a Promise for the
b Gather them that
c God's plague
d of the sword
e This was
f To be sure
g When his
h When he
i When he
k When he
l When he
m When he
n When he
o When he
p When he
q When he
r When he
s When he
t When he
u When he
v When he
w When he
x When he
y When he
z When he

C H A P. XXII.

Jerusalem is reproved for cruelty. 25 Of the wicked doctrine of the false prophets and priests, and of their unchangeable counsel. 27 The tyrannie of rulers. 29 The wickedness of the people.

Moreover, the word of the Lord came vnto me, saying,

3 Now thou sonne of man, wilt thou iudge, wilt thou iudge this bloody city? wilt thou shew her all her abominations?

3 Then say, Thus sayth the Lord God, The citie sheddeth blood in the middes of it, that her btime may come, and maketh idoles ^c against her selfe to pollute her selfe.

4 Thou hast offered in thy blood, that thou hast shed, & hast polluted thy selfe in thine idols, which thou hast made, and thou hast caused thy dayes to draw nere, & art come vnto thy terme: therefore haue I made thee a reproch to the heathen, and a mocking to all countreys.

5 Those that be nere, and those that be farre from thee, shall mocke thee, which are vile in ^c name, and fore in affliction.

6 Beholde, the princes of Israel euery one in thee was ready to his power, to shed blood.

7 In thee haue they defiled father and mother: in the middes of thee ^c haue they oppressed the stranger: in thee haue they vexed the fatherlesse and the widow.

8 Thou hast defiled mine holy things, and hast polluted my Sabbaths.

9 In thee are men that carrie tales to shed blood: in thee are they that eate vpon the mountaynes: in the middes of thee they commit abomination.

10 In thee haue they discovered their fathers shame: in thee haue they vexed her that was polluted in her floures.

11 And euery one ^c hath committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in law, and in thee hath euery man forced his owne sister, euen his fathers daughter.

12 In thee haue they taken gifts to shed blood: thou hast taken vsurie and the increate, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, sayth the Lord God.

13 Beholde, therefore I haue ^c smitten mine hands vpon thy countenances, that thou hast vsed, and vpon the blood which hath bene in the middes of thee.

14 Can thine heart endure, or can thine hands ^c bee strong, in the dayes that I shall haue to doe with thee? I the Lord haue spoken it, and will do it.

15 And I will scatter thee among the heathen, and disperse thee in the countreys, and will cause thy ^c filthinesse to cease from thee.

16 And thou shalt take thine inheritance in thy selfe in the sight of the heathen, and thou shalt know that I am the Lord.

17 And the word of the Lord came vnto me, saying,

18 Sonne of man, the house of Israel is vnto me as ^c droffe: all they are brasse, and tinne, and yron, and lead in the middes of the furnace: they are euen the droffe of siluer.

19 Therefore thus sayeth the Lord God, Because yee are all as droffe, behold, therefore I will gather you in the middes of Ierusalem.

20 As they gather siluer and brasse, and yron,

and lead, and tinne into the middes of the furnace, to blow the fire vpon it to melt it, so will I gather you in mine anger and in my wrath, and will put you there ^c and melt you.

21 I will gather you, I say, and blow the fire of my wrath vpon you, and you shall be melted in the middes thereof.

22 As siluer is melted in the midd of the furnace, so shall yee be melted in the midds thereof, and yee shall know that I the Lord haue powred out my wrath vpon you.

23 And the word of the Lord came vnto me, saying,

24 Sonne of man, say vnto her, Thou art the land that is vnclene, ^c and not rained vpon in the day of wrath.

25 There is a conspiracie ^c of her prophets in the midds thereof like a roaring lion, rauening the pray: they haue deuoured soules: they haue taken her riches and precious things: they haue made her many widowes in the midds thereof.

26 Her Priests haue broken my Law, and haue defiled mine holy things: they haue put no difference betweene the holy and prophane, neither discerned betweene the vnclene and the cleane, and haue hid their eyes from my Sabbaths, and I am prophaned among them.

27 Her Princes in the midds thereof are like wolues, rauening the pray, to shed blood and to destroy soules for their owne couetous lucre.

28 And her prophets haue daubed them with vntempered mortar, seeing vanities, and diuining lies vnto them, saying, Thus saith the Lord God, when the Lord had not spoken.

29 The people of the land haue violently oppressed by lpying and robbing, and haue vexed the poore and the needy: yea, they haue oppressed the stranger against right.

30 And I fought for a man among them, that should make vp the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none.

31 Therefore haue I powred out mine indignation vpon them, and consumed them with the fire of my wrath: their owne wayes haue I rendered vpon their heads, saith the Lord God.

C H A P. XXIII.

Of the idolatrie of Samaria and Ierusalem, vnder the names of Aholab and Aholibah.

The word of the Lord came againe vnto mee, saying,

2 Sonne of man, there were two women, the daughters of one ^c mother.

3 And they committed fornication in b ^c Egypt, they committed fornication in their youth: there were their breasts pressed, and there they bruised the teats of their virginite.

4 And the names of them were Aholah the elder, & Aholibah her sister: and they were mine, and they bare sonnes and daughters: thus were their names: Samaria is Aholah, and Ierusalem Aholibah.

5 And Aholah played the harlot when ^c she was mine, and she was set on fire with her louers, to wit, with the Assyrians her neighbours.

6 Which were clothed with blew silke, both captains and princes: they were all pleasant yong men, and horsemen riding vpon horses.

7 And when the Israelites were named the people of God, they became idolaters, and to forsake God, and put their trust in the Assyrians.

I Meaning hereby that the people should be tried, and the wicked destroyed.

m Thou art like a barren land, which the Lord plougheth with drought. The false prophets haue conspired together to make their doctrine more profitable.

o They haue neglected my lawes. Mich. 3. 11. xlviii. 3-5.

p They which should haue reformed them in their vices, and corrected their doings with lies, Chap. 1. 10.

q which would the himselfe zealous in my cause by setting vices, Isa. 59. 16 & 17. 5. and also pray vnto me to withhold my plague, Psal. 106. 23.

a Meaning, Israel and Iudah, which came out of one familie. b They became idolaters after the manner of the Egyptians. c Aholah signifies a masculine dwelling in her sister, meaning Samaria, which was as the royalty of Israel, and Aholibah signifies my mansion in her, whereby I meant Ierusalem, where Gods Temple was.

7 Thus she committed her whoredome with them, *euen* with all them that were the chosen men of Asshur, and with all on whom she doted, and desired her felte with all her idoles.

8 Neither left she her fornications, *learned* of the Egyptians : for in her youth they lay with her, and they bruised the breasts of her virginity, and powdered their whoredome vpon her.

9 Wherefore I deliuered her into the hands of her louers, *euen* into the hands of the Assyrians, vpon whom she doted.

10 These discovered her shame: they tooke away her sonnes and her daughters, and slew her with the sword, and she had an *evil* name among women: for they had executed iudgement vpon her.

11 And when her sister Aholibah saw this, she married her selfe with inordinate loue, more then she, and with her fornications more then her sister with her fornications.

12 Shee doted vpon the Assyrians *her* neighbours, *bath* captaines and princes clothed with digers suites, horsemen riding vpon horses: they were all pleasant yong men.

13 Then I saw that shee was defiled, and that they were both after one sort,

14 And that she increased her fornications: for when she saw men painted vpon the wall, the images of the Caldeans painted with vermilion,

15 And girded with girdles vpon their loines, and with did attire vpon their heads (looking all like princes after the manner of the Babylonians in Caldea, the land of their natiuite)

16 Alfoone, I say, as she saw them, she doted vpon them, and sent messengers vnto them, into Caldea.

17 Now when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and she was polluted with them, and her lust departed from them.

18 So she discovered her fornication, and disclosed her shame: then mine heart forsooke her, like as mine heart had forsaken her sister.

19 Yet shee increased her whoredome more, and called to remembrance the daies of her youth wherein she had played the harlot in the land of Egypt.

20 For shee doted vpon their seruants whose members are as the members of asses, and whose issue is like the issue of horses.

21 Thou calledst to remembrance the wickednesse of thy youth, when thy teates were bruised by the Egyptians: therefore the paps of thy youth are thus.

22 Therefore, O Aholibah, thus saith the Lord God, Behold, I will raise vp thy louers against thee, from whom thine heart is departed, and I will bring them against thee on euery side.

23 To wit, the Babylonians, and all the Caldeans, *b* Peked, and Shoah, and Koz, and all the Assyrians with them: they were all pleasant yong men, captaines and princes: all they were valiant and renowned, riding vpon horses.

24 Euen these shall come against thee with charrets, wagons, and wheelles, and with a multitude of people, which shall feare against thee buckler and shield, and helmet round about: and I will leaue the punishment vnto them, and they shall iudge thee according to their iudgements.

25 And I will lay mine indignation vpon thee, and they shall deale cruelly with thee: they shall

cut off thy nose and thine eares, and thy remnant shall fall by the sword: they shall carry away thy sonnes and thy daughters, and thy residue shall be deuoured by the fire.

26 They shall also strip thee out of thy clothes, and take away thy faire jewels.

27 Thus will I make thy wickednesse to cease from thee, and thy fornication out of the land of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus saith the Lord God, Behold, I will deliuer thee into the hand of them, whom thou hatest: *euen* into the hands of them from whom thine heart is departed.

29 And they shall handle thee despitefully, and shall take away all thy labour, and shall leaue thee naked and bare, and the shame of thy fornications shall be discovered, both thy wickednesse, and thy whoredome.

30 I will doe these things vnto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idoles.

31 Thou hast walked in the way of thy sister: therefore will I give her *m* cup into thine hand.

32 Thus saith the Lord God, Thou shalt drinke of thy sisters cup, deepe and large: thou shalt be laughed to scorne and had in derision, because it containeth much.

33 Thou shalt be filled with drunkennesse and forrow, *euen* with the cup of destruction, and delolation, with the cup of thy sister Samaria.

34 Thou shalt euen drinke it, and wring it out to the dregges, and thou shalt breake the hearths thereof, and reare thine owne breasts: for I haue spoken it, saith the Lord.

35 Therefore thus saith the Lord God, Because thou hast forgotten me, and cast me behind thy backe, therefore thou shalt also beare thy wickednesse and thy whoredome.

36 ¶ The Lord said moreover vnto me, Sonne of man, wilt thou iudge Aholah and Aholibah? and wilt thou declare to them their abominations?

37 For they haue played the whores, & blood is in their hands, and with their idoles haue they committed adulterie, and haue also caused their sonnes, whom they bare vnto mee, to passe by the fire to be their meat.

38 Moreover, thus haue they done vnto me: they haue defiled my Sanctuary in the same day, and haue prophaned my Sabbaths.

39 For when they had slaine their children to their idoles, they came the same day into my Sanctuary to defile it: and loe, thus haue they done in the mids of mine house.

40 And how much more is it that they sent for men to come from farre, vnto whom a messenger was sent, and loe, they came? for whom thou diddest wash thy selfe, and paintedst thine eyes, and deckedst thee with ornaments,

41 And satest vpon a costly bed, and a table prepared before it, whereupon thou hast set mine incense and mine oyle.

42 And a voyce of a multitude being at ease, was with her: & with them to make the company great, were brought men of Saba from the wilderness, which put bracelets vpon their hands, and beautiful crownes vpon their heads.

43 Then I said vnto her that was old in adulteries, Now shall she and her fornication come to an end.

1 They shall do it by the sword and iudgement with the rest of thy people.

k All thy treasures and riches which thou hast gotten by labors.

l All the world shall see thy shame full forsaking of God to serve idoles.

m I will reate the same punishments and vengeance against thee, and thine inheritance is in me.

n Meaning, that the affliction should be so great that they should cast thee to the beasts and to the fowls.

o This is to be sacrificed to their idoles, read Chap. 16. 30.

p They sent into other countries to haue such as should teach the service of their idoles.

q The members of altars that were prepared for the idoles.

r Which should teach the manner of worshipping their gods.

e The holy Ghost which seemed to chastise her, to cast this wicked vice of idolatry to be abandoned, that wherby any should abide to heare the name thereof mentioned.

f Meaning, the Assyrians.

g This declareth that no words are able sufficiently to expresse the rage of idolatry, and therefore the holy Ghost here compareth them to those which in their raging loue and filthie lusts dote vpon the images and paintings of them after whom they live.

h The names of the names of certain princes and captaines vnto Nebuchad-nazzar.

i Ebr. I will give punishments before thee, I say, I will.

44 And they went in vnto her as they goe to a common harlot: so went they to Aholah and Aholabah the wicked women.

45 And the righteous men they shall iudge them after the manner of harlots, and after the manner of murderers: for they are harlots, and blood is in their hands.

46 Wherefore thus saith the Lord God, I will bring a multitude vpon them, and will giue them vnto the tumult and to the spoile.

47 And the multitude shall stone them with stones, and cut them with their swords: they shall slay their finnes, and their daughters, and barne vp their houses with fire.

48 Thus will I cause wickednes to cease out of the land, that all women may be taught not to doe after your wickednesse.

49 And they shall lay your wickednesse vpon you, and ye shall beare the finnes of your idoles, and ye shall know that I am the Lord God.

CHAP. XXIII.

Hee sheweth the destruction of Ierusalem by a parable of a seething pot. 18 The parable of Ezekiel's wife being dead.

Gain in the 9th ninth yere, in the tenth moneth, in the tenth day of the moneth, came the word of the Lord vnto me, saying,

1 Sonne of man, write these the name of the day, *euen* of this fame day: for the King of Babel set himselfe against Ierusalem this fame day.

2 Therefore speake a parable vnto the rebellious house, and fay vnto them, Thus sayth the Lord God, Prepare a pot, prepare it, and also powre water into it.

3 Gather the spices thereof into it, *euen* euery good piece, as the thigh and the shoulder, and fill it with the chiefe bones.

4 Take one of the best sheepe, and burne also the bones vnder it, and make it boyle well, and feede the bones of it therein.

5 Because the Lord God sayth thus, Woe to the bloody cite, *euen* to y^e pot, whose skumme is therein, & whose skumme is not gone out of it: bring it out spicie by peecele: no lot fall vpon it.

6 For her blood is in the mids of her: the set it vpon an high rocke, and powred it not vpon the ground to couer it with dust.

7 That it might cause wrath to arise, and take vengeance: *euen* I haue set her blood vpon an high rocke that it should not be couered.

8 Therefore thus saith the Lord God, Woe to the bloody city, for I will make y^e burning great. Heape on much wood: kindle the fire, consume the flesh, and cast in spice, and let the bones be burnt.

9 Then set it empty vpon the coales thereof, that y^e brasie of it may be hot, and may burne, and that the filthinesse of it may be molten in it, and that the skumme of it may be consumed.

10 She hath wearied her selfe with lies, and her great skumme went not out of her: therefore her skumme shall be consumed with fire.

11 Thus remaineth in thy filthinesse and wickednesse: because I would not haue purged thee, and thou wast not purged, thou shalt not be purged from thy filthinesse, till I haue caused my wrath to light vpon thee.

12 I the Lord haue spoken it: it shall come to passe and I will doe it: I will not goe backe, neither wil I spare, neither wil I repent: according to what I haue spoken by the Prophets, to call thee to repentance, but thou wast dead.

thy wayes, and according to thy works shalt they iudge thee, saith the Lord God.

13 Also the word of the Lord came vnto me, saying,

14 Sonne of man, behold, I take away from thee the pleasure of thine eyes with a plague: yet shalt thou neither mourne nor weepe, neither shalt thy teares runne downe.

15 Cease from sighing: make no mourning for the dead, and binde the tyre of thine head vpon thee, and put on thy shoes vpon thy teete, and couer not thy lips, & eare not the bread of men.

16 So I spake vnto the people in the morning, and at euen my wife died: and I did in the morning, as I was commanded.

17 And the people said vnto me, Wilt thou not tell vs what these things meane towards vs that thou doest fo?

18 Then I answered them, The worde of the Lord came vnto me, saying,

19 Speake vnto the house of Israel, Thus saith the Lord God, Beholde, I will pollute my Sanctuary, *euen* the pride of your power, the pleasure of your eyes, and your hearts desire, & your finnes, and your daughters whom ye haue left, shall fall by the sword,

20 And ye shall do as I haue done: yee shall not couer your lippes, neither shall yee eate the bread of men.

21 And your tire shall be vpon your heads, and your shoes vpon your feete: ye shall not mourne nor weepe, but ye shall pine away for your iniquities, and mourne one toward another.

22 Thus Ezekiel is vnto you a signe: according to all that he hath done, yee shall do: and when this cometh, ye shall know that I am the Lord God.

23 Also, thou sonne of man, that it not be in the day when I take frō them their power, the ioy of their honor, the pleasure of their eyes, and the desire of their heart, their sons and their daughters,

24 That he that escapeth in that day, shall come vnto thee to tell thee that which hee hath heard with his eares?

25 In that day shall thy mouth be opened to him which is escaped, & thou shalt speake, and be no more dumbe, and thou shalt bee a signe vnto them, and they shall know that I am the Lord.

CHAP. XXV.

1 The word of the Lord against Ammon, which reioiced at the fall of Ierusalem. 8 Against Moab and Seir, Idumea and the Philistines.

The word of the Lord came againe vnto mee, saying,

2 Sonne of man, set thy face against the Ammonites, and prophesie against them,

3 And lay vnto the Ammonites, Heare the word of the Lord God, Thus saith the Lord God, Because thou saydest, Ha, ha, against my Sanctuary, when it was polluted, and against the land of Israel, when it was desolate, and against the house of Iudah, when they went into captiuitie,

4 Behold, therefore I will deliuer thee to the men of the Bait for a possession, and they shall set their palaces in thee, & make their dwellings in thee: they shall eate thy fruit, and they shall drinke thy milke:

5 And I will make Rabbah a dwelling place for camels, and the Ammonites a sheepecote, and ye shall know that I am the Lord.

6 For thus saith the Lord God, Because thou hast clapped the hands, and stamped with the feet,

1 That is, the Babylonians.

2 Meaning, his wife is a signe he desired, as ver. 18.

3 For in mourning they went bare headed and barefooted and also couered their lippes.

4 That is, which the neighbours lent to them that mournd.

5 Meaning, the morning following.

6 By sending the Caldeans to destroy it, as Chap. 7. 23.

7 Vnto you boast and delie.

8 Lifting up of their families.

9 Because yee reioiced when the temple was destroyed my cite and Temple.

10 That is, the Babylonians. 11 They shall chide thee away and take thy gorgeous houses to dwell in. 12 Called a sheepecote, which is a dwelling place in which was the chief cattle of the Ammonites, and full of commodities. 2 Sam. 12. 31.

and reioyced in heart with all thy despite against the land of Israel,

7 Beholde, therefore I will stretch out mine hand vpon thee, and will deliuer thee to be spoyled of the heathen, and I will roote thee out from the people, and I will cause thee to bee destroyed out of the countreies, and I will destroy thee, and thou shalt know that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir doe say, Behold, the house of Iudah is like vnto all the heathen,

9 Therefore, beholde, I will open the side of Moab, *even* of the cities of his cities, I say, in his frontiers with the pleasant country, Beth-ieshmoth, Baal-meon, and Kiriathaim.

10 I will call the men of the East against the Ammonites, and will giue them in possession, so that the Ammonites shall no more be remembered among the nations.

11 And I will execute iudgements vpon Moab, and they shall know that I am the Lord.

12 ¶ Thus saith the Lord God, Because that Edom hath done *euill*: by taking vengeance vpon the house of Iudah, and hath committed great offence, and reuenged himselfe vpon them,

13 Therefore thus saith the Lord God, I will also stretch out mine hand vpon Edom, and destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword.

14 And I will execute my vengeance vpon Edom by the hand of my people Israel, & they shall do in Edom according to mine anger, and according to mine indignation, and they shall knowe my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Philistines haue executed vengeance, and reuenged themselves with a despitefull heart, to destroy it for the old hatred,

16 Therefore thus sayth the Lord God, behold, I will stretch out mine hand vpon the Philistims, and I will cut off the Cherethims, and destroy the remnant of the sea coast.

17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they shall know that I am the Lord, when I shall lay my vengeance vpon them.

CHAP. XXVI.

1 *He prophesies that Tyrus shall be overthrowen because it reioyced at the destruction of Ierusalem. 15 The mourning and afflictions of the merchants for the destruction of Tyrus.*

And in the eleuenth yeere in the first day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, because that Tyrus hath sayd against Ierusalem, Aha, the *b* gate of the people is broken: it is turned vnto me: *for* seeing she is desolate, I shall be replenished.

3 Therefore thus saith the Lord God, Behold, I come against thee, O Tyrus, and I will bring vp many nations against thee, as the sea mounteth vp with his waues.

4 And they shall destroy the walles of Tyrus and breake downe her towres: I will also scrape her dust from her: and make her like the top of a rocke.

5 Thou shalt be for the spreading of nets in the mids of the sea: for I haue spoken it, saith the Lord God, and it shall be a spoile to the nations.

6 And her 4 daughters which are in the field, shall be slaine by the sword, and they shall know

that I am the Lord.

7 For thus saith the Lord God, Behold, I will bring vpon Tyrus Nebuchad-nezzar king of Babel, a king of kings from the North, with horses and with chariots, and with horsemen, with a multitude and much people.

8 He shall slay with the sword thy daughters in the field, and he shall make a fort against thee, and cast a mount against thee, & lift vp the buckler against thee.

9 He shall set engines of warre before him against thy walles, and with his weapons breake downe thy towres.

10 The dust of his horses shall couer thee, for their multitude: thy walles shall shake at the noise of the horsemen, and of the wheelles, and of the chariots, when he shall enter into thy gates as into the entry of a city that is broken downe.

11 With the hoores of his horses shall he tread downe all thy streetes: he shall slay the people by the sword, and the pillars of thy strength shall fall downe to the ground.

12 And they shall robbe thy riches, and spoile thy merchandise, and they shall breake down thy walles, and destroy thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the mids of the water.

13 * Thus will I cause the sound of thy songs to cease, and the sound of thine harpes shall be no more heard.

14 I will lay thee like the top of a rocke: thou shalt be for a spreading of nets: thou shalt be built no more: for I the Lord haue spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyrus, Shall not the yles tremble at the sound of thy fall? and at the crie of the wounded, when they shall beslaue and murdered in the mids of thee?

16 Then all the princes of the sea shall come downe from their thrones: they shall lay away their robes, and put off their brodered garments, and shall clothe themselves with astonishment: they shall sit vpon the ground and be astonished at every moment, and be amazed at thee.

17 And they shall take vp a lamentation for thee, and say to thee, Howe art thou destroyed, that wast inhabited of the sea *new*, the renowned city which was strong in the sea, both she and her inhabitants, which cause their feare to bee on all that haunt therein!

18 Now shall the yles be astonished in the day of thy fall: yea, the yles that are in the sea, shall be troubled at thy departure.

19 For thus saith the Lord God, when I shall make thee a desolate cite, like the cities that are not inhabited, and when I shall bring the deepe vp in thee, and great waters shall couer thee,

20 When I shall cast thee downe with them that descend into the pit, with the people of olde time, and shall set thee in the lowe parts of the earth like the olde ruines, with them, I say, which goe downe to the pit, so that thou shalt not be inhabited, and I shall shew my glory in the land of the living.

21 I will bring thee to nothing, and thou shalt be no more: though thou be fought for, yet shalt thou neuer be found againe, saith the Lord God.

CHAP. XXVII.

The Prophet bewaileth the desolation of Tyrus, shewing what were the riches, power and magnificence thereof in some parts.

The

a So that no power or strength should be able to resist the Babylonians.

f Which were certaine garrisons of Philistims, where by they oft times molested the leues of the Cherethims. David also had a garr, 2 Sam 8: 18.

a Either of the captiuitie of Ierusalem, or of the reigne of Zedekiah.

b That is the famous cite Ierusalem, whereunto all people resorted.

c My riches and fame that increaseth as the wicked reioyce with it. I will tyng them they way haue any profit or advantage.

d The towres that belonged vnto it.

e For Tyrus was much built by art and by labour of men was walled out of the Sea. Some referreth vnto the images of the noble men which they had erected vpon their glory and renown.

f I will make thee so bare that thou shalt haue nothing to counte there.

g The gouernours and rulers of other countries that dwell by the Sea, whereby he significeth that destruction should be so horrible, that all the world should beate their chests and beere their mourning merchaunts who by their traffique did enrich themselves and increase his power.

i Which were dead long agoe.

k Meaning, I desire, when it shall be refloated. 166, make thee a towre.

7 Behold, therefore I will bring strangers vpon thee, *even* the terrible nations : and they shall draw their swords against the beautie of thy wisdom, and they shall defile thy brightness.

8 They shall cast thee downe to the pit, and thou shalt die the death of them, that are slaine in the mids of the sea.

9 Will thou say *then* before him that slayeth thee, I am a god? but thou shalt be a man, and no god, in the hands of him that slayeth thee.

10 Thou shalt die the death of the vncircumcised by the hands of strangers: for I haue spoken it, saith the Lord God.

11 Moreover the worde of the Lord came vnto me, saying,

12 Sonne of man, take vp a lamentation vpon the king of Tyrus, and say vnto him, Thus sayth the Lord God, Thou sealest vp the summe, and art full of wisdom, and perishest in beauty.

13 Thou hast bene in Eden the garden of God: euery precious stone *was* in thy garment, the rubie, the topaze and the diamond, the chrysolite, the onyx, and the iasper, the saphire, the emeraude, and the carbuncle and golde: the workmanship of thy timbrels, and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art the anointed Cherub that covereth, and I haue set thee *in honour*: thou wast vpon the holy mountaine of God: thou hast walked in the mids of the stones of fire.

15 Thou wast perfect in thy wayes from the day that thou wast created, till iniquitie was found in thee.

16 By the multitude of thy merchandise, they haue filled the mids of thee with cruelty, and thou hast sinned: therefore I will cast thee as prophane out of the mountaine of God: and I will destroy thee, O covering Cherub, from the mids of the stones of fire.

17 Thine heart was lifted vp becau'se of thy beauty, and thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground: I will lay thee before Kings that they may behold thee.

18 Thou hast defiled thy sanctification by the multitude of thine iniquities, and by the iniquitie of thy merchandise: therefore will I bring forth a fire from the mids of thee, which shall deuoure thee: and I will bring thee to ashes vpon the earth, in the sight of all them that behold thee.

19 All they that know thee among the people, shall be astonied at thee: thou shalt be a terror, and neuer shalt thou be any more.

20 Again, the word of the Lord came vnto me, saying,

21 Sonne of man, set thy face against Zidon, and prophesie against it.

22 And say, Thus saith the Lord God, Behold, I come again: thee, O Zidon, and I will be glorified in the mids of thee: and they shall know that I am the Lord: when I shall haue executed iudgements in her, and she shall be sanctified in her.

23 For I will send into her pestilence, & blood into her streets, and the flaine shall fall in the mids of her: *the enemy shall come against her* with the sword on euery side, and they shall know that I am the Lord.

24 And they shall be no more a pricking thorne vnto the house of Israel, nor any grievous thorne of all that are round about them, & despised them, and they shall know that I am the Lord God.

25 Thus sayeth the Lord God, When I shall haue gathered the house of Israel from the people where they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in the land, that I haue giuen to my seruants Iakob.

26 And they shall dwell safely therein, & shall build houses, and plant vineyards: yea, they shall dwell safely, when I haue executed iudgements vpon all round about them that despise them, and they shall know that I am the Lord their God.

C H A P. XXIX.

He prophesied against Pharaoh and Egypt. 13 The Lord promises that he will restore Egypt after forty years. 18 Egypt is the remnant of king Necho's army for the labour which he did against Tyre.

1 N the tenth yeere, and in the tenth moneth, in the twelfth day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against Pharaoh the king of Egypt, and prophesie against him, and against all Egypt.

3 Speake, and say, Thus sayth the Lord God, Behold, I come against thee, Pharaoh king of Egypt, the great dragon, that lieth in the mids of his rivers, which hath said, The river is mine, and I haue made it for my selfe.

4 But I will put hooks in thy iawes, and I will cause the fish of thy rivers to sticke vnto thy scales, and I will draw thee out of the midst of thy rivers, and all the fish of thy rivers shall sticke vnto thy scales.

5 And I will leaue thee in the wilderness, both thee and all the fish of thy rivers: thou shalt fall vpon the open field: thou shalt not bee brought together, nor gathered: for I haue giuen thee for meate to the beasts of the field, and to the fowles of the heauen.

6 And all the inhabitants of Egypt shall know that I am the Lord, becau'se they haue bin a staffe of reede to the house of Israel.

7 When they tooke holde of thee with their hand, thou diddest breake and rent at their shoulder: & when they leaned vpon thee thou brakest and madest all their loynes to stand vpright.

8 Therefore thus saith the Lord God, Behold, I will bring a sword vpon thee, and destroy man and beast out of thee.

9 And the land of Egypt shall be desolate, and waste, & they shall know that I am the Lord: becau'se he hath said, The river is mine, & I haue made it. Behold therefore I come vpon thee, and vpon thy rivers, & I will make the land of Egypt utterly waste & desolate fro the towne of Seuenh, euen vnto the borders of the blacke Moores.

10 No fowle of man shall passe by it, neither shall it be inhabited fortie yeeres.

11 And I will make the land of Egypt desolate in the midst of the countreys, that are desolate, and her cities shall be desolate among the cities that are desolate for forty yeeres: and I will scatter the Egyptians among the nations, and will disperse them through the countreys.

12 Yet thus saith the Lord God, At the ende of fortie yeeres will I gather the Egyptians from the people, where they were scattered,

13 And I will bring againe the captiuitie of Egypt, and will cause them to returne into the land of Pathros, into the land of their habitation: and they shall be there a small kingdome.

c Like the rest of the heathen and infidels, which are Gods enemies,

d He derideth the vaine opinion and confidence that the Tyrans had in their riches, strength and pleasures.

e He meanteth the royall race of Tyre, which for the excellencie and glory thereof be compared to the Cherubims which covered the Arke: and by this word enuied he signifiesh the same.

f I did thee this honour to make thee the office builders of my Temple, which was when Hiram sent vnto Salomon things necessary for the worke.

g To wit, among my people I have, which thine as precious stones.

h Which was when I first called thee to this dignitie.

i Thou shalt haue no part among my people.

k That is the honour, whereunto I called them.

l Or, brought to nothing.

m Executing my iudgements against thy wickednesse.

n That is, Nebuchadnezzar.

n He derideth the vaine opinion and confidence that the Tyrans had in their riches, strength and pleasures.

a To wit, the captiuitie of Tyre, or of the prince of Tyre.

b He meanteth Pharaoh a dragon which hideth himselfe in the Nile.

c I will send my wings against thee, which shall strike thee, and the people which trust in thee, out of thy face.

d Reade xxiij.

e I will be like their burn, as I would say so more vpon thee.

f That God cannot suffer that man should be greater than he.

g I will bring a sword vpon thee, and destroy man and beast out of thee.

h Meaning that they should not haue full dominion, but euen the Deities of the gods.

i I will bring againe the captiuitie of Egypt, and will cause them to returne into the land of Pathros, into the land of their habitation: and they shall be there a small kingdome.

15 It shall be the smallest of the kingdomes, neither shall it exalt it selfe any more about the nations: for I will diminish them, that they shall no more rule the nations.

16 And it shall be no more the confidence of the house of Israel, to bring their iniquitie to remembrance by looking after them, so that they know that I am the Lord God.

17 ¶ In the 1st seven and twentieth yeere also in the first moneth, and in the first day of the moneth, came the word of the Lord vnto me, saying,

18 Sonne of man, Nebuchad-nezzar King of Babel caused his armie to serue a great seruice against Tyrus: euery head was made bald, and euery shoulder was made bare: yet he had no wages, nor his army for Tyrus, for the seruice that hee serued against it.

19 Therefore thus saith the Lord God, Behold, I will giue the land of Egypt vnto Nebuchad-nezzar the King of Babel, and he shall take her multitude, & spoyle her spoyle, and take her pray, and it shall be the wages of his army.

20 I haue giuen him the land of Egypt for his labour, that hee serued I against it, because they wrought I for me, sayth the Lord God.

21 In that day will I cause the horne of the house of Israel to grow, and I will giue thee an open mouth in the mids of them, and they shall know that I am the Lord.

CHAP. XXX.

The destruction of Egypt and the cities thereof.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, prophesie, and say, Thus sayth the Lord God, Howle and cry, Wo be vnto this day.

3 For the day is neere, and the day of the Lord is at hand, a cloudy day, and it shall be the time of the heathen.

4 And the sword shall come vpon Egypt, and feare shall bee in Ethiopia, when the flaine shall fall in Egypt, when they shall take away her multitude, and when her foundations shall be broken downe.

5 Ethiopia and Phur, and Iud, and all the common people, and Cub, and the men of the land, that is in league, shall fall with them by the sword.

6 Thus sayth the Lord, They also that main- taine Egypt, shall fall, and the pride of her power shall come downe: from the towre of Seueneth shall they fall by the sword, saith the Lord God.

7 And they shall be desolate in the mids of the countreys that are desolate, and her cities shall be in the mids of the cities that are wasted.

8 And they shall know that I am the Lord, when I haue let a fire in Egypt, and when all her helpers shall be destroyed.

9 In that day shall there messengers go forth from me in ships, to make the careless Moores afraid, and feare shall come vpon them, as in the day of Egypt: for loe, it cometh.

10 Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hande of Nebuchad nezzar King of Babel.

11 For he and his people with him, even the terrible nations shall be brought to destroy the land: and they shall drawe their swordes against Egypt, and fill the land with flaine.

12 And I will make the riuers dry, and sell the land into the hands of the wicked, & I will make

the land wast, and all that therein is by the hande of strangers: I the Lord haue spoken it.

13 Thus saith the Lord God, I will also destroy the idoles, & I will cause their idoles to cease out of Noph, and there shall be no prince of the land of Egypt, and I will send a feare in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in Zoan, and I will execute iudgement in No.

15 And I will powre my wrath vpon Sin, which is the strength of Egypt: and I will destroy the multitude of it, No.

16 And I will set fire in Egypt: Sin shall haue great sorow, and No shall be destroyed, and Noph shall haue sorowes daily.

17 The yong men off Auen, and of Phibefeth shall fall by the sword: and these cities shall go into captiuitie.

18 At Tahapnehes the day shall restraine his light, when I shall breake there the barres of Egypt: and when the pompe of her power shall cease in her, the cloude shall couer her, and her daughters shall goe into captiuitie.

19 Thus will I execute iudgements in Egypt, and they shall know that I am the Lord.

20 ¶ And in the eleuenth yeere, in the first moneth, and in the seuenth day of the moneth, the word of the Lord came vnto me, saying,

21 Sonne of man, I haue broken the arme of Pharaoh king of Egypt: and loe, it shall not be bound vp to be healed, neither shall they put a roulet to bind it, and so make it strong to hold the sword.

22 Therefore thus sayeth the Lord God, Behold, I come against Pharaoh King of Egypt, and will breake his arme that was strong, but is broken, and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, & will disperse them through the countreys.

24 And I will strengthen the arme of the king of Babel, & put my sword in his hand, but I will breake Pharaohs armes, and hee shall cast our sighings, as the sighings of him that is wounded before him.

25 But I will strengthen the armes of the king of Babel, and the armes of Pharaoh shall fall downe, and they shall know, that I am the Lord, when I shall put my sword into the hand of the king of Babel, and he shall stretch it out vpon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countreys, and they shall know, that I am the Lord.

CHAP. XXXI.

A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians: 10. these prophesies alike destruction in them both.

And in the eleuenth yere, in the third moneth, and in the first day of the moneth the word of the Lord came vnto me, saying,

2 Sonne of man, speake vnto Pharaoh king of Egypt, and to his multitude, Whom art thou like in thy greatnesse?

3 Behold, Ashur was like a cedar in Lebanon with faire branches, & with thicke shadowing boughes, and shot vp very hie, and his top was among the thicke boughes.

4 The waters nourished him, and the deepe exalted

10r, Memphis, Alcausa.

10r, Tami.

10r, Prusian.

10r, Alexandria.

10r, Hieropolis. 10r, Pabastus.

c Meaning, that there shall be great sorow and affliction. d That is, the strength and force.

e Of the captiuitie of it, canish, or of Zedekias triage.

f For Nebuchadnezzar destroyed Pharaoh Necho at Carchemish. Item. q. 6. 3. 6.

g His force and power.

h Whereby was it that they were not able to do any more harme then God appointed, and when he will they must cease.

a Of Zedekias triage, or of reccials captiuitie.

b Meaning, that he was not like in strength to the King of the Assyrians, whom the Babylonians quene came.

c Many other nations were vnder their dominion. *107. country.*

exalted him on hie with her riuers running round about his plants, and sent out her little riuers vnto all the trees of the field.

5 Therefore his height was exalted about all the trees of the field, and his boughes were multiplied, and his branches were long, because of the multitude of the waters, which the deepe sent out.

6 All the foules of the heauen made their nestes in his boughes, and vnder his branches did all the beastes of the feld bring forth their young, and vnder his shadowe dwelt all mighty nations.

7 Thus was he faire in his greatnesse, and in the length of his branches: for his root was nere great waters.

8 The cedars in the garden of God could not hide him: no firre tree was like his branches: and the cheffenut trees werenot like his boughes: all the trees in the garden of God were not like vnto him in his beautie.

9 I made him faire by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, enuied him.

10 Therefore thus saith the Lord God, Because he is lift vp on high, and hath shot vp his toppes among the thicke boughes, and his heart is lift vp in his height,

11 I haue therefore deliuered him into the hands of the mightiest among the heathen: hee shall handle him, for I haue cast him away for his wickednesse.

12 And the strangers haue destroyed him, *euem* the terrible nations, and they haue left him vpon the mountaines, and in all the valleys his branches are fallen, and his boughes are broken by all the riuers of the land: and all the people of the earth are departed from his shadowe, and haue forsaken him.

13 Vpon his ruine shall all the foules of the heauen remaine, and all the beastes of the feld shalbe vpon his branches,

14 So that none of all the trees by the waters shalbe exalted by their height, neither shall shoot vp their top among the thicke boughes, neither shall their leaues stand vp in their height, which drinke so much water: for they are all deliuered vnto death in the nether parts of the earth in the mids of the children of men among them that go downe to the pit.

15 Thus saith the Lord God, In the day when he went downe to hell, I caused them to mourne, and I covered the deepe for him, and I did reſtreine the floods thereof, and the great waters were stayed: I caused Lebanon to mourne for him, and all the trees of the feld fainted.

16 I made the nations to shake at the sound of his fall, when I cast him downe to hell, with them that descend into the pit, and all the excellent trees of Eden, and the best of Lebanon: *euem* all that are nourished with waters, shall be comforted in the nether parts of the earth.

17 They also went downe to hel with him vnto them that be slaine with the sword, and his arme, & they that dwelt vnder his shadow in the mids of the heathen.

18 To whom I art thou thus like in glory & in greatnes among the trees of Eden? yet thou shalt be cast down with the trees of Eden vnto the nether parts of the earth: thou shalt sleepe in the mids of the vncircumcised, with them that be slaine

by the sword: this is Pharaoh and all his multitude, saith the Lord God.

C H A P. XXXII.

2 The Prophet is commanded to bewaile Pharaoh King of Egypt. 12 He prophesiech what destruction shall come vnto Egypt through the King of Babylon.

And in the twelfth yeere in the twelfth moneth, and in the first day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, take vp a lamentation for Pharaoh king of Egypt, and lay vnto him, Thou art like a lion of the nations, and art as a dragon in the sea: thou castedst out thy riuers, and troubledst the waters with thy feet, and stampedst in their riuers.

3 Thus saith the Lord God, * I will therefore spread my net ouer thee with a great multitude of people, and they shall make thee come vp into my net.

4 Then will I leaue thee vpon the land, and I will cast thee vpon the open field, and I will cause all the foules of the heauen to remaine vpon thee, and I will fill all the beaſts of the field with thee.

5 And I will lay thy flesh vpon the mountains, and fill the valleys with thy thine height.

6 I will also water with thy blood the land wherein thou swimmeſt, *euem* to the mountaines, and the riuers shalbe full of thee.

7 And when I shall put thee out, I will couer the heauen, and make the starres therof darke: * I will couer the sunne with a cloude, and the moone shall not giue her light.

8 All the lights of heauen will I make darke for thee, and bring a darknes vpon thy land, saith the Lord God.

9 I will also trouble the hearts of many people, when I shall bring thy destruction among the nations, and vpon the countreys which thou hast not knowne.

10 Yea, I will make many people amazed at thee, and their kings shalbe astonied with feare for thee, when I shall make my sword to glitter against their faces, and they shall be afraid at euery moment: euery man for his owne life in the day of thy fall.

11 For thus saith the Lord God, The sword of the king of Babel shall come vpon thee.

12 By the swordes of the mightie will I cause thy multitude to fall: they all shall be terrible nations, and they shall destroy the pompe of Egypt, and all the multitude thereof shall be consumed.

13 I will destroy also all the beaſts therof from the great waterfides, neither shall the foot of man trouble them any more, nor the hooues of beaſt trouble them.

14 Then will I make their waters deepe, and cause their riuers to runne like oile, saith the Lord God.

15 When I shall make the land of Egypt desolate, and the countrey with all that is therein, shall be layd waste: when I shall smite all them which dwell therein, then shall they know that I am the Lord.

16 This is the mourning wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for Egypt, and for all her multitude, saith the Lord God.

17 ¶ In the twelfth yeere also in the fiftenth day of the moneth, came the word of the Lord vnto me, saying,

18 Sonne of man, lament for the multitude of Egypt,

d Signifying that there was no greater power in the world then his was.

e For thou wast lift up.

f That is of Nebuchadnezzar, who afterward was the monarch and onely ruler of the world.

g Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

g The deepe waters that caused him to moune to his meaning his great abundance and pompe shall now lament as though they were covered with sackcloth.

h To cause this destruction of the king of Assyria to feare more horrible, he fetcheth forth other kings and princes which are dead, as though they reioyced at the fall of such a tyrant.

i Meaning, that Pharaohs power was nothing so great as his was, & Read Chap. 26. 10.

a Which was the first yeere of the general captiuitie vnder Zedekiah. b The scriptures compare tyrants to chael and huge beaſts which deuoure all that they touch as they, and such as they may come. c 107. words. d These prophesies great amies. e Chap. 12. 12. and 17. 20.

d With respect of the causes of their sinne. e As Riles our. f These Egypte will I make the blood of thine helles to overflow. f The word fig. nified to be put out as a candle is put out.

g 107. words. h 107. words. i 107. words. k 107. words. l 107. words. m 107. words. n 107. words. o 107. words. p 107. words. q 107. words. r 107. words. s 107. words. t 107. words. u 107. words. v 107. words. w 107. words. x 107. words. y 107. words. z 107. words.

b This came to passe in the fourteenth yeere of this prophesie.

i To wit, the Caldeans time enemies, which shall quickly maye all thy comradies.

A Turk prophesied that they shall be cast downe: and the Lord giue them to the Prophets
 Egypt, and * cast them downe, *enuew* them and the daughters of the mightie nations vnto the nether parts of the earth, with them that go downe into the pit.

19 Whom doest thou passe 'in beautie? goe downe and sleepe with the vncircumcised.

20 They shall fall in the middes of them that are slaine by the sword: *in* he is deliuered to the sword: draw her downe, and all her multitude.

21 The most mightie and strong thall speake to *in* him out of the middes of hell with them that helpe her: they are gone downe, and sleepe with the vncircumcised that be slaine by the sword.

22 Asshur is there and all his company: their graues are about him: all they are slaine and fallen by the sword.

23 Whose graues are made in the side of the pit, and his multitude are reuend about his graue: all they are slaine and fallen by the sword, which caused feare to be in the land of the liuing.

24 There *is* Elam and al his multitude round about his graue: all they are slaine and fallen by the sword, which are gone downe with the vncircumcised into the nether parts of the earth, which caused themselves to bee feared in the land of the liuing: yet haue they borne their shame with them that are gone downe to the pit.

25 They haue made his bed in the mids of the slaine with all his multitude: their graues are round about him: all these vncircumcised are slaine by the sword: though they haue caused their feare in the land of the liuing, yet haue they borne their shame with them that goe downe to the pit: they are layd in the mids of them, that be slaine.

26 There *is* Meshech, Tubal, & all their multitude: their graues are round about them: all these vncircumcised were slaine by the sword, though they caused their feare to be in the land of the liuing.

27 And they shal not lie with the valiant: of the vncircumcised, that are fallen, which are gone downe to the graue, with their weapons of warre, and haue layd their twords vnder their heads, but their iniquitie shall be vpon their bones: because they were the feare of the mighty in the land of the liuing.

28 Yea, thou shalt be broken in the middes of the vncircumcised, and lie with them that are slaine by the sword.

29 There *is* Edom, his kings, and all his princes, which with their strength are layd by them that were slaine by the sword: they shal sleepe with the vncircumcised, and with them that goe downe to the pit.

30 There be all the princes of the North, with all the Zidonians, which are gone downe with the slaine, with their feare: they are ashamed of their strength, and the vncircumcised sleepe with them that be slaine by the sword, and beare their shame with them that goe downe to the pit.

31 Pharaoh shall see them, and he shall bee comforted ouer all his multitude: Pharaoh, and all his armie *shall* be slaine by the sword, saith the Lord God.

32 For I haue caused my *in* feare to be in the land of the liuing: and he *shall* be laid in the mids of the vncircumcised with them, that are slaine by the sword, *enuew* Pharaoh and all his multitude, saith the Lord God.

CHAP. XXXIII.

2 The office of the gouernour and ministres. 14 The strenght of the

them that despise, and holdeth them with the promise of future. 30 The word of the Lord against the mockers of the Prophet.

A Gaine, the word of the Lord came vnto mee, saying,

2 Sonne of man, speake to the children of thy people, and say vnto them, When I bring the sword vpon a land, if the people of the land take a man *||* from among them, and make him their a watchman,

3 If when hee seeth the sword come vpon the land, he blow the trumpet, and warne the people,

4 Then he that heareth the found of the trumpet, and will not bee warned, if the sword come, and take him away, his blood shall bee vpon his owne head.

5 For he heard the found of the trumpet, and would not bee admonished: therefore his blood shall be vpon him: but he that receiueth warning, shall haue his life.

6 But if the watchman see the sword come, and blow not the trumpet, and the people bee not warned: if the sword come, and take any person from among them, hee is taken away for his iniquitie, but his blood will I require at the watchmans hand.

7 * So thou, O sonne of man, I haue made thee a watchman vnto the house of Israel: therefore thou shalt heare the word of my *in* mouth, and admonish them from me.

8 When I shal say vnto the wicked, O wicked man, thou shalt die the death, if thou dost not speake, and admonish the wicked of his way, that wicked man shal die for his iniquitie, but his blood will I require at thine hand.

9 Neuertheless, if thou warne the wicked of his way to turne from it, if he do not turne from his way, hee shall die for his iniquitie, but thou shalt deliuered thy soule.

10 Therefore, O thou sonne of man, speake vnto the house of Israel, Thus ye speake and say, If our transgressions and our finnes be vpon vs, and wee are confounded because of them, * how should wee then liue?

11 Say vnto them, As I liue, saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his way and liue: turne you, turne you from your euill wayes, for why will ye die, O ye house of Israel?

12 Therefore thou sonne of man, say vnto the children of thy people, The righteousnesse of the righteous shall not deliuer him in the day of his transgression, nor the wickednesse of the wicked *shall* cause him to fall therein, in the day that hee returne from his wickednesse, neither shall the righteous liue for his righteousnesse in the day that hee sinneth.

13 When I shal say vnto the righteous, that hee shall surely liue, if hee trust to his owne righteousness, and commit iniquitie, all his righteousness shall be no more remembered, but for his iniquitie that he hath committed, he shall die for the same.

14 Again when I shal say vnto the wicked, Thou shalt die the death, if he turne from his sin, and doe that which is lawfull and *||* right,

15 To wit, if the wicked restore the pledge, and giue againe that he had robbed, and walke in the statutes of life, without committing iniquitie, hee shall surely liue, and not die.

16 None of his finnes that he hath committed, shall be mentioned vnto him: because he hath done that

|| Or, of their craftie. a He sheweth that the people ought to haue continual ly gouernours and teachers which may haue a care ouer them, and to warne them ouer of the dangers which are at hand.

b Signifying that the wicked shall not escape punishment, though the watchman be negligent: but if the watchman blow the trumpet, and doe he will not obey, hee shall deserve double punishment. * Chap. 3. 17. c Which teacheth that he that recieveth not his charge as the Lord mouth, is a spie, and not a true watchman. d The watchman must answer for the blood of all that perish through his negligence.

e Thus the wicked when they heare Gods iudgements for their finnes, depairst of his mercies and munificence. f Reads Chap. 18. 21. g Reads of this righteousnesse, Chap. 32. 14.

h Hereby he comdemneth all them of hypocrites, which pretend to forsake wickednes, yet declare not themselves such by their finnes that is, in obeying Gods commandments and by godly life.

a Warning, the heauen.

y When in his is all the world had.

y That is the Cap- tivities and of Is- rael: Symon, which was per- uer- sed, and was

y Which died not by euill death, but by the course of nature and are honourably buried with their charge, power, and figures at home.

The Kings of Babylon.

f The wicked stoppe when they see the dayes of their iniquities.

g I will make the Egyptians afraid of me, as they came out to learn

Ezek. 34.

that which is lawfull & right, he ſhall ſurely liue.

17 Yet the children of thy people ſay, * The way of the Lorde is not equal: but their owne way is vnequall.

18 When the righteous turneth from his righteouſneſſe, and committeth iniquitie, he ſhall euen die thereby.

19 But if the wicked returne from his wickedneſſe, and doe that which is lawfull and right, he ſhall liue thereby.

20 Yet ye ſay, The way of the Lorde is not equal. O ye houſe of Iſrael, I will iudge you euerie one after his ways.

21 Alſo in the twelfth yeere of our captiuitie, in the tenth moneth, and in the ſiſt day of the moneth, one that had eſcaped out of Ieruſalem, came vnto me, and ſaid, The citie is ſmiten.

22 Now the hand of the Lord had bene vpon mee in the evening afore hee that had eſcaped, came, and had opened my mouth vntill he came to me in the morning: and when he had opened my mouth, I was no more dumme.

23 Againe the worde of the Lord came vnto me, and ſaid,

24 Sonne of man, theſe that dwell in the deſolate places of the land of Iſrael, talke and ſay, Abraham was but one, and hee poſſeſſed the land: but we are many, therefore the land ſhalbe giuen vs in poſſeſſion.

25 Wherefore ſay vnto them, Thus ſaith the Lord God, Ye eate with the blood, and liſt vp your eyes toward your idoles, and ſhead blood: ſhould ye then poſſeſſe the land?

26 Ye leane vpon your ſwords: ye worke abomination, and ye deſire euerie one his neighbours wife: ſhould ye then poſſeſſe the land?

27 Say thus vnto them, Thus ſaith the Lord God, As I liue, ſo ſurely they that are in the deſolate places, ſhall fall by the ſword: and him that is in the open field, will I giue vnto the beaſts to be deuoured: and they that be in the forts and in the caues, ſhall die of the peſtilence.

28 For I will lay the land deſolate and waſte, and the pompe of her ſtrength ſhall ceaſe: and the mountains of Iſrael ſhall be deſolate, and none ſhall paſſe thorough.

29 Then ſhall they know that I am the Lord, when I haue layd the land deſolate and waſte becauſe of all their abominations, that they haue committed.

30 Alſo thou ſonne of man, the children of thy people that ſhalke of thee by the walls and in the doores of houſes, & ſpeake one to another, euerie one to his brother, ſaying, Come, I pray you, and heare what is ſayd word that cometh from the Lord.

31 For they come vnto thee, as the people ſeeth to come: and my people ſit before thee, and heare thy words, but they will not doe them: for with their mouths they make ſweete ſpeeches, and their heart goeth after their couetouſneſſe.

32 And lo, thou art vnto them, as a iefing ſong of one that hath a pleaſant voice, & can ſing well: for they heare thy words, but they doe them not.

33 And when this cometh to paſſe (ſay loe, it will come) then ſhall they know, that a Prophet hath bene among them.

CHAP. XXXIII.

* Against the ſhepheards that deſpiſed the ſheepe of Chriſt, and ſeeked their awngaine. 7 The Lord ſaith that he will viſite his diſperſed ſheepe, and gather them together. 23 Hee promiſeth the true ſhepherd Chriſt, and with him peace.

And the word of the Lord came vnto me, ſaying,

2 Sonne of man, prophetic againſt the ſhepheards of Iſrael, prophetic and ſay vnto them, Thus ſayeth the Lord God vnto the ſhepheards, * Woe bee vnto the ſhepheards of Iſrael, that ſeede themſelues: ſhould not the ſhepheards feede the flockes?

3 Ye eate the fat, and ye clothe you with the wooll: ye kill them that are fed, but ye feede not the ſheepe.

4 The weakke haue ye not ſtrengthened: the ſicke haue ye not healed, neither haue ye bound vp the broken, nor brought againe that which was driuen away, neither haue ye fought that which was loſt, but with cruelty, and with rigour haue ye ruled them.

5 And they were ſcattered without a ſhepherd: and when they were diſperſed, they were deuoured of all the beaſts of the field.

6 My ſheepe wandered thorow all the mountaines, and vpon euerie hill: yea, my flocke was ſcattered thorow all the earth, and none did ſeek or ſearch after them.

7 Therefore ye ſhepheards, heare the word of the Lord.

8 As I liue, ſayeth the Lord God, ſurely becauſe my flocke was ſpoyled, and my ſheepe were deuoured of all the beaſts of the field, hauing no ſhepherd, neither did my ſhepheards ſeek my ſheepe, but the ſhepheards fedde themſelues, and fedde not my ſheepe,

9 Therefore, heare ye the word of the Lord, O ye ſhepheards.

10 Thus ſaith the Lord God, Behold, I come againſt the ſhepheards, and will requite my ſheepe at their hands, and cauſe them to ceaſe from feeding the ſheepe: neither ſhall the ſhepheards feede themſelues any more: for I will deliuer my ſheepe from their mouthes, and they ſhall no more deuoure them.

11 For thus ſaith the Lord God, Behold, I will ſearch my ſheepe, and ſeek them out.

12 As a ſhepherd ſearcheth out his flocke, when he hath bin among his ſheepe that are ſcattered, ſo will I ſeek out my ſheepe and will deliuer them out of all places, where they haue bin ſcattered in the cloudie and darke day.

13 And I will bring them out from the people, and gather them from the countreys, and will bring them to their owne land, and feede them vpon the mountaines of Iſrael, by the riuers, and in all the inhabited places of the countrey.

14 I will feede them in a good paſture, and vpon the high mountaines of Iſrael ſhall their fold be: there ſhall they lie in a good folde, and in fat paſture ſhall they feede vpon the mountaines of Iſrael.

15 I will feede my ſheepe, and bring them to their reſt, ſaith the Lord God.

16 I will ſeek that which was loſt, and bring againe that which was driuen away, and will bind vp that which was broken, & will ſtrengthen the weakke, but I will deſtroy the fat and the ſtrong, and I will feede them with iudgement.

17 Alſo you my ſheepe, thus ſaith the Lord God, behold, I iudge betweene thee, and ſheepe, betweene the rammes and the goates.

18 Seemeth it a ſmall thing vnto you to haue eaten vp the good paſture, but yet muſt treade downe with your feet the reſidue of your paſture? and

1 When the Prophet was led away captive with Balthazar.

2 I was inſpired by the Spirit of prophetic, Chap. 8. 1.

3 Whereby is ſignified that the miniſters of God cannot ſpeak till God giue them courage, and open their mouthes, Chap. 24. 17. and 29. 11.

4 Eph. 6. 19.

5 Thus the wicked think themſelues more worthy to enjoy Gods promiſes then the Saints of God, to whom they were made: and would binde God to be ſubſtitute to them, though they would not be bound to him.

6 Contrary to the Law, Leuit. 17. 14.

7 As they that are ready till to ſhed blood.

8 Chap. 7. 24. and 21. 21. and 30. 6. 21.

p In deſolation.

q This declareth that we ought to heare Gods word with ſuch zeale and affection, that we ſhould in all points obey it, ſelfe we ſhould the word to our owne condemnation. d. make of his miniſters as though they were iſts to ſerue mens ſoulliſt fantaſies. 17. 1. pleaſant, and ſweet ſong.

* Jer. 23. 1. a By the ſhepheards meaneth the Kingdome Magiſtrates, Priests, and Prophets. b Ye ſeek to reſtore your ſelves by their counſels, and ſay in their riches and ſubſtance. c Hee deſcribeth the oſt of dominion of a good paſture, who ought to lead and ſuccour his flocke, and not to be cruell toward them. d For lacke of good government and doctrine they perilliſh.

e By deſtroying the countrey ſignifies, and reſtoring their ſheep, I mean, I will reſtore a ſigne of ſole as God ſendeth true preachers, who both by doctrine and laboure ſhall labour to feede his ſheepe in the pleaſant paſtures of his word. f In the day of their affliction and tribulation: ſuch a promiſe is to comfort the Church in all changes.

g Meaning, ſuch as liſt vp themſelues above their brethren, ſuch they haue no need to be gouerned by me.

h That is, by putting a difference betweene the good and the bad, and is giue to direct in their choice.

i By good paſture and deepe waters is meant the pure word of God and the adminiſtration of ſalutation which they did not diſtribute to the people: ſo they had corrupted it.

and to haue drunke of the deepe waters, but ye must trouble the residue with your feet?

19 And my sheepe eat that which ye haue troden with your feet, and drinke that which ye haue troubled with your feet.

20 Therefore thus saith the Lorde God vnto them, Beholde, I, *euen* I will iudge betweene the fat sheepe and the leane sheepe.

21 Because ye haue thrust with side and with shoulder, and pusht all the weak with your hornes, till ye haue scattered them abroad,

22 Therefore will I helpe my sheepe, and they shal no more be spoiled, & I will iudge betweene sheepe and sheepe.

23 And I will set vp a shepheard ouer them, and he shall feed them, *euen* my seruant *David*, he shall feed them, and he shal be their shepheard.

24 And I the Lorde will bee their God, & my seruant *David* shal bee the prince among them, I the Lorde haue spoken it.

25 And I will make with them a covenent of peace, and will cause the euil beastes to cease out of the land, and they shal I dwell safely in the wilderness, and sleepe in the woods.

26 And I will fet them, *and* a blessing, *euen* round about my mountaine, and I will cause raine to come downe in due season: and there shal bee raine of blessing.

27 And the *m* tree of the field shal yeelde her fruit, and the earth shal giue her fruit, and they shal bee safe in their land, and shal know that I am the Lorde, when I haue broken the coards of their yoke, and deliuered them out of the handes of those that feared themselves of them.

28 And they shal no more bee spoiled of the heathen, neither shall the beastes of the land deuoure them, but they shal dwell safely, and none shal make them afraid.

29 And I will raise vp for them a plant of renowe, and they shal be no more consumed with hunger in the land, neither beare the reproch of the heathen any more.

30 Thus shal they vnderstande, that I the Lorde their God am with them, and that they, *euen* the house of Israel, are my people, saith the Lorde God.

31 And ye my sheepe, the sheepe of my pasture are men, *and* I am your God, saith the Lorde God.

CHAP. XXXV.

The destruction that shall come on mount Seir, because they troubled the people of the Lorde.

Moreouer, the word of the Lorde came vnto me, saying,

1 Some of man, Set thy face against mount Seir, and prophesie against it.

2 And say vnto it, Thus saith the Lorde God, Beholde, O mount Seir, I come against thee, and I will stretch out mine hand against thee, and I will make thee desolate and waste.

3 I will lay thy cities waste, and thou shalt be desolate, and thou shalt knowe that I am the Lorde.

4 Because thou hast had a perpetuall hatred, and hast put the children of Israel to flight by the force of the sword in the time of their calamitie, when their iniquity had an end.

5 Therefore, as I liue, saith the Lorde God, I will prepare thee vnto blood, and blood shal pursue thee: except thou hate blood, *euen* blood shal pursue thee.

7 Thus will I make mount Seir desolate and waste, and cut off from it him that passeth out & him that returneth.

8 And I will fill his mountaines with his flaine men: in thine hills, and in thy valleys, and in all thy riuers shal they fall, that are flaine with the sword.

9 I will make thee perpetuall desolations, and thy cities shal not returne, and yee shall know that I am the Lorde.

10 Because thou hast said, These two nations and these two countries shal bee mine, and wee will possesse them (seeing the Lorde was there)

11 Therefore as I liue, saith the Lorde God, I will *euen* doe according to thy wrath, and according to thine indignation, which thou hast vied in thine hatred against them: & I will make my selfe known among them when I haue iudged thee.

12 And thou shalt know, that I the Lorde haue heard all the blasphemies which thou hast spoken against the mountaines of Israel, saying, They lie waste, they are giuen vs to be deuoured.

13 Thus with your mouthes yee haue boasted against me, and haue multiplied your wordes against me: I haue heard them.

14 Thus saith the Lorde God, So shall all the world reioyce, when I shall make thee desolate.

15 As thou didst reioyce at the inheritance of the house of Israel, because it was desolate, so will I doe vnto thee: thou shalt be desolate, O mount Seir, and all Idumea wholly, and they shal know that I am the Lorde.

CHAP. XXXVI.

He promisseth to deliuer Israel from the Gentiles. 22. The Lawes done vnto the Lewes, are to be obserued to the mercie of God, and not vnto their deserving. 26. God reneweth our hearts that we may walke in his commandments.

Also thou sonne of man, prophesie vnto the *m* mountaines of Israel, and say, Yee mountaines of Israel, heare the word of the Lorde.

2 Thus saith the Lorde God, because the *s* enemy hath said against you, Aha, *euen* the *b*ie places of the world are ours in possession,

3 Therefore prophesie and say, Thus saith the Lorde God, Because that they haue made you desolate, & swallowed you vp on euery side, that yee might be a possession vnto the residue of the heathen, and ye are come vnto the lips and tongues of men and vnto the reproch of the people,

4 Therefore yee mountaines of Israel, heare the word of the Lorde God, Thus saith the Lorde God to the mountaines, and to the hills, to the riuers, and to the valleys, and to the waste and desolate places, and to the cities that are forsaken, which are spoiled and had in derision of the residue of the heathen that are round about.

5 Therefore thus saith the Lorde God, Surely in the fire of mine indignation, haue I spoken against the residue of the heathen, & against all Idumea, which haue taken my land for their possession, with the joy of all their heart, and with despitefull minds to cast it out for a pray.

6 Prophesie therefore vpon the land of Israel, and say vnto the mountaines, and to the hills, to the riuers, and to the valleys, Thus saith the Lorde God, Beholde, I haue spoken in mine indignation and in my wrath, because yee haue suffered the shame of the heathen.

7 Therefore thus saith the Lorde God, I haue lifted vp mine hand, surely the heathen that are

N n about

d To witte, the former estate.

e Meaning Israel and Iudah.

f As to by fighting against Gods people they should

g As thou hast done cruelly, so

h Shewing that when God punisheth

i The godly ought to consider that hee

k hath a care ouer them, and so praiſe his Name and altho

l that is a wicked rage as though there were no

m God, till they see his hand to their destruction.

* Chap. 4. 2.

a That is the Idumeans

b That is, the Idumeans, which for Gods promise

c The world was the heritage of all the world.

d Ye are made a monster of talk and derision vnto all the world.

e Because you haue beene a laughing stocke vnto them.

f By making a name out of your

g Chap. 20. 5.

winde: prophesie, sonne of man, and say to the winde, Thus saith the Lord God, Come from the four winds, O breath, and breathe vpon these flaine, that they may liue.

10 So I prophesied as he had commanded me: and the breath came into them, and they liued, and stood vp vpon their feete, an exceeding great armie.

11 Then he said vnto me, Sonne of man, these bones are the whole house of Israel. Behold, they say, Our bones are dried, and our hope is gone, and we are cleane cut off.

12 Therefore prophesie, and say vnto them, Thus saith the Lord God, Behold, my people, I will open your graves, and cause you to come vp out of your sepulchres, and bring you into the land of Israel.

13 And yee shall knowe that I am the Lord, when I haue opened your graves, O my people, and brought you out of your sepulchres.

14 And I shall put my Spirit in you, and yee shall liue, and I shall place you in your own land: then yee shall knowe that I the Lord haue spoken it, and performed it, saith the Lord.

15 ¶ The word of the Lord came againe vnto me, saying,

16 Moreover, thou sonne of man, take thee a peece of wood, and write vpon it, Vnto Iudah, and to the children of Israel his companions: then take another peece of wood, and write vpon it, Vnto Joseph the tree of Ephraim, and to all the house of Israel his companions.

17 And thou shalt saye them one to another in one tree, and they shall be as one in thine hand.

18 And when the children of thy people shall speake vnto thee, saying, Wilt thou not shew vs what thou meanest by these?

19 Thou shalt answer e them, Thus saith the Lord God, Behold, I will take the tree of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the tree of Iudah, and make them one tree, and they shall be one in mine hand.

20 And the *prince* of wood wheron thou writest, shall be in thine hand, in thy sight.

21 And say vnto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they bee gone, and will gather them on euery side, & bring them into their owne land.

22 And I will make them one people in the land, vpon the mountains of Israel, and one king shall be king to them all: and they shall be no more two peoples, neither be diuided any more henceforth into two kingdames.

23 Neither shall they bee polluted any more with their idoles, nor with their abominations, nor with any of their transgressions: but I will saue them out of all their dwelling places, wherein they haue sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And Dauid my seruant shall be king ouer them, and they all shall haue one shepherd: they shall also walke in my iudgements, and obserue my statutes, and do them.

25 And they shall dwell in the land, that I haue giuen vnto Iacob my seruant, where your fathers haue dwelt, and they shall dwell therein, *even* they, and their sonnes, and their sonnes sonnes for euer, and my seruant Dauid shall bee

their prince for euer.

26 Moreover, I will make a covenant of peace with them: it shall be an euerslasting covenant with them, and I will place them, and multiply them, and will let my Sanctuary among them for euermore.

27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

28 Thus the heathen shall know, that I the Lord do sanctifie Israel, when my Sanctuary shall be among them for euermore.

CHAP. XXXVIII.

2 Reprophet that Gog and Magog shall fight with great power against the people of God. 21 Their destruction.

And the word of the Lord came vnto me, saying,

1 Sonne of man, set thy face against Gog, against the land of Magog, the chiefe prince of Meshech and Tubal, and prophesie against him,

2 And say, Thus saith the Lord God, Behold, I come against thee, O Gog the chiefe prince of Meshech and Tubal.

3 And I will destroy thee, and put hookes in thy iawes, and I will bring thee forth, and all thine host both horses, and horsemen, all clothed with all sorts of armour, *even* a great multitude with bucklers and shields, all handling fwordes.

4 They of Paras, of Cush, and Phut with them, *even* all they that beare shield and helmet.

5 Gomer and all his bands, and the house of Togarmah of the North quarters, & all his bands, and much people with thee.

6 Prepare thy selfe, and make thee ready, both thou, & all thy multitude, that are assembled vnto thee, and be thou their safeguard.

7 After many dayes thou shalt be visited: for in the latter yeeres thou shalt come into the land, that hath bene destroyed with the sword, and is gathered out of many people vpon the mountains of Israel, which haue long lien waste: yet they haue bene brought out of the people, and they shall dwell all safe.

8 Thou shalt ascend and come vp like a tempest, and shalt be like a cloud to couer the land, both thou, and all thy bands, and many people with thee.

9 Thus saith the Lord God, Euen at the same time shall many things come into thy mind, and thou shalt thinke euill thoughts.

10 And thou shalt say, I will goe vp to the land that hath no walled towers: I will goe to them that are at rest and dwell in safety, which dwell all without wals, and haue neither barres nor gates.

11 Thinking to spoyle the pray, and to take a bootie, to turne thine hand vpon the desolate places that are now inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattel and goods, and dwell in the mids of the land.

12 Sheba and Dedan, and the merchants of Tarshish with all the Lyons thereof shall say vnto thee, Art thou come to spoile the pray? shalt thou gathered thy multitude to take a bootie? to carie away siluer and golde, to take away cattel and goods, and to spoile a great pray?

13 Therefore, sonne of man, prophesie, and say vnto Gog, Thus saith the Lord God, In that day, when my people Israel I dwellleth safe, shalt thou not know it?

¶ Psal. 104. 4. and 116. 2.

a Which was a people at the time of Magog the son of Iaphet Gen. 10.

b Magog also here signifies the certain country: for the by it were countries which had the power of Georgia and Italy, he meaneth the principal enemies of the Church, Reuel. 18. 2.

c He sheweth that the enemies should bend themselves against the Church but it should be to their owne destruction.

d The Persians, Egyptians and men of Asia, & Gomer was the place of Mesopotamia.

e Togarmah was the house of Gomer, and are thought to be they that inhabit Asia minor.

f Signifying that all the people of the world should assemble themselves against the Church and Christ their head.

g Or, meaning the land of Israel, f That is, to make it and destroy the Church.

h Meaning, I will, which had now bene destroyed: it was not yet built againe: de. laring hereby the simplicity of the godly, who are not so much to forsake the flesh by outward faces, as to depend on the p. ouidence and good effect of God.

i One enemy shall erie another, because every one shall thinke to have the spoile of the Church.

j Shalt thou then speake against me to come against my Church when they suspect nothing?

15 And come from thy place out of the North parts, thou and much people with thee? all shall ride vpon horses, *euē* a great multitude and a mighty armie.

16 And thou shalt come vp against my people of Israel, as a cloud to couer the land, thou shalt be in the latter dayes, and I will bring thee vpon my land, that the heathen may know mee, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God, Art not thou he, of whom I haue spoken in olde time, m by the hand of my seruants the Prophets of Israel which prophesied in those dayes and yeres, that I would bring thee vpon them?

18 At the same time also when Gog shal come against the land of Israel, saith the Lord God, my wrath shall arise in mine anger.

19 For in mine indignation, and in the fire of my wrath haue I spoken it: surely at that time there shall be a great shaking in the land of Israel.

20 So that the fishes of the sea, and the fowles of the heauen, and the beasts of the felde, and all that moue and creepe vpon the earth, and all the men that are vpon the earth, shall tremble at my presence, and the mountains shall be ouerthrowen, and the staires shall fall, and euery wall shall fall to the ground.

21 For I will call for a sword against him throughout all my mountaines, saith the Lord God: euery mans sword shall be against his brother.

22 And I will pleade against him with pestilence, and with blood, and I will cause to raine vpon him and vpon his bands, and vpon the great people that are with him, a fore raine, and hailestones, fire, and brimstone.

23 Thus will I be magnified, and sanctified, and known in the eies of many nations, and they shall know, that I am the Lord.

CHAP. XXXIX.

24 *He sheweth the destruction of Gog and Magog. 25 The graues of Gog and his host. 26 They shall be deuoured of birds and beasts. 27 Wherefore the house of Israel is captiue. 28 Their bringing againe from captiuitie is promised.*

Therefore thou sonne of man, prophesie against Gog, & say, Thus saith the Lord God, Behold, I come against thee, O Gog, the chiefe prince of Meshech and Tubal.

2 And I will destroy thee, and leaue but the sixt part of thee, and will cause thee to come vp from the North parts, and will bring thee vpon the mountaines of Israel:

3 And I will smite thy bowes out of thy left hand, and I will cause thine arrowes to fall out of thy right hand.

4 Thou shalt fall vpon the mountaines of Israel, and all thy bands and the people, that is with thee: for I will giue thee vnto the birds and to euery feathered foule and beast of the field to be deuoured.

5 Thou shalt fall vpon the open field: for I haue spoken it, saith the Lord God.

6 And I will send a fire on Magog, & among them that dwell safely in the cities, and they shall know that I am the Lord.

7 So will I make mine holy Name known in the mids of my people Israel, and I will not suffer them to pollute mine holy Name any more, and the heathen shall know that I am the Lord, the Holy one of Israel.

8 Behold, it is come, and it is done, saith the Lord God: this is the day whereof I haue spoken.

9 And they that dwell in the cities of Israel shall goe forth, and shall burne and set fire vpon the weapons, and on the shields, and bucklers, vpon the bowes, & vpon the arrowes, and vpon the staves in their hands, and vpon the speares, and they shall burne them with fire teene yeeres.

10 So that they shall bring no wood out of the field, neither cut downe any out of the forests: for they shall burne the weapons with fire, and they shall robbe those that robbed them, and spoyle those that spoiled them, saith the Lord God.

11 And at the same time will I giue vnto Gog a place there for buriall in Israel, *euē* the valley whereby men goe toward the East part of the sea: and it shall cleanse them that passe by, to stop their noses, and there shall they burie Gog with all his multitude: and they shall call it the valley of Hamon-Gog.

12 And feuen moneths long shall the house of Israel be burying of them, that they may cleanse the land,

13 Yea, all the people of the land shall burie them, and they shall haue a name, when I shall be glorified, saith the Lord God.

14 And they shall chuse out men to go continually through the land with them that trauaile, to burie those that remaine vpon the ground, to cleanse it: they shall search to the endes of feuen moneths.

15 And the traualers that passe through the land, if any see a mans bone, then shall he set vp a signe by it, till the buriers haue buried it, in the valley of Hamon-Gog.

16 And also the name of the citie shall be Hamonah: thus shall they cleanse the land.

17 And thou sonne of man, thus saith the Lord God, Speake vnto euery feathered foule, and to all the beasts of the field, Assemble you to leues, and come: gather your selues on euery side to my sacrifice: for I doe sacrifice a great sacrifice for you vpon the mountaines of Israel, that ye may eate flesh, and drinke blood.

18 Yee shall eate the flesh of the valiant, and drinke the blood of the princes of the earth, of the weathers, of the lambes, and of the goats, and of bullocks, *euē* of all fat beasts of Bashan.

19 And ye shall eat fat till ye be full, and drinke blood till ye be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus you shall bee filled at my table with horses and chariots, with valiant men, and with all men of warre, saith the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my iudgement, that I haue executed, and mine hand, which I haue laid vpon them.

22 So the house of Israel shall knowe, that I am the Lord their God from that day and so forth.

23 And the heathen shall know, that the house of Israel went into captiuitie for their iniquitie, because they trespassed against me: therefore hid I my face from them, and gaue them into the hand of the enemies: so fell they all by the sword.

24 According to their uncleannesse, and according to their transgressions haue I done vnto them, and hid my face from them.

d That is, the plague is fully done, and it is come, and it is done, saith the Lord God: this is the day whereof I haue spoken. e After the destruction of the Church, shall come great peace and tranquillitie, and euery daye weapons, which they had in warre, shall be broken, and they shall burne them with fire, and they shall robbe those that robbed them, and spoyle those that spoiled them, saith the Lord God. f Which redretheth at the enemies shall haue a horrible fall. g For the sake of the carities, I or, of the multitude of Gog. h Meaning along time.

i Partly that the body had should not be polluted, and partly for the consolation that the children of God haue, when their enemies.

j Or, multitude.

k Whereby hee signifieth the last daye of destruction, that should come vpon the carcase of this Church.

l The heathen shall know that they were saved my people to their strength, whether ye be a nation or of nations, but that I haue saved my people from.

k Meaning, in the last age, as I from the coming of Christ vnto the end of the world.

l Signifying that God will be sanctified by maintaining his Church, and destroying his enemies, as Chap. 38. 23. and 37. 28.

m Heretofore declared, that some affliction can come to the Church, whereof they haue not bene advertised as yet, to teach them to endure all things with more patience, when they know that God hath so ordained.

n A'l means where, by man should thinke to free himselfe, shall fail, the affliction in those dayes shall be so great, and the enemies destruction shall be so terrible.

o Against the people of Gog and Magog.

* Chap. 38. 23. and 37. 28.

a Or, destroy thee with fire plagues, as Chap. 38. 23.

b Meaning, that by the vertue of Gods word the enemies that I be destroyed where, soever he afflicteth his Church.

c This is, among all nations where the enemies of my people dwell, feeling they neuer shall see my face.

25 Therefore thus sayth the Lord God, Now will I bring againe the captivitie of Iakob, and have compassion vpon the whole house of Israel, and will be ielous for mine holy Name,

26 After that they haue borne their shame, & all their transgression, whereby they haue transgressed against me, when they dwell safely in their land, and without feare of any.

27 When I haue brought them againe from the people, & gathered them out of their enemies lands, and am * sanctified in them in the sight of many nations,

28 Then shall they know that I am the Lord their God, which caused them to be led into captivitie among the heathen: but I haue gathered them vnto their owne land, and haue left none of them any more there,

29 Neither wil I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel, saith the Lord God.

CHAP. XL.
The restoring of the cite and the Temple.

I N the five and twentieth yeere of our being in captivitie, in the * beginning of the yeere, in the tenth day of the moneth, in the fourteenth yeere after that the cite was smitten, in the selfe same day, the hand of the Lord was vpon mee, and brought me thither.

2 Into the land of Israel brought he me by a diuine vision, and let me vpon a very high mountaine, whereupon was as the building of a cite,

toward the South.

3 And he brought mee thither, and behold, there was a man, whose similitude was to looke to, like brasse, with a linnen threed in his hand, and a reede to measure with: and he stood at the gate.

4 And the man sayd vnto me, Sonne of man, beholde with thine eyes, and heare with thine eares, and set thine heart vpon all that I shal shew thee: for to the intent that they might be shewed thee, art thou brought hither: declare all that thou seest, vnto the house of Israel.

5 And behold, I saw a wall on the outside of the house round about: and in the mans hand was a reed to measure with, of fixe cubits long, by the cubit, and an hand breadth: so hee measured the breadth of the building with one reede, and the height with one reed.

6 Then came he vnto the gate which looketh toward the East, and went vp the staires thereof, and measured the || poste of the gate, which was one reed broad, and || the other poste of the gate, which was one reed broad.

7 And every chamber was one reed long, and one reed broad, and betweene the chambers were five cubits: and the poste of the gate by the porch of the gate within was one reed.

8 Hee measured also the porch of the gate within with one reed.

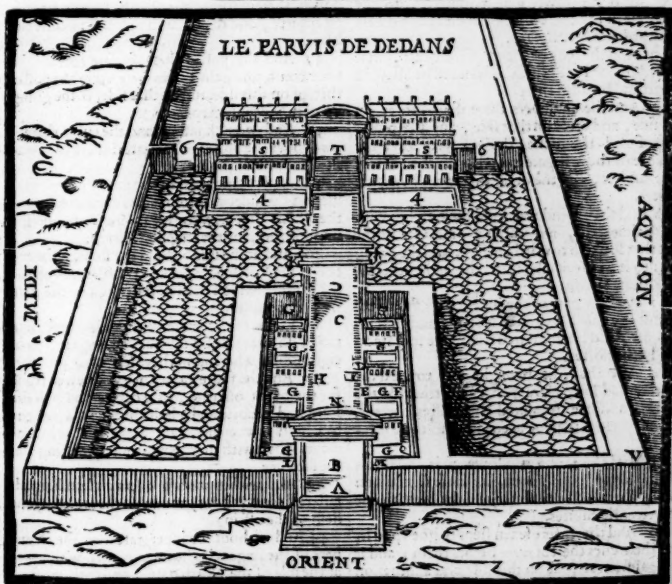
9 Then measured he the porch of the gate of eight cubits, and the posts thereof, of two cubits, and the porch of the gate was inward,

b. Which was an Angel, I saw of a man, that came to measure this building.

1 Or, threshold.
1 Or, upper post.

1 Or, post.

THE DESCRIPTION OF THE FIGURE
which beginneth, verse 5.



Verse 5. The wall that compasseth about the Temple and the courts, as appeareth in the second, and in the great figure.

A B. The thickness of the wall was fixe cubits: for so long the reede was.

A C. The height of the wall, which was also fixe cubits: this wall continued 2000 cubits, that is, on the East side 500.

C H. And on the North side 500.

H I. As much on the South side.

C K. And 500 on the West side.

I K. This wall did separate the Temple from the city.

Verse 6. This gate in the great figure is marked with D, vnto the which appeareth from step B. Thence they goe into the porch where are fixe chambers F, which porch was closed with a wall G.

Verse 7. E. F. G. The length. The

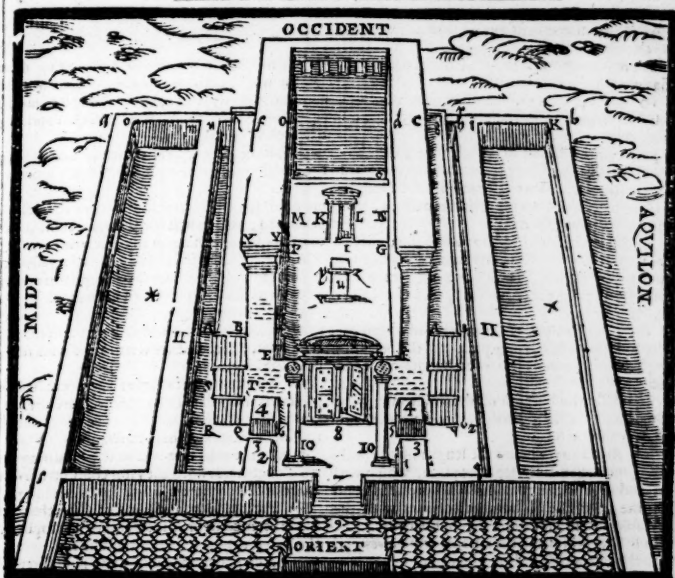
from the threshold

breadth. E O G. The space of five cubits betweene the chambers, and so much space was on this side, and beyond the chambers, G, inward to the porch was fixe cubits. A B. B C. The porch.

Verse 9. C D. The upper poste. H I. The breadth of the ally of the porch. B C. The length of the porch, which was inward.

Nu 3 10 And

THE FIGURE OF THE TEMPLE.



Verſe 45. The breadth of the two walls of the chamber, which were in the inner court is what? They were four cubits, one for the porch that fac'd East and they were the Southside of them that kept the Temple N. which chambers were built and lay South in the outer court. Verſe 46. And hee measured the posts of the porch, five cubites on this side, and five cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.

Verſe 47. The length of the porch was twenty cubits, and the breadth eleven cubits, and he brought me: by the steps whereby they went vp to it, and there were pillars by the postes, one on this side, and another on that side.

Verſe 48. And hee brought me to the porch of the house, and measured the postes of the porch, five cubites on this side, and five cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.

Verſe 49. The length of the porch was twenty cubits, and the breadth eleven cubits, and he brought me: by the steps whereby they went vp to it, and there were pillars by the postes, one on this side, and another on that side.

Verſe 50. The length of the porch was twenty cubits, and the breadth eleven cubits, and he brought me: by the steps whereby they went vp to it, and there were pillars by the postes, one on this side, and another on that side.

Verſe 51. The length of the porch was twenty cubits, and the breadth eleven cubits, and he brought me: by the steps whereby they went vp to it, and there were pillars by the postes, one on this side, and another on that side.

45 And he said vnto me, This chamber whose prospect is toward the South, is for the Priests that haue charge to keepe the house.

46 And the chamber whose prospect is toward the North, is for the Priests that haue the charge to keepe the Altar: these are the sonnes of Zadok among the sonnes of Leui, which may come neere to the Lord to minister vnto him.

47 So he measured the court an hundredth cubites long, and an hundredth cubites broad, euen foure square: likewise the Altar that was before the house.

48 And hee brought me to the porch of the house, and measured the postes of the porch, five cubites on this side, and five cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.

49 The length of the porch was twenty cubits, and the breadth eleven cubits, and he brought me: by the steps whereby they went vp to it, and there were pillars by the postes, one on this side, and another on that side.

50 The length of the porch was twenty cubits, and the breadth eleven cubits, and he brought me: by the steps whereby they went vp to it, and there were pillars by the postes, one on this side, and another on that side.

51 The length of the porch was twenty cubits, and the breadth eleven cubits, and he brought me: by the steps whereby they went vp to it, and there were pillars by the postes, one on this side, and another on that side.

CHAP. XLII.

1 The disposition and order of the building of the Temple, and the other things thereto belonging.

AFTERWARD, hee brought mee to the Temple, and measured the postes, five cubites broad on the one side, and five cubites broad on the

other side, and the breadth of the gate was three cubites on this side, and three cubites on that side.

2 The length of the porch was twenty cubits, and the breadth eleven cubits, and he brought me: by the steps whereby they went vp to it, and there were pillars by the postes, one on this side, and another on that side.

3 The length of the porch was twenty cubits, and the breadth eleven cubits, and he brought me: by the steps whereby they went vp to it, and there were pillars by the postes, one on this side, and another on that side.

4 The length of the porch was twenty cubits, and the breadth eleven cubits, and he brought me: by the steps whereby they went vp to it, and there were pillars by the postes, one on this side, and another on that side.

other side, which was the breadth of the Tabernacle.

3 And the breadth of the entrie was ten cubites, and the sides of the entrie were five cubites on the one side, and five cubites on the other side, and he measured the length thereof forty cubites, and the breadth twentie cubites.

3 Then went he in, and measured the postes of the entrie two cubites, and the entrie fixe cubites, and the breadth of the entrie seven cubites.

4 So he measured the length thereof twentie cubites, and the breadth twentie cubites before the Temple, and he said vnto me, This is the most holy place.

5 After, hee measured the wall of the house, fixe cubites, and the breadth of every chamber foure cubites round about the house, on every side.

6 And the chambers were chamber vpon chamber, three and thirtie foote high, and they entred into the wall made for y chambers which was round about the house, that the postes might bee fastened therein, and not bee fastened in the wall of the house.

7 And it was large, and went round mounting vpward to the chambers: for the staire of the house was mounting vpward, round about the house: therefore the house was larger vpward: so they went vp from the lowest chamber to the hieft by the mids.

8 And it was large, and went round mounting vpward to the chambers: for the staire of the house was mounting vpward, round about the house: therefore the house was larger vpward: so they went vp from the lowest chamber to the hieft by the mids.

9 And it was large, and went round mounting vpward to the chambers: for the staire of the house was mounting vpward, round about the house: therefore the house was larger vpward: so they went vp from the lowest chamber to the hieft by the mids.

10 And it was large, and went round mounting vpward to the chambers: for the staire of the house was mounting vpward, round about the house: therefore the house was larger vpward: so they went vp from the lowest chamber to the hieft by the mids.

11 And it was large, and went round mounting vpward to the chambers: for the staire of the house was mounting vpward, round about the house: therefore the house was larger vpward: so they went vp from the lowest chamber to the hieft by the mids.

Verſe 4. The breadth of the entrie or gate was ten cubites, CD Four cubites from the Temple wall to the gate on either side EF DE The length of the entrie was twenty cubites, from the Temple gate to the most holy place G. The breadth of the entrie was seven cubites, EF or G. He speaketh not here of the height: therefore it is made of thirty cubites according to Salomon.

Verſe 5. The Angel went into the most holy place. The post of the entrie was three cubites, or thicknes of the wall H I. The gate five cubites K L. The breadth on either side the gate five cubites M N.

Verſe 6. The length twentie cubites G O. so it was square. Verſe 7. The first chamber was 4, cubites Q R. The second five S T, and the third six AB. These were the heights or stages of chambers R S A. The tynning flane cannot bee shewed in the figure, but may easily be conceived.

Verſe 8. The length twentie cubites G O. so it was square. Verſe 7. The first chamber was 4, cubites Q R. The second five S T, and the third six AB. These were the heights or stages of chambers R S A. The tynning flane cannot bee shewed in the figure, but may easily be conceived.

Ver. 8. The foundations of five cubits, meaning the high chamber was so, and the height from thence seemed to be like unto a perpendicular line or plummet, B Z.

Ver. 9. The chamber without was the high chamber, and so that chamber the wall was but five cubits thick, B Y, for downward it was five, Q 6.

Ver. 10. The chambers on the one side were distant from them on the other side twenty cubits, which was the breadth of the Temple.

Ver. 11. The doors of the chambers on the North side, opened toward the North V, and they on the South side toward the South R, for there was an alley of five cubits round about the Temple V Z, and was it closed with a wall I I.

Ver. 12. The building, or the great place compassed with a wall of five cubits thick, and was further off the Temple V in the alley for separate place, and this is more plainly set forth in the great figure.

Ver. 16. He declares that was forer was of stone work from the bottom to the top, was covered with wood on the East, South, and North side.

Ver. 25. The altar V which was three cubits high V X and two cubits long Y Z.

8 I saw also the house high round about: the foundations of the chambers were a full reede of five great cubits.

9 The thicknesse of the wall which was for the chamber without, was five cubites, and that which remained, was the place of the chambers that were within.

10 And between the chambers was the wide-nesse of twentie cubits round about the Houfe on euery side.

11 And the doores of the chambers were toward the place that remained, one doore toward the North, and another doore toward the South, and the breadth of the place that remained, was five cubits round about.

12 Now the building that was before the separate place toward the West corner, was twenty cubites broad, and the wall of the building was five cubites thick round about, and the length ninetie cubites.

13 So he measured the house an hundred cubites long, and the separate place and the building with the walles thereof were an hundred cubites long.

14 Also the breadth of the forefront of the house and of the separate place toward the East, was an hundred cubites.

15 And he measured the length of the building, ouer against the separate place, which was behind it, and the chambers on the one side and on the other side an hundred cubites with the Temple within, and the arches of the court.

16 The postes and the narrow windowes, and the chambers round about, on three sides ouer against the postes, filled with cedar wood round about, and from the ground vp to the windowes, and the windowes were filled.

17 And from about the doore vnto the inner house and without, and by all the wall round about within and without it was filled according to the measure.

18 And it was made with Cherubims and palme trees, so that a palme tree was betwene a Cherub and a Cherub: and euery Cherub had two faces.

19 So that the face of a man was toward the palme tree on the one side, and the face of a lyon toward the palme tree on the other side: thus was it made through all the house round about.

20 From the ground vnto about the doore were Cherubims, and palme trees made as in the wall of the Temple.

21 The posts of the Temple were squared, and thus to looke vnto was the similitude and forme of the Sanctuary.

22 The altar of wood was three cubites high, and the length thereof two cubites, and the corners thereof and the length thereof and the sides thereof were of wood. And he said vnto me, This is the table that shall be before the Lord.

23 And the Temple and the Sanctuary had two doores.

24 And the doores had two wickets, even two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And vpon the doores of the Temple there were made Cherubims and palme trees, like as was made vpon the walles, and there were thicke planks vpon the forefront of the porch without.

26 And there were narrow windowes and palme trees on the one side, and on the other side,

by the sides of the porch, and vpon the sides of the house, and thicke plaukes,

CHAP. XLII.

Of the chambers of the Temple for the Priests, & the holy things.

Then brought he mee into the vtter court by the way toward the North, and hee brought mee into the chamber that was ouer against the separate place, and which was before the building toward the North.

2 Before the length of an hundred cubites, was the North doore, and it was fiftie cubits broad.

3 Ouere against the twentie cubites which were for the inner court, and ouer against the pavement, which was for the vtter court, was chamber against chamber in three rows.

4 And before the chambers was a gallery of ten cubits wide, and within was a way of one cubite, and their doores toward the North.

5 Now the chambers about were narrower: for those chambers seemed to eate vp these, to wit, the lower, and those that were in the midst of the building.

6 For they were in three rows, but had no pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemoft, *en. m.* from the ground.

7 And the wall that was without ouer against the chambers, toward the vtter court on the forefront of the chambers, was fiftie cubits long.

8 For the length of the chambers that were in the vtter court, was fiftie cubits, and lo, before the Temple were an hundred cubites.

9 And vnder these chambers was the entrie, on the East side, as one goeth into them from the outward court.

10 The chambers were in the thicknesse of the wall of the court toward the East, ouer against the separate place, and ouer against the building.

11 And the way before them was after the manner of the chambers, which were toward the North, as long as they, and as broad as they: and all their entrie were like, both according to their fashions, and according to their doores.

12 And according to the doores of his chambers, that were toward the South, was a doore in the corner of the way, even the way directly before the wall toward the East, as one entred.

13 Then said he vnto me, The North chambers and the South chambers which are before the separate place, they be holy chambers, wherein the Priests that approach vnto the Lord, shall eate the most holy things: there shall they lay the most holy things, and the meate offering, and the fenne offering, and the trespass offering: for the place is holy.

14 When the Priests enter therein, they shall not go out of the holy place into the vtter court, but there they shall lay their garments wherein they minister: for they are holy, and shall put on other garments, and so shall approach to those things, which are for the people.

15 Now when hee had made an ende of measuring the inner house, he brought me forth toward the gate whose prospect is toward the East, and measured it round about.

16 He measured the East side with the measuring rodde, five hundred reedes, even with the measuring reede round about.

17 He measured also the Northside, five hundred

Ver. 1. Having forbidden the length and breadth of the Temple, hee comes to the inward court, the Northside, which is the great figure, he brought me into the chamber, which was the row of chambers, which were toward the separate place V Z, which was five cubits wide.

Ver. 5. He measured the chambers long, and he measured the way, and he measured the way.

Ver. 6. This gallery appeared in the first figure, the number 11. *Ver. 7.* These chambers were contrary fashions to them of the Temple.

Per. 8. So that the wall for the chambers of the inner ward covered the wall of the inner ward, was cubits thick, and the whole court was hundred.

Per. 9. Under these chambers were the entrie, as one goeth into them from the outward court, which are noted ever by a in the great figure.

Per. 10, 11. The chambers of the East court were like to the chambers of the North court.

Ver. 12. Which chambers were in the East gate toward the North and South, and toward the separate place on which building 4. Which chambers were called holy, because they were by the Temple.

dreth reeds, *even* with the measuring reede round about.

18 And he measured the South side five hundred reedes with the measuring reede.

19 He turned about *also* to the West side, and measured five hundred reedes with the measuring reede.

20 He measured it by the foure sides: it had a wall round about, five hundred reedes long, and five hundred broad to make a separation betweene the Sanctuary, and the proplane place.

CHAP. XLIII.

3 *Hee seeth the glory of God going into the Temple, from whence it had before departed.* 7 *Hee mentioneth the idolatrie of the children of Israel, for the which they were consumed and brought to nought.* 9 *Hee is commaunded to call them againe to repentance.*

Afterward he brought me to the gate, *even* the gate that turneth toward the East.

2 And behold, the glory of the God of Israel, came from out of the East, whose voice was like a noyse of great waters, and the earth was made light with his glory.

3 And the vision which I saw *was* like the vision, *even* as the vision that I saw: when I came to destroy the citie: and the visions were like the vision that I saw by the river Chebar, and I fell vpon my face.

4 And the *b* glory of the Lord came into the house by the way of the gate, whose prospect is toward the East.

5 So the Spirit tooke me vp and brought me into the inner court, and behold, the glory of the Lord filled the house.

6 And I heard one speaking vnto me out of the house: and there stood a man by me,

7 Which sayd vnto mee, Sonne of man, this place is my throne, & the place of the soles of my feete, whereas I will dwell among the children of Israel for euer: & the house of Israel shal no more defile mine holy Name, neither they, nor their kings by their fornications, nor by the carkeises of their kings in their hie places.

8 Albeit they set their thresholds by my thresholds, and their postes by my postes (yet there was but a wall betweene me and them) yet hane they defiled mine holy Name with their abominations, that they haue committed: wherefore I haue consumed them in my wrath.

9 Now therefore let them put away their fornication, & the carkeises of their kings farre from me, and I will dwell among them for euer.

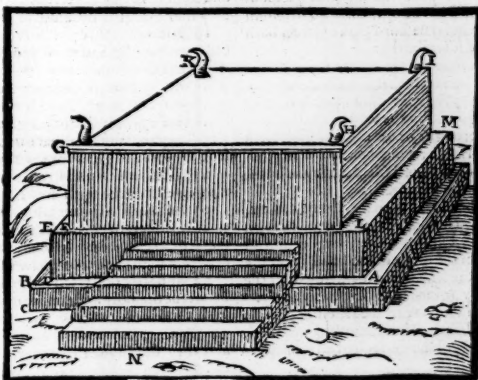
10 ¶ Thou sonne of man, shew this House to the house of Israel, that they may be ashamed of their wickednes, & let them measure the paterne.

11 And if they be ashamed of all that they haue done, shew them the forme of the House, and the paterne thereof, and the going out thereof, & the coming in thereof, & the whole fashion thereof, and all the ordinances thereof, and all the figures thereof, and all the lawes thereof: and write it in their sight, that they may keepe the whole fashion thereof, & all the ordinances thereof, and do them.

12 This is the description of the house, *fe* shalbe vpon the top of the mount: all the limits thereof round about shall be most holy. Behold, this is the description of the house.

13 And these are the measures of the Altar, after the cubites, the cubite is a cubite, and a hand breadth, *even* the bottome shalbe a cubite, and the breadth a cubite, and the border thereof by the

THE FIGURE OF THE ALTAR.



edge thereof round about shalbe a span: and this shalbe the height of the altar.

14 And from the bottome which toucheth the ground to the lower piece shalbe two cubits, and the breadth one cubite, and from the little piece to the great piece shalbe foure cubites, and the breadth one cubite.

15 So the altar shalbe foure cubites, and from the altar vprward shalbe foure hornes.

16 And the altar shalbe twelue cubites long and twelue broad, and foure square in the foure

corners thereof.

17 And the frame shalbe foureteen cubits long, and foureteen broad in the fouresquare corners thereof, and the border about it shalbe halfe a cubite, & the bottome thereof shalbe a cubit about, & the steps thereof shalbe turned toward the East.

18 ¶ And he said vnto me, Sonne of man, thus saith the Lord God, These are the ordinances of the altar in day when they shall make it to offer the burnt offering thereon, & to sprinkle blood thereon.

19 And thou shalt giue to the Priests, and to the

c. By their idolatries.

d. He alludeth to Amos and Manasse, who were buried in their gardens nere the Temple, and there had erected vpon monuments to their idols.

f. Eze. Lxxv.

Perf. 13. The middle or bottome A, which was a cubite high B. C. and a cubite is and B. D.

Perf. 17. The frame or bottome upon which the piece of wood, is foureteen cubits long for on every side it is longer by a cubite then the uppermost B. D. L. M.

the Leuites, that be of the seed of Zadok, which approach vnto me, to minister vnto me, sayth the Lord God, a yong bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, & put it on the four hornes of it, and on the four corners of the frame, and vpon the border round about: thus shalt thou cleanse it, and reconcile it.

21 Thou shalt also take the bullocke of the sinne offering, and burne it in the appointed place of the house without the Sanctuary.

22 But the second day thou shalt offer an hee goat without blemish for a sinne offering, & they shall cleanse the altar, as they did cleanse it with the bullocke.

23 When thou hast made an end of cleansing it, thou shalt offer a yong bullocke without blemish and a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lord, and the Priests shall cast salt vpon them, and they shall offer them for a burnt offering vnto the Lord.

25 Seven dayes shalt thou prepare every day an hee goat for a sinne offering: they shall also prepare a yong bullocke and a ramme out of the flocke, without blemish.

26 Thus shall they seven dayes purifie the altar, and cleanse it, and consecrate it.

27 And when these daies are expired, vpon the eighth day & so forth, the Priests shall make your burnt offerings vpon the altar, and your peace offerings, & I will accept you, saith the Lord God,

CHAP. XLIIII.

Hee reprooueth the people for their offence. 7 The vncircumcised in heart, and in the flesh. 9 Who are to be admitted to the service of the Temple, and who to be refused.

Then hee brought mee toward the gate of the outward Sanctuary, which turneth toward the East, and it was shut.

2 Then said the Lord vnto me, This gate shall be shut, and shall not be opened, & no man shall enter by it, because the Lord God of Israel hath entered by it, and it shall be shut.

3 *It appertaineth to the Prince:* the Prince himselfe shall sit in it to eat bread before the Lord: hee shall enter by the way of the porch of that gate, and shall go out by the way of the same.

4 ¶ Then brought he me toward the North gate before the House: and when I looked, behold, the glory of the Lord filled the house of the Lord, and I fell vpon my face.

5 And the Lord said vnto me, Sonne of man, I marke well & behold wth thine eyes, & heare with thine eares, all y^e I say vnto thee, concerning all the ordinances of the house of the Lord, & all the lawes thereof, & marke well the entering in of the house with eury going forth of the Sanctuary.

6 And thou shalt say to the rebellious, *euen* to the house of Israel, Thus saith the Lord God, O house of Israel, ye haue enough of all your abominations,

7 Seeing that ye haue brought into my Sanctuary b^rangers vncircumcised in heart, & vncircumcised in flesh, to be in my Sanctuary, to pollute mine house, when ye offer my bread, *euen* fat, and blood: and they haue broken my covenant, because of all your abominations.

8 For ye haue not kept the c^c ordinances of mine holy things: but you your selues haue s^e other to take the charge of my Sanctuary.

9 Thus saith the Lord God, No stranger vncircumcised in heart, nor vncircumcised in flesh, shall enter into my Sanctuary, of any stranger

that is among the children of Israel,

10 Neither yet the d^d Leuites that are gone backe from me, when Israel went astray, which went astray from me after their idoles, but they shall beare their iniquitie.

11 And they shall serue in my Sanctuary, and keepe the gates of the House, and minister in the House: they shall slay the burnt offering and the sacrifice for the people: and they shall stand before them to serue them.

12 Because they serued before their idoles, and caused y^e house of Israel to fall into iniquitie, therefore haue I lift vp mine hand against them, saith the Lord God, & they shall beare their iniquitie.

13 And they shall not come neere vnto me to doe the office of the Priest vnto me, neither shall they come neere vnto any of mine holy things in the most holy place, but they shall beare their shame and their abominations, which they haue committed.

14 And I will make them keepers of the watch of the House, for all the seruice thereof, and for all that shall be done therein.

15 But the Priests of the Leuites, the sonnes of Zadok, that c^c kept the charge of my Sanctuary, when the children of Israel went astray from me, they shall come neere to me to serue me, and they shall stand before me to offer mee the fat and the blood, saith the Lord God.

16 They shall enter into my Sanctuary, and shall come neere to my table, to serue me, and they shall keepe my charge.

17 And when they shall enter in at the gates of the inner court, they shall be clothed with linnen garments, & no wooll shall come vpon them while they serue in y^e gates of the inner court, & within.

18 They shall haue linen bonets vpon their heads, and shall haue linen breeches vpon their loines: they shall not gird themselves in y^e sweating places.

19 But when they goe forth into the vtter court, *euen* to the vtter court to the people, they shall put off their garments, wherein they ministered, and lay them in the holy chambers, & they shall put on other garments: for they shall not sanctifie the people with their garments.

20 They shall not also haue their heads nor suffer their locks to grow long, but roued their heads.

21 *Neither shall any Priest drinke wine when they enter into the inner court.

22 Neither shall they take for their wⁱues a widow or her that is diuorced: but they shall take maidens of the seed of the house of Israel, or a widow that hath bene the widow of a Priest.

23 And they shall teach my people the difference betweene the holy and prophane, and cause them to discern betweene the vncleane & the cleane.

24 And in cotrouersie they shall stand to iudge, and they shall iudge it according to my iudgements: and they shall keepe my lawes and my statutes in all mine assemblies, and they shall sanctifie my Sabbaths.

25 *And they shall come at no dead person to defile themselves, except at their father, or mother, or sonne, or daughter, brother or sister, that hath had yet none husband: *in these* may they g^e bee defiled.

26 And when he is cleansed, they shall reckon vnto him seven dayes.

27 And when he goeth into the Sanctuary, vnto the inner court, to minister in the Sanctuary, he shall offer his sinne offering, saith the Lord God.

28 * And

¶ *Ezr. fill his hand*

¶ *For, 1. The East gate Dis the great house.*

a Meaning from the common people, but not from the Priests, nor the Prince, read Chap. 46 8, 9.

¶ *Hee sits downe there.*

b For they had brought idolaters which were of other countries, to teach them their idolatrie, chap. 13 40 c Ye haue not offered vnto mee according to my Law.

d The Leuites which had committed these things, were put from their offices, and could not be admitted into the Priests office, although they had bene of the house of Aaron, but still serued in the service of the house, as the doorkeepers, 1 King 2, 29.

e Which oblation the Law of God had set out to violence.

f As did the idols and heathen.

g 1 rain, 1, 9.

*Leuit. 21, 1, 2, 3, 4.

*Leuit. 22, 1, 2, 3, 4.

g They may be at their beards, which was a defiling.

18 * And the Priesthood shall be their inheritance, yea, I am their inheritance: therefore shall ye give them no possession in Israel, for I am their possession.

19 They shall eat the meate offering, and the sinne offering, and the trespass offering, and every dedicate thing in Israel shall be theirs.

20 * And all the first of all the first borne, and every oblation, *even* all of every sort of your oblations shall be the Priests. Ye shall also give vnto the Priest the first of your dough, that hee may cause the blessing to rest in thine house.

21 The Priests shall not eat of any thing that is dead, or torne, whether it be foule or beate.

CHAP. XLV.

1 Out of the land of promise are there separate four portions, of which the first is given to the Priests and to the Temple, the second to the Levites, the third to the city, the fourth to the prince. 2 An exhortation vnto the heads of Israel to finish weights and measures. 12 Of the first fruits, &c.

Moreover, when ye shall diuide the land for inheritance, ye shall offer an oblation vnto the Lord an holy portion of the lande, five and twentie thousand reedes long, and ten thousand broad: this shall be holy in all the borders thereof round about.

2 Of this there shall be for the Sanctuary five hundredth in length, with five hundredth in breadth, all square round about, and fiftie cubits round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of five and twentie thousand, and the breadth of ten thousand: and in it shall be the Sanctuary, and the most holy place.

4 The holy portion of the land shall be the Priests, which minister in the Sanctuary, which come neere to serue the Lord: and it shall be a place for their houses, and an holy place for the Sanctuary.

5 And in the five and twenty thousand of length, and the ten thousand of breadth shall the Levites that minister in the house, haue their possession for twentie chambers.

6 Also ye shall appoint the possession of the citie, five thousand broad, & five and twenty thousand long: against the oblation of the holy portion: it shall be for the whole house of Israel.

7 And a portion shall be for the prince of the one side, and on that side of the oblation on the holy portion, and of the possession of the citie, *even* before the oblation of the holy portion, and before the possession of the citie from the West corner Westward, and from the East corner Eastward, and the length shall be by one of the portions from the West border vnto the East border.

8 In this land shall be his possession in Israel: and my princes shall no more oppress my people, and the rest of the land that they give to the house of Israel, according to their tribes.

9 Thus sayeth the Lord God, Let it be suffice you, O princes of Israel: leave off crueltie and oppression, and execute iudgement and iustice: take away your exactions from my people, sayeth the Lord God.

10 Ye shall haue iust balances, and a true Ephah, and a true Bath.

11 The Ephah and the Bath shall be equal: a Bath shall containe the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equality thereof shall be after the Homer.

12 * And the shekel shall be twentie Gerahs,

and twentie shekels, and a five and twentie shekels and fifteene shekels shall be your Maneh.

13 ¶ This is the oblation that ye shall offer, the sixth part of an Ephah of an Homer of wheate, and ye shall give the sixth part of an Ephah of an Homer of barley.

14 Concerning the ordinance of the oyle, *each* of the Bath of oyle, ye shall offer: the tenth part of a Bath out of the Cor (ten Baths are an Homer: for ten Baths fill an Homer).

15 And one Lambe of two hundredth sheepe out of the fat pastures of Israel for a meate offering, and for a burnt offering and for peace offerings, to make reconciliation for them, sayeth the Lord God.

16 All the people of the land shall give this oblation for the prince in Israel.

17 And it shall be the princes part to give burnt offerings, and meate offerings, and drinke offerings in the solemne feasts and in the new moones, and in the Sabbaths, and in all the hie feastes of the house of Israel: he shall prepare the sinne offering, and the meate offering, and the burnt offering, and the peace offerings to make reconciliation for the house of Israel.

18 ¶ Thus sayeth the Lord God, In the first moneth, in the first day of the moneth, thou shalt take a yong bullocke without blemish and cleanse the Sanctuary.

19 And the Priest shall take of the blood of the sinne offering, and put it vpon the posts of the house, and vpon the foure corners of the frame of the altar, and vpon the postes of the gate of the inner court.

20 And thou shalt doe the seventh day of the moneth, for euery one that hath erred, and for him that is deceived: so shall you reconcile the house.

21 * In the first moneth in the fourteenth day of the moneth, ye shall haue the Passouer, a feast of seven dayes, and ye shall eat vnleavened bread.

22 And vpon that day, shall the prince prepare for himselfe, and for all the people of the land, a bullocke for a sinne offering.

23 And in the seven dayes of the feast he shall make a burnt offering to the Lord, *even* of seven bullockes, and seven rammes without blemish dayly for seven dayes, and an hee goate dayly for a sinne offering.

24 And he shall prepare a meate offering of an Ephah for a bullocke, an Ephah for a ramme, and an Hin of oyle for an Ephah.

25 In the seventh moneth, in the fifteenth day of the moneth, shall he doe the like in the feast for seven dayes, according to the sinne offering, according to the burnt offering, and according to the meate offering, and according to the oyle.

CHAP. XLVI.

1 The sacrifices of the Sabbath and of the new moone. 8 The row which doores they must goe in, or come out of the Temple, &c.

Thus saith the Lord God, The gate of the inner court, that turneth toward the East, shall be shut the sixe working dayes: but on the Sabbath it shall be opened, & in the day of the new moone it shall be opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the poste of the gate, and the Priests shall make his burnt offering, and his peace offerings, and he shall

d That is, three. Rose shekels make a weight called Mina, for hee weigheth these three parts to a Maneh.

e Which was the same, containing part of Marcs and part of A. 1.

f 10, 100.

g 2nd, 10, 100.

h 100, 100.

i Perfor. The inner court gate Q. whereunto they went up by eight steps, as appeareth in the great square.

that worship at the threshold of the gate: after, he shall goe fourth, but the gate shall not be shut till the evening.

3 Likewise the people of the land shall worship at the entrie of this gate before the Lord on the Sabbaths, and in the new moones.

4 And the burnt offering that the prince shall offer vnto the Lord on the Sabbath day, shall bee fixe lambs without blemish, and a ramme without blemish.

5 And the meate offering shall be an Ephah for a ramme: and the meate offering for the lambes a gift of his hand, and an Hin of oyle to an Ephah.

6 And in the day of the new moone it shall be a yong bullocke without blemish, & fixe lambs and a ramme: they shall be without blemish.

7 And he shall prepare a meate offering, *even* an Ephah for a bullocke, and an Ephah for a ram, and for the lambes *b* according as his hand shall bring, and an Hin of oyle to an Ephah.

8 And when the prince shall enter, hee shall goe in by the way of the porch of that gate, and he shall goe forth by the way thereof.

9 But when the people of the land shall come before the Lord in the solemne feastes, he that entretie in by the way of the North gate, shall goe out by the way of the South gate; and he that entretie by the way of the South gate, shall goe fourth by the way of the North gate: he shall not returne by the way of the gate whereby hee came in, but they shall goe fourth ouer against it.

10 And the prince shall be in the mids of them: he shall goe in, when they goe in, and when they goe forth, they shall goe fourth together.

11 And in the feastes, and in the solemnitie the meate offering shall bee an Ephah to a bullock, and an Ephah to a ramme, & to the lambes, the gift of his hand, and an Hin of oyle to an Ephah.

12 Now when the prince shall make a free burnt offering, or peace offerings freely vnto the Lord, one shall then open him the gate, that turneth toward the East, and he shall make his burnt offering and his peace offerings, as hee did on the Sabbath day: after he shall goe fourth, and when he is gone forth, one shall shut the gate.

13 Thou shalt daily make a burnt offering vnto the Lord of a lambe of one yere, without blemish: thou shalt doe it euery morning.

14 And thou shalt prepare a meate offering for it euery morning, the sixt part of an Ephah, and the third part of an Hin of oyle, to mingle with the fine flour: *this* meate offering shall be continually by a perpetual ordinance vnto the Lord.

15 Thus shall they prepare the lambe, and the meate offering, and the oyle euery morning, for a continual burnt offering.

16 ¶ Thus sayth the Lord God, If the prince giue a gift of his inheritance vnto any of his sonnes, it shall be his sonnes, and it shall be their possession by inheritance.

17 But if hee giue a gift of his inheritance to one of his seruants, then it shall be his to the yere of libertie: after, it shall returne to the prince, but his inheritance shall remaine to his sonnes for them.

18 Moreover the prince shall not take of the peoples inheritance, nor thrust them out of their possession: but he shall cause his sonnes to inherite of his owne possession, that my people bee not scattered euery man from his possession.

19 ¶ After hee brought me through the entrie, which was at the side of the gate, into the holy chambers of the Priests, which stood toward the North: and behold, there was a place at the West side of them.

20 Then sayd he vnto mee, This is the place where the Priests shall see the trespass offering and the sinne offering, where they shall bake the meate offering, that they should not beare them into the vtter court, to sanctifie the people.

21 Then hee brought me fourth into the vtter court, and caused me to goe by the four corners of the court: and behold, in euery corner of the court there was a court.

22 In the four corners of the court there were courts ioyned of fourty cubites long, and thirrie broad: these foure corners were of one measure.

23 And there went a wall about them, *even* about those foure, and kitchens were made vnder the wallies round about.

24 Then said he vnto me, This is the kitchen where the ministers of the house shall walke the sacrifice of the people.

thirry broad 8.9. & 7.9. *Verf. 23.* About the wallies of these were 4 kitchens, were little chambers for the cookes. 10.

C H A P. XLVII.

1 The vision of the waters that came out of the Temple. 13 The casts of the land of promise, and the diuision thereof by tribes.

Afterward hee brought mee vnto the doore of the house: and beholde, a waters issued out from vnder the threshold of the house Eastward: for the forefront of the house flowde toward the East, and the waters ranne downe from vnder the right side of the house, at the South side of the altar.

2 Then brought he me out toward the North gate, and led me about by the way without vnto the vtter gate, by the way that turneth Eastward: and behold, there came forth waters on the right side.

3 And when the man that had the line in his hand, went fourth Eastward, he measured a thousand cubites, and hee brought me through the waters: the waters were to the ancles.

4 Again hee measured a thousand, & brought mee through the waters: the waters were to the knees: againe hee measured a thousand, & brought me through: the waters were to the loynes.

5 Afterward hee measured a thousand, and it was a *b* riuier, that I could not passe ouer: for the waters were risen, and the waters did flowe, as a riuier that could not be passed ouer.

6 And hee sayd vnto mee, Sonne of man, hast thou seene this? Then hee brought me, and caused me to returne to the brink of the riuier.

7 Now when I returned, behold, at the brink of the riuier were very many *c* trees on the one side, and on the other.

8 Then sayd he vnto mee, These waters issue out toward the East countrey, and runne downe into the plaine, and shall goe into one *d* sea: they shall runne into another sea, and the *e* sea: they shall be wholesome.

9 And euery thing that liueth, which mooueth, whersoever the riuers shall come, shall liue, and there shall be a very great multitude of fish, because these waters shall come thither: for they shall bee wholesome, and euery thing shall liue whither the riuier commeth.

Verf. 1. The doore of the Temple I said I sawe: the threshold issued out waters, which I came out of the South side, and ranne toward the East. Look in the great figure 11. a. b. hereby are meant the 12 small squares that should be giuen to the Church in water the kingdom of Christ.

b Signifying that the graces of God should neuer decrease, but euer abound in his Church. c Meaning, that a multitude of them that should be refreshed by the small waters. d Showing that the abundance of sweet graces should be so great, that all the world should be full thereof, which is here meant by the Persian Sea or Caspian Sea, and the Sea called the Euxine Sea, both of them. e The waters which of nature are salt and vnto those, that shall be made fresh and potable.

a That is, as much as he will.

b Meaning as he shall thinke good.

Verf. 9. He that entretie in by the North gate &c. shall goe out by the South gate &c. and in going forward they worshipped in the mids &c.

c Which was at the Tabernacle, Levit. 25.9.

d But be content with that portion that God hath assigned him, as Chap. 45.8.

10 And then the ^f fishers shall stand vpon it,
and from En-gedi euen vnto ^g En-eglaïm, they
shall spread out their nets: for their fish shalbe ac-
cording to their kindes, as the fish of ^h the maine
sea, exceeding many.

11. But in the myrie places thereof, and the marishes thereof shall not be wholesome, they shall be made salt pits.

12 And by this riuer vpon the brinke thereof,
on this side, and on that side shall grow all iust
fall trees, whose leafe shall not fade, neither shall
the fruite thereof faile: it shall bring forth new
fruit according to his moneths, because their wa-
ters run out of the Sanctuary: and the fruit there-
of shall bee meat, and the leafe thereof shall bee
for medicine.

13 ¶ Thus saith the Lord God, this shall be the border, whereby ye shall inherite the land according to the welue tribes* of Israel: Ioseph shall haue two portions.

14 And ye shall inherit it, one as well as another: * concerning the which I lift vp mine hand to giue it vnto your fathers, and this land shal fal vnto you for inheritance.

15 And this shall bee the border ^k of the land
towards the Northside, from the maine sea to-
ward Hethlon, as men goe to Zedadah :

16 Hamath, Berothah, Sibraim, which is between the border of Damascus, and the border of Hamath, and Hazar, Hatticon, which is by the coast of Hauran.

17 And the border from the sea shall be Hazar, Enan, *and* the border of Damascus, and the residue of the North Northward, and the border of Hamath: *it shall be* the North part.

18 But the East side shall yee measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Iordan, *and* from the border vnto the East sea: and so *shall bee* the East part.

19 And the southside shall be toward Teman,
from Tamar to the waters of Meriboth in Ka-
desh, and the river to the maine sea: so shall be the
South part toward Teman.

20 The West part also *shalbe* the great sea from the border, till a man come ouer against Hamath: this shall be the West part.

24. So shal ye diuide this land vnto you, according to the tribes of Israel.

22 And you shall diuide it by lot for an inheritance vnto you, and to the strangers that dwell among you, which shall beget children among you, and they shall be vnto you, as borne in the country among the children of Israel, they shall part inheritance with you in the mids of the tribes of Israel.

33 And in what tribe the stranger dwelleth, there shall ye give him his inheritance, sayeth the Lord God.

CHAP. XLVIII.

The lot of the tribes. 9. The parts of the possession of the Priests, of the Temple, of the Levites, of the cities and of the Prince are rehearsed.

NOW these are the names of the tribes From the Northside, to the coast toward Hethlon, as one goeth to Hamath, Hazar, Enan, *and* the border of Damascus Northward the coast of Hamath, even from the Eastside to the West shall be a portion for Dan.

2. And by the border of Dan from the East

side unto the Westside, a portion for Asher.

3 And by the border of Asher from the East
part even vnto the West part, a *portion* for
Naphtali.

4 And by the border of Naphtali from the East quarter vnto the West side, a *portion* for Manaſſeh.

5 And by the border of Manasseh, from the East side vnto the West side, a *portion* for Ephraim.

6 And by the border of Ephraim, from the East part euen vnto the West part, a *portion* for Reuben.

7 And by the border of Reuben from the East quarter vnto the West quarter, a portion for Iudah.

8 And by the border of Iudah from the East part vnto the West part^b shalbe the offering which they shall offer of five and twenty thousand *reeses* broad^e, and of length as one of the *other* parts, from the East side vnto the West side, and the Sanctuarie shalbe in the middes of it.

9 The oblation that yee shall offer vnto the Lord, *shalbe* of five and twentie thousand long, and of ten thousand the breadth.

10 And for them, *even* for the Priests shall be this holy oblation; towarde the North five and twentie thousand long, and toward the West, ten thousand broad, & toward the East ten thousand broad, and towarde the South five and twentie thousand long, and the Sanctuarie of the Lorde shall be in the mids thereof.

11 *It shall be* for the Priests that are sanctified of the sonnes of * Zadok, which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.

12 Therefore this oblation of the land that is offered shall be theirs, as a thing most holy by the border of the Levites.

13. And ouer against the border of the Priests the Levites *shall haue* five and twentie thousand long, and ten thousand broad: all the length *shall be* five and twentie thousand, and the breadth ten thousand.

14 And they shall not sel of it, neither change it, nor abalienate the first frutes of the land: for it is holy vnto the Lord.

15 And the five thousand that are left in the breadth over against the five and twentie thousand, shall be a prophane place for the citie, for housing, and for suburbs, and the citie shall be in the mids thereof.

16 And these shall be the measures thereof, the North part five hundredth and foure thousand, & the South part five hundredth and foure thousand, and the East part five hundredth and foure thousand, and the West part five hundredth and foure thousand.

17 And the suburbs of the city shalbe toward
the North two hundredth & fiftie, and toward the
South two hundredth and fiftie, and toward the
East two hundredth and fifty, and toward the West
two hundredth and fiftie.

18 And the residue in length ouer againſt the oblation of the holy portion ſhalbe ten thouſand Eaſtward, and tenne thouſand Weſtward: and it ſhal be ouer againſt the oblation of the holy portion, and the increaſe thereof ſhalbe for food vnto them that ſerue in the city.

19 And they that serue in the citie, *shal be of*
all the tribes of Israel that *shall serue therein.*

b That is, the portion of the ground, which they shall separate and appoint to the Lord, which shall be divided into three parts, for the Priests, for the Prince, and for the city.

* Chap. 44.195

c. Meaning, that
it should be
square.

29. All

d Every way it shall be five and twenty thousand.

20 All the oblation shall be five and twenty thousand: you shall offer this oblation four square for the Sanctuary, and for the possession of the cite.

21 And the residue *shalbe* for the prince on the one side and on the other of the oblation of the Sanctuary, and of the possession of the cite, over against the five and twenty thousand of the oblation toward the East border, and Westward over against the five and twenty thousand toward the West border, over against *shalbe* for the portion of the prince: this shall be the holy oblation, and the house of the Sanctuary *shalbe* in the middes thereof.

22 Moreover, from the possession of the Levites, and from the possession of the cite, that which is in the mids *shalbe* the princes: between the border of Judah, and between the border of Benjamin *shalbe* the Princes.

23 And the rest of the tribes *shalbe thus*: from the East part vnto the West part, Benjamin *shalbe* a portion.

24 And by the border of Benjamin, from the East side vnto the West side, Simeon a portion.

25 And by the border of Simeon from the East part vnto the West part, Issachar a portion.

26 And by the border of Issachar, from the East side vnto the West, Zebulun a portion.

27 And by the border of Zebulun from the

East part vnto the West part, Gad a portion.

28 And by the border of Gad at the South side, toward Temath, the border shall be euen from Tamar, vnto the waters of Meribath Kadesh, and to the river, that runneth into the maine sea.

29 This is the lande, which ye shall distribute vnto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the boundes of the cite, on the Northside five hundred, and foure thousand measures.

31 And the gates of the cite *shalbe* after the names of the tribes of Israel, 3 gates Northward, one gate of Reuben, one gate of Iudah, and one gate of Levi.

32 And at the Eastside five hundred and foure thousand, and three gates, and one gate of Ioseph, one gate of Benjamin, and one gate of Dan.

33 And at the South side, five hundred and foure thousand measures, and three portes, one gate of Simeon, one gate of Issachar, and one gate of Zebulun.

34 At the West side, five hundred and foure thousand, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphthali.

35 It was round about eighteen thousand measures, and the name of the cite from that day *shalbe*, † The Lord is there.

Which is meant taken for Ierusalem. Which was the place the cite of the palace. In meaning this the church into the Sea. the Medicinuous.

† The Hebrews Ierusalem.

e So that Iudah was on the North side of the Prince and Levites portions, and Benjamin on the Southside.

DANIEL.

THE ARGUMENT.

The great providence of God, and his singular mercie toward his Church are most lively here set forth, who neuer leaueth his seruants, but now in their greatest miseries and afflictions quicketh them. Prophets, as Ezekiel, and Daniel, whom he adorned with such graces of his holy spirit, that Daniel above all other had most speciall revelations of such things as should come to the Church, euen from the time that they were in captiuitie, to the last ende of the world, and to the generall resurrection, as of the foure Monarchies & Empires of all the world, to wit, of the Babylonians, Persians, Grecians, and Romanes. Also of the certaine number of the times euen vnto Christ, when all ceremonies and sacrifices should cease, because hee should be the accomplishment thereof: moreover he sheweth Christs office and the cause of his death, which was by his sacrifice to take away sinne, and to bring euerglasting life. And as from the beginning God euer exercised his people vnder the crosse, so he teacheth here, that after that Christ is offered, he will still leaue this exercise to his Church vntill the dead rise againe, and Christ gather his into his kingdom in the heauens.

CHAP. I.

1 The captiuitie of Iehoiakim king of Iudah. 4 The king chuseth certain young men of the Iewes to learne his law. 5 They haue the kings ordinarie appointed, & but they abstaine from it.

a Reads a King.
24 1. & Jer. 25. 1.
b Which was a plaine by Babylon, where was the Temple of their great god, and in here taken for Babylon.
c Who was as master of the words.
d He callt them Euseches whom the King nourish.
e And an brought vp to be rulers of other countries afterward.
f His purpose was to keepe them as hostages, and that he might shew himselfe victorious, and also by their good instruction and learning of his religion, they might fashion it rather then the Iewes, and so to be able to use him as gouernours in their land: moreover by this manner the Iewes might be better kept in subiection, fearing otherwise to procure hurt to their noble men.



N the third yere of the reigne of Iehoiakim king of Iudah, came Nebuchad-nezzar King of Babel vnto Ierusalem, and besieged it.

2 And the Lord gaue Iehoiakim king of Iudah into his hand with part of the vessels of his house of God, which hee caried into the land of Shinar, to the house of his god, & he brought the vessels into his gods treasure.

3 And the King spake vnto Ashpenaz the master of his Eunuchs, that he should bring certaine of the children of Israel, of other Kings seed, and of the princes:

4 Children in whom was no blemish, but well fauoured, and instructed in all wisdom, and well scene in knowledge, and able to vter knowledge & such as were able to stand in the kings palace, and whom they might teach the learning, and the tongue of the Caldeans.

5 And the king appointed them prouision euerie day of a portion of the kings meat, and of the wine, which hee dranke, so nourishing them three yere that at the ende thereof, they might stand before the king.

6 Now among these were certaine of the children of Iudah, Daniel, Hananiah, Michael and Azariah.

prize: yet hee esteemed learning, and knew that it was a necessarie meane to gett by. 8 That they might forget their owne religion, and count it foolish, to serue him the better to his purpose: yet it is not to be thought that Daniel did learne any knowledge that was not goodly: in all points hee retained the shew of things and superstition, in somuch that hee would not take the meate which the king appointed him, but was content to learne the knowledge of astrall things. That by their good entertainment they might learne to forget the seruice of their owne people. 1 To the intent that in that time they might not loose the manners of the Caldeans, and also their tongues. 2 To call to seruice at the table, as in other offices.

f The King would see three things, that they should be of noble birth, that they should be of a strong and comely nature, that they might be able to stand before the king: this he did for his owne commodity, therefore it is not to praise his wisdom: yet hee is worthy to be commended.

7 Vnto whom the chiefe of the Eunuches gaue other names: for he called Daniel, Beltesazzar, and Hananiah, Shadrach, and Michael, Methach, and Azariah, Abednego.

8 ¶ But Daniel had determined in his heart, that he would not^e defile himselfe with the portion of the kings meate, nor with the wine which he dranke: therefore he required the chiefe of the Eunuches that he might not defile himselfe.

9 (Now God had brought Daniel into fauour, and tender loue with the chiefe of the Eunuches)

10 And the chiefe of the Eunuches sayd vnto Daniel, ¶ I feare my lord the king, who hath appointed your meate and your drinke: therefore if he see your faces worse liking then the other children, which are of your fort, then shall you make me lose mine head vnto the king.

11 Then sayd Daniel to Melzar, whom the chiefe of the Eunuches had set ouer Daniel, Hananiah, Michael, and Azariah,

12 Proue thy seruants, ¶ I beseech thee, o ten dayes, and let them giue vs p^e pulse to eate, and water to drinke.

13 Then let our countenances bee looked vpon before thee, and the countenances of the children that eate of the portion of the kings meate: and as thou seest, deale with thy seruants.

14 So he consented to them in this matter, and proued them ten dayes.

15 And at the end of ten dayes, their countenances appeared fayer, and in t^e better liking then all the childrens, which did eate the portion of the kings meate.

16 Thus Melzar tooke away the portion of their meate, & the wine that they should drinke, and gaue them pulse.

17 As for these foure children, God gaue them knowledge, and vnderstanding in all learning, and wisdom: also he gaue Daniel vnderstanding of all f^e visions and dreames.

18 Now when the time^e was expired, that the king had appointed to bring them in, the chiefe of the Eunuches brought them before Nebuchad-nezzar.

19 And the king communed with them: and among them all was found none like Daniel, Hananiah, Michael, and Azariah: therefore stode they before the king.

20 And in all matters of wisdom, and vnderstanding that the king enquired of them, hee found them tenne times better then all the inchanters and astrologians that were in all his realme.

21 And Daniel was vnto^e the first yeece of king Cyrus.

question. 14 Daniel is brought vnto the King, and sheweth him his dreame and the interpretation thereof. 44 Of the continuing kingdomes of Chalde.

And in the second yeece of the reigne of Nebuchad-nezzar, Nebuchad-nezzar dreamed^e dreames wherewith his spirit was troubled, and his sleep was vpon him.

2 Then the king commanded to call the inchanters, and the astrologians, and the forcerers, and the Caldeans for to shew the king his dreames: to fo they came and stode before the King.

3 And the king said vnto them, I haue dreamed a dreame, and my spirit was troubled to know the dreame.

4 Then spake the Caldeans to the king in the Aramites language, O king, liue for euer: shew thy seruants thy dreame, and we shall shew the interpretation.

5 And the king answered and sayd to the Caldeans, The thing is gone from mee. If yee will not make mee vnderstande the dreame with the interpretation thereof, yee shall be drawn in pieces, and your houses shall be made a iakes.

6 But if yee declare the dreame and the interpretation thereof, yee shall receiue of me gifts and rewards, and great honour: therefore shew me the dreame and the interpretation of it.

7 They answered againe, and sayd, Let the king shew^e his seruants the dreame, and we will declare the interpretation thereof.

8 Then the king answered, and sayd, I know certainly that yee would giue me the time, because yee see the thing is gone from me.

9 But if yee will not declare me the dreame, there is but one iudgement for you: for yee haue prepared lying and corrupt words, to speake before mee till the time be changed: therefore tell me the dreame, that I may know, if yee can declare me the interpretation thereof.

10 Then the Caldeans answered before the king, and sayd, There is no man vpon earth that can declare the kings matter: yea, there is neither King nor Prince nor lord that asked such things at an inchanter, or astrologian or Caldean.

11 For it is a rare thing that the king requirith, and there is none other that can declare it before the king, except the gods whose dwelling is not with flesh.

12 For this cause the king was angry and in great fury, and commanded to destroy all the wise men of Babel.

13 ¶ And when sentence was giuen, the wise men were slaine: and they fought Daniel and his fellows to be put to death.

14 Then Daniel answered with counsell and wisdom to Arioch the kings || chief steward, which was gone forth to put to death the wise men of Babel.

15 Tea, hee answered and sayd vnto Arioch the kings captaine. Why is the sentence so hastie from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went and desired the king that hee would giue him leasure, and that hee would shew the king the interpretation thereof.

a The father and the sonne were both called by this name: so that this is meant of the sonne, when hee reigned afore: for he reigned also after a fort with his fathers.

b Not that hee had many d^ereams, but because many matters were contained in this d^eream.

c Because it was so rare and strange, and his sleep was broken: rom lime.

d He was so heavy with sleepe that he began to sleepe a great while awake, and his sleep was broken: rom lime.

e For all these Astrologers and forcerers called themselves by this name of wizard, as though all the wisdom & knowledge of the country depended vpon them, and that all other counsellors were voyde of the time.

f That is, if Syrian tongue which differed not much from the Caldean, was it stemed to be more eloquent, & therefore the learned vnto to speake it, as the Jewish writers doe to this day.

g This is a iust reward of their arrogancie (which wanted of civilitie) that they had the knowledge of all things: that is, they should be proued foolish, and that to their perpetual shame and confusion.

h Herein appeared their arrogancie, that notwithstanding their brags, yet were they not able to tell the dreame.

i Except he sented them into the matter, and therefore they would pretend knowledge where was but mere ignorance and foolishness into the peoples eyes: and worthy to die.

k Or, because the time.

l Which declares.

m Which declares.

n Which declares.

o Which declares.

p Which declares.

q Which declares.

r Which declares.

s Which declares.

C H A P. II.

1 The dreames of Nebuchad-nezzar. 13 The king commends all his wise men of Babylon to be slaine, because they could not interpret his dreames. 16 Daniel requesteth time to plaie the

reth that God would not haue his seruants ioyned in the company of these forcerers, as Astrologers, whose gifts were wicked, and therefore iustly ought to die, though the king did it vpon rage, and no iudice. For the captaine of the guard.

17 ¶ Then

said, I know of a truth that your God is a God of gods, and the Lord of Kings, and the revealer of secrets, seeing thou couldst open this secret.

48 So the King made Daniel a great man, and gave him many and great gifts. Hee made him gouernour ouer the whole prouince of Babel, and chiefe of the rulers, and aboute all the wile men of Babel.

49 Then Daniel made request to the King, and he set Shadrach, Meshach, and Abednego ouer the charge of the prouince of Babel: but Daniel was in the gate of the King.

we were greatly oppressed in this their captiuitie, and also hee received them, left hee himselfe out of this small King, which willingly gaue them. e Hee did not this for private profit, but that the whole Church, which was then there in affliction, might haue comfort and ease, by this benefit. f Meaning that eieher he was a king, or rather he had the whole authoritie, so that none could be admitted to the King's person, but by him.

CHAP. III.

1 The King feteth vp a golden image. 2 Certaine are accused because they disobey the Kings commandement, and are put into a burning oven. 3 By belieue in God they are deliuered from the fire. 4 Nebuchadnezzar confesse the power of God after the sight of the miracle.

Nebuchadnezzar the King made an image of gold, whose height was threescore cubits, and the breadth thereof sixe cubites: hee set it vp in the plaine of Dura, in the prouince of Babel.

2 Then Nebuchadnezzar the King sent forth to gather together the nobles, the princes, & the dukes, the iudges, the receiueurs, the counsellours, the officers, & all the gouernours of the prouinces, that they should come to the dedication of the image, which Nebuchadnezzar the King had set vp.

3 So the nobles, princes, & dukes, the iudges, the receiueurs, the counsellours, the officers, & all the gouernours of the prouinces were assembled vnto the dedicating of the image that Nebuchadnezzar the King had set vp, and they stood before the image, which Nebuchadnezzar had set vp.

4 Then an herald cried aloud, Bee it knowne to you, O people, & nations, and languages,

5 That when ye heare the found of the cornet, trumpet, harpe, sackbut, psalterie, dulcimer, and all instruments of musike, ye fall down, and worship the golden image, that Nebuchadnezzar the King hath set vp.

6 And whosoever falleth not downe, & worshippeth, shall the same hour bee cast into the middes of an hote fire furnace.

7 Therefore, alsonne as all the people heard the found of the cornet, trumpet, harpe, sackbut, psalterie, and all instruments of musike, all the people, nations, and languages fell downe, and worshipped the golden image, that Nebuchadnezzar the King had set vp.

8 ¶ By reason whereof at that same time came men of the Caldeans, and grieuouly accused the Iewes.

9 For they spake and faide to the King Nebuchadnezzar: O King, liue for euer.

10 Thou, O King, hast made a decree, that euery man that shall heare the found of the cornet, trumpet, harpe, sackbut, psalterie, and dul-

cimer, and all instruments of musike, shall fall downe and worship the golden image,

11 And whosoever falleth not downe, and worshippeth, that he should be cast into the middes of an hote fire furnace.

12 There are certaine Iewes whom thou hast set ouer the charge of the prouince of Babel, Shadrach, Meshach, and Abednego: these men, O King, haue not regarded thy commandement, neither will they serue thy gods, nor worship the golden image that thou hast set vp.

13 ¶ Then Nebuchadnezzar in his anger and wrath commanded that they should bring Shadrach, Meshach, and Abednego, for these men were brought before the King.

14 And Nebuchadnezzar spake and said vnto them, What disorder? will not you, Shadrach, Meshach, and Abednego serue my god, nor worship the golden image that I haue set vp?

15 ¶ Now therefore are ye ready when ye heare the found of the cornet, trumpet, harpe, sackbut, psalterie, and dulcimer, and all instruments of musike, to fall downe, and worship the image, which I haue made: for if ye worship it not, ye shall bee cast immediately into the middes of an hote fire furnace: for who is that God, that can deliuer you out of mine hands?

16 Shadrach, Meshach, and Abednego answered and faide to the King, O Nebuchadnezzar, we are not careful to answer thee in this matter.

17 Behold, our God whom we serue is able to deliuer vs from the fire furnace, and hee will deliuer vs out of thine hand, O King.

18 But if not, bee it knowne to thee, O King, that we will not serue thy gods, nor worship the golden image which thou hast set vp.

19 ¶ Then was Nebuchadnezzar full of rage, and the forme of his visage was changed against Shadrach, Meshach, and Abednego: therefore hee charged and commanded that they should heare the furnace at once seuen times more than it was wont to be heat.

20 And he charged the most valiant men of warre that were in his army, to binde Shadrach, Meshach, and Abednego, and to cast them into the hote fire furnace.

21 So these men were bound in their coats, their hosen, & their clothes, with their other garments, and cast into the middes of the hote fire furnace.

22 Therefore, because the Kings commandement was strait, that the furnace should bee exceeding hote, the flame of the fire slew those men that brought forth Shadrach, Meshach, & Abednego.

23 And these three men, Shadrach, Meshach, and Abednego fell downe bound into the middes of the hote fire furnace.

24 ¶ Then Nebuchadnezzar the King was astonished, and rose vp in haste, and spake, and said vnto his Counsellours, Did not wee cast three men bound into the middes of the fire? Who answered, and said vnto the king, It is true, O King.

25 And he answered, and said, Lo, I see four men loose walking in the middes of the fire, and they haue no hurt, and the forme of the fourth is like the sonne of God.

26 Then the King Nebuchadnezzar came neere to the mouth of the hote fire furnace, and spake and said, Shadrach, Meshach, & Abednego, the

e It seemeth that they name not Daniel, because he was greatly in the Kings favour, thinking if these three had bin destroyed, they might haue had better occasion to accuse Daniel, and thus declarely, that this police of crediting this image was insurmountable, the malicious Rhetorick, which sought nothing but the destruction of the Iewes, whom they accused often in fiction and ingratitude.

f Signifying that he would receive them to grace if they would obey his decree.

g For they thought to doe some iniurie to God, if they should haue doubted in this holy cause, and therefore they say, that they are resolute to die for Gods cause.

h They ground on two points, first on the power and providence of God over them, and secondly on their conscience, which was Gods glory, and the testifying of his true religion with their blood, and in an open confession, that they will not be so much as cowardly consent to idolatry.

i This declareth that the more that tyrants rage, and the more we die they themselves in insatiable strange and cruel punishments, the more is God glorified by his servants to whom hee giueth patience and constancie to abide the cruelties of their persecutors: for either he deliuereth them from death, or els for this life giueth them a better.

k For the Angels were called the sons of God, because of their excellencie: therefore the King called this Angel whom God sent to comfort him in these great torments, the sonne of God.

21 That they shall drine thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eate grasse as the oxen, and they shall wet thee with the dew of heauen: and feuen times shall passe ouer thee, till thou know, that the most High beareth rule ouer the kingdome of men, and giueth it to whomsoever he will.

23 Whereas they saide, that one should leaue the stump of the tree: nootes, thy kingdome shall remaine vnto thee: after that, thou shalt know, that the heauens haue the rule.

24 Wherefore, O King, let my counsell be acceptable vnto thee, and breake off thy finnes by righteousnesse, and thine iniquities by mercie toward the poore: loe, let there bee a healing of thine error.

25 All these things shall come vpon the king Nebuchad-nezzar.

26 ¶ At the end of twelue y^e months, he walked in the royall palace of Babel.

27 And the king spake, and said, Is not this great Babel that I haue built for the house of the kingdome by the might of my power, and for the honour of my maiesty?

28 While the word was in the kings mouth, a voice came downe from heauen, saying, O King Nebuchad-nezzar, to thee bee it spoken, Thy kingdome is departed from thee,

29 And they shall drine thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eate grasse, as the oxen, and feuen times shall passe ouer thee, vntill thou knowest, that the most High beareth rule ouer the kingdome of men, and giueth it vnto whomsoever he will.

30 The very same houre was this thing fulfilled vpon Nebuchad-nezzar, and he was druen from men, and did eate grasse as the oxen, and his body was wet with the dew of heauen, till his haire was grown as egles feathers, and his nail: like birds claws.

31 And at the end of the se^e daies, I Nebuchad-nezzar liue y^e mine eyes vnto heauen, and mine vnderstanding was restored vnto mee, and I gaue thanks vnto the most High, and I praised and honoured him, that liueth for euer. whose power is an euerslasting power, and his kingdome is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: and according to his will he worketh in the armie of heauen, and in the inhabitants of the earth: and none can stay his hand, nor say vnto him, What doest thou?

33 At the same time was mine vnderstanding restored vnto mee, and I returned to the honour of my kingdome: my glory and my beautie was restored vnto mee, and my counsellers and my princes sought vnto mee, and I was established in my kingdome, and my glory was augmented toward mee.

34 Now therefore I Nebuchad-nezzar praise, and extoll and magnifie the King of heauen, whose works are all truth, and his wayes iudgement: and those that walke in pride, he is able to abate,

CHAP. V.

King Belshazzar made a great feast to a thousand of his princes, and dranke wine before the thousand.

2 And Belshazzar by whiles hee tasted the wine, commanded to bring him the golden and silver vessels, which his father Nebuchad-nezzar had brought from the Temple in Ierusalem, that the king and his princes, his wives, and his concubines might drinke therein.

3 Then were brought the golden vessels, that were taken out of the Temple of the Lords house at Ierusalem, and the king and his princes, his wives and his concubines drank in them.

4 They dranke wine, and praised the gods of gold, and of silver, of brasse, of yron, of wood, and of stone.

5 At the same houre appeared fingers of a mans hand, which wrote ouer against the candlelike vpon the plaister of the wall of the kings palace, and the king saw the palme of the hand that wrote.

6 Then the kings countenance was changed, and his thoughts troubled him, so that the ioynts of his ioynes were loosed, and his knees smote one against the other.

7 Wherefore the king cried lowde, that they should bring the astrologians, the Chaldeans and the soothsayers. And the king spake, and said to the wife men of Babel, Whosoever can reade this writing, and declare me the interpretation thereof, shall be clothed with purple, and shall haue a chaine of gold about his necke, and shall be the third ruler in the kingdome.

8 Then came all the kings wife men, but they could neither reade the writing, nor shewe the king the interpretation.

9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his princes were affonied.

10 Now the Queen by reason of the talke of the king and his princes, came into the banquet house, and the Queen spake, and said, O King, liue for euer: let not thy thoughts trouble thee, nor let thy countenance be caged.

11 There is a man in thy kingdome, in whom is the spirit of the holy gods, and in the dayes of thy father, light and vnderstanding and wisdom like the wisdom of the gods, was found in him: whom the king Nebuchad-nezzar thy father, the king, I say, thy father, made chiefe of the enchanters, astrologians, Chaldeans, and soothsayers.

12 Because a more excellent spirit, and knowledge, and vnderstanding, for hee did expound dreames, and declare hard sentences, and discoloured doubts) were found in him, euen in Daniel, whom the King named Belshazzar: now let Daniel be called, and he will declare the interpretation.

13 ¶ Then was Daniel brought before the king, and the king spake and saide vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whom my father the king brought out of Iewie?

14 Now I haue heard of thee, that the spirit of the holy gods is in thee, and that light and vi-

a Daniel receiued this vision of king belshazzar
b Inu. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

c The king of the East part-then vied to it alone

d The king of the East part-then vied to it alone

e The king of the East part-then vied to it alone

f The king of the East part-then vied to it alone

g The king of the East part-then vied to it alone

h The king of the East part-then vied to it alone

i The king of the East part-then vied to it alone

k The king of the East part-then vied to it alone

l The king of the East part-then vied to it alone

m The king of the East part-then vied to it alone

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r The king of the East part-then vied to it alone

s The king of the East part-then vied to it alone

t The king of the East part-then vied to it alone

u The king of the East part-then vied to it alone

v The king of the East part-then vied to it alone

w The king of the East part-then vied to it alone

x The king of the East part-then vied to it alone

y The king of the East part-then vied to it alone

z The king of the East part-then vied to it alone

g Belshazzar King of Babylon seeth an handwriting on the wall.
h The soothsayers called of the King, cannot expound the writing.
i Daniel receiued it, and interpreted it also. 30 The King is gone. 38 Darius enjoyed the kingdome.

i Reade Chap. 4. 6. and this declereth, that beeh this name was detious vnto him, and so that he did not vnto the practice, because hee was not among them when all were called. k For the idolaters thought that the Angelical power as Gods, therefore had them in like estimation, as they had God, thauing that the spirit of prophetic and vnderstanding came of them.

derstanding, and excellent wisdom is found in thee.

15 Now therefore, wise men and Astrologians haue bene brought before mee, that they should reade this writing, and shew mee the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldest shew interpretations, and dissolve doubts: now if thou canst reade the writing, and shew me the interpretation thereof, thou shalt be clothed with purple, and shalt haue a chaine of golde about thy necke, and shalt bee the third ruler in the kingdome.

17 Then Daniel answered, and said before the King, Keepe thy rewards to thy selfe, and giue thy gifts to another: yet I will reade the writing vnto the King, and shew him the interpretation.

18 O King, heare thou. The most high God gaue vnto Nebuchad-nezzar thy father a kingdome, and maiestie, and honour, and glory.

19 And for the maiestie that he gaue him, all people, nations, and languages trembled, and feared before him: he put to death whom he would: he smote whom he would: whom he would he set vp, and whom he would he put downe.

20 But when his heart was puffed vp, and his minde hardened in pride, hee was depouled from his kingly throne, and they tooke his honour from him.

21 And hee was driuen from the sonnes of men, and his heart was made like the beasts, and his dwelling was with the wilde asses: they fed him with grasse like oxen, and his body was wet with the dew of the heauen, till he knew that the most high God bare rule ouer the kingdome of men, and that he appointeth ouer it, whomsoever he pleaseth.

22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest all these things.

23 But hast lift thy selfe vp against the Lord of heauen, and they haue brought the vessels of his House before thee, and thou and thy princes, thy wiues, and thy concubines haue drunke wine in them, and thou hast praised the gods of silver and gold, of brasie, yron, wood and stone, which neither see, neither heare, nor vnderstand: and the God in whose hand thy breath is, and all thy wayes, hath thine hand not glorified.

24 M Then was the palme of the hand sent from him, and hath written this writing.

25 And this is the writing that he hath written, MENE, MENE, TEKEL VP

26 This is the interpretation of the thing, MENE, God hath numbered thy kingdome, and hath finished it.

27 TEKEL, thou art weyed in the balance, and art found too light.

28 PERES, thy kingdome is diuided and giuen to the Medes and Persians.

29 Then at the commandement of Belshazzar they clothed Daniel with purple, and put a chaine of gold about his neck, and made a proclamation concerning him that he should be the third ruler in the kingdome.

30 The same night was Belshazzar the king of the Caldeans slaine.

31 And Darius of the Medes tooke the kingdome, being thre score and two yeeres old,

C H A P. VI.

1 Daniel made ruler over the gouernours. 5 An all against Daniel. 6 Hee is put into a den of lions by the commandement of the King. 23 Hee is deliuered by faith in God. 24 Daniels accusers are put vnto the lions. 25 Darius by a decree magnifieth the God of Daniel.

1 T pleased Darius to set ouer the kingdome an hundred and twentie gouernours, which should be ouer the whole kingdome.

2 And ouer these, three rulers (of whom Daniel was one) that the gouernours might giue accompts vnto them, and the king should haue no damage.

3 Now this Daniel was preferred aboue the rulers and gouernours, because the spirit was excellent in him, and the king thought to set him ouer the whole realme.

4 Wherefore the rulers and gouernours sought an occasion against Daniel concerning the kingdome: but they could find none occasion nor fault: for hee was so faithfull that there was no blame nor fault found in him.

5 Then said these men, We shall not find an occasion against this Daniel, except we find it against him concerning the Law of his God.

6 Therefore the rulers and these gouernours went together to the King, & said thus vnto him, King Darius liue for euer.

7 All the rulers of thy kingdome, the officers and gouernours, the counsellors and dukes haue consulted together to make a decree for the king and to establish a statute, that whosoever shall make a petition of any god or man for thirtie dayes saue of thee, O King, hee shall be cast into the denne of Lions.

8 Now, O King, confirme the decree, and seale the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius sealed the writing and the decree.

10 Now when Daniel vnderstood that hee had sealed the writing, he went into his house, and his window being open in his chamber toward Ierusalem, he kneeled vpon his knees three times a day, and prayed and praised his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying, and making supplication vnto his God.

12 So they came and spake vnto the king, concerning the kings decree, Haft thou not sealed the decree, that every man that shall make request to any God or man within thirtie dayes, saue to thee, O King, shall be cast into the denne of Lions? The King answered, and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they, and saide vnto the king, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, O King, nor the decree that thou hast sealed, but maketh his petition three times a day.

14 When the king heard these words, he was fore displeased with himselfe, and set his heart on Daniel, to deliuer him: and he laboured till the Sunne went downe, to deliuer him.

15 Then these men assembled vnto the King, and said vnto the King, Vnderstand, O King, that the law of the Medes and Persians is, that no decree nor statute which the King confirmeth,

1 Before he read the writing, hee declareth to the King his great indignation toward God, who could not be moved to giue him the glory, considering his wicked will worke toward his grandfather, and so sheweth that he doeth not flatter of ignorance, but of malice.

20 After that God had so long time deferred his anger, and patiently waited for this amendment.

21 This word is twice written for the certainty of the thing: shewing that God had most surely considered: signifying also that God hath appointed a terme for all kingdomes, and that a miserable end shall come on all that raise themselves against him.

1 Or, waiting.

22 Cyrus his sonne in law gaue him this title of honour, although Cyrus in effect had the dominion.

1 Beak King, Chap. vi.

1 Or, as hee is called.

1 To this lesson

King preferred

Daniel's strength

to all his rulers

and familiar: he

caused the graces

of God were more

excellent in him

than in others.

2 The wicked will

kind cannot abide

the graces of God

in others, but

desire by all ac-

tions to detain

them: therefore a

just faith affords

there is no bene-

ficence there in

to walk uprightly

in the fear of God,

and to imitate a good

conscience.

4 Herein is con-

demned the wis-

dom of the

King, who would

be set up as god,

and pulled out

what wished him

the approbation

the maintenance

of the throne.

5 Because hee

would not by his

silence show that

he consented to

this wicked de-

creed, hee speake

his mind toward

ward Ierusalem,

when hee praye

books to direct

his mind with the

remembrance of

Gods promises

his people, when

they should pray

against that Tem-

ple, and also that

other might see,

that hee would

not be content to

beare any guilt

for their sinne

dayes to any thing

that was contrary

to Gods glory.

These which
were in con-
fession, and
were in the
denne of
lions: now
the king spake,
and said vnto
Daniel, Thy
God, whom
thou alway
seruest, *even*
he will
deliuer thee.

may be altered.

16 ¶ Then the King commanded, and they brought Daniel, and cast him into the denne of lions: now the king spake, and said vnto Daniel, Thy God, whom thou alway seruest, *even* he will deliuer thee.

17 And a stone was brought, and layd vpon the mouth of the denne, and the king sealed it with his owne signet, and with the signet of his princes, that the purpose might not be changed, concerning Daniel.

18 Then the king went vnto his palace, and remained fasting, neither were the instruments of musike brought before him, and his sleepe went from him.

19 ¶ Then the king arose early in the morning, and went in all haste vnto the denne of lions.

20 And when he came to the denne, he cryed with a lamentable voyce vnto Daniel: and the king spake, and sayd to Daniel, O Daniel, the seruant of the liuing God, is not thy God (whom thou alway seruest) able to deliuer thee from the lions?

21 Then said Daniel vnto the King, O King, liue for euer.

22 My God hath sent his Angel and hath shut the lions mouths, that they haue not hurt mee: for *by* my iustice was found out before him: and vnto thee, O King, I haue done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel out of the denne: so Daniel was brought out of the denne, and no manner of hurt was found vpon him, because he beleued in his God.

24 And by the commandement of the king these men which had accused Daniel, were brought, and were cast into the denne of lions, *even* they, their children, and their wiues: and the lions had the mastery of them, and brake all their bones apees, or euer they came at the ground of the denne.

25 ¶ Afterward king Darius wrote, Vnto all people, nations and languages, that dwell in all the world: Peace be multiplied vnto you.

26 I make a decree, that in all the dominion of my kingdome, men tremble and feare before the God of Daniel: for he is the liuing God, and remaineth for euer: and his kingdome shall not perish, and his dominion *shalbe* euerlasting.

27 He rescueth and deliuereth, and hee worketh signes and wonders in heauen and in earth: who hath deliuered Daniel from the power of the lions.

28 So this Daniel prospered in the reigne of Darius and in the reigne of Cyrus of Persia.

29 These which destroyed all synagoga and idolatrie, and not onely giuen God the due place but also gave him vp to be honoured according to his will: that this was a certain confession of Gods power, whereunto hee was ascribed by the world: *in* Which hath not onely life in himselfe, but also the fountain of life, and quickeneth all things, so that without him there is no life.

CHAP. VII.

3 A vision appeared to him in the night. 8 The tenne hornes of the fourth beast. 27 Of the euerlasting kingdome of Christ.

In the first yere of Belshazzar King of Babel, Daniel saw a dreame, and there were visions in his head, vpon his bedde: then hee wrote the

dreame, and declared, he sheweth that this rell shall not bee a deliriance but a true vision: and therefore encourageth them to looke for a continuall vision: and the Messiah be vetted and reuared, by whom they should haue a spiritual deliuerance and all the promises fulfilled: whereof they should haue a certain assurance in the destruction of the Babylonick kingdome.

dreame, and declared the summe of the matter.

2 Daniel spake and said, I saw in my vision by night, and beheld, the foure windes of the heauen stroue vpon the great sea:

3 And foure great beastes came vp from the sea one diuers from another.

4 The first was as a lion, & had eagles wings: I beheld, till the wings thereof were plucked off, and it was lifted vp from the earth, and fet vpon his feete as a man, and a mans heart was giuen him.

5 And behold, another beast which was the second, was like a beare, and stood vpon the one side: and he had three ribs in his mouth between his teeth, and they said thus vnto him, Arise, and deuoure much flesh.

6 After this, I beheld, and loe, there was another like a leopard, which had vpon his backe foure wings of a fowle: the beast had also foure heads, and dominion was giuen him.

7 After this, I saw in the visions by night, and beheld, the fourth beast was fearefull and terrible and very strong. It had great vnto teeth: it deuoured and brake in pieces, and stamped the residue vnder his feet: and it was vnlike to the beastes that were before it: for it had tenne hornes.

8 As I considered the hornes, beholde, there came vp among them another little horn, before whom there were three of the first hornes plucked away: and beheld, in his horn were eyes like the eyes of man, and a mouth speaking presumptuous things.

9 I beheld till the thrones were set vp, and the Ancient of dayes did sit, whose garment was white as snow, and the haire of his head like the pure wooll: his throne was like the fiery flame, and his wheels as burning fire.

10 A fiery streame issued, and came forth from before him: thousand thousands ministered vnto him, and tenne thousand thousand stood before him: the iudgement was set, and the bookes opened.

which had the empire among them after his death. Seleucus had Asia the great, Antigonus the little, Callistene a d after him Antiochus was King of Macedonia, and Ptolemy of Egypt. k It was not of himselfe set at his own power, but hee gave all these countreys, for his amitie contended but thirty thousand men, and hee came in one battell Darius, which had tenne hundred thousand, when hee was in his night with sleepe, that his eyes were scarce open at the morning report: therefore this power was giuen him of God. l That is, the Roman Empire which was a monster and could not be compared to any beast, because the nature of none was able to expresse it. m Signifying the tyranny and granditie of the Roman Empire, that which the Romans could not quietly enioy in other countreys they would give it to other kings and rulers: it at all times when they would they might take it by force, which liberality is here called the stamping of the rell vnder the foot. n That is, sanctity and diuine provinces which were gouerned by the deputies and proconsuls, whereof for any one might be compared to a King. o Which is meant of Iulius Caesar, Augustus, Tiberius, Caligula, Claudius, and Nero, who were as Kings in effect, but because they could not rule, but by the consent of the Senate, their power is compared to a little house. p For Mahomet came not of the Roman Empire, and the Pope hath no vocation of gouernment: therefore it cannot bee applied vnto them, and also in this prophesie the Prophets purpose is chiefly to confound the Apostates vnto the reuelation of Christ. q It is taken for the whole body of Antichrist, which is here meant by the proud multitude. r Meaning the places where God and Angels should come to iudge the Monarchies, which iudgement should begin at the first coming of Christ. s That is, God which was before all things and is here described as a man: nature is able to comprehend some portion of his glory. t That is, an infinite number of Angels, which were ready to execute his commandment. x This is meant of the first coming of Christ, when as the will of God was plainly revealed by his Goies.

b Which signified that there should be horrible troubles and afflictions in the world in all corners of the world, and at sundry times.

c Meaning the Assyrian and Caldean empire, which was most strong and fierce in power, and most fierce came to their overthrow, as though they had wings to flye: yet their wings were pulled by the Persians, and they went on their feete, and were made like men: heart. d Meaning, the Persians which were barbarous and cruel.

e They were small in the beginning and were shut vp in their mountaines and had no fruit, f That is, deliuey of any kingdome, and was insatiable.

g To wit, the Angels by Gods commandment, who by this meant: p. i. which is the signification of the world, h. Men, Alexander the King of Macedonia.

i That is, his foure chief captiues,

Antigonus the little, Callistene a d after him Antiochus was King of Macedonia, and Ptolemy of Egypt. k It was not of himselfe set at his own power, but hee gave all these countreys, for his amitie contended but thirty thousand men, and hee came in one battell Darius, which had tenne hundred thousand, when hee was in his night with sleepe, that his eyes were scarce open at the morning report: therefore this power was giuen him of God.

l That is, the Roman Empire which was a monster and could not be compared to any beast, because the nature of none was able to expresse it. m Signifying the tyranny and granditie of the Roman Empire, that which the Romans could not quietly enioy in other countreys they would give it to other kings and rulers: it at all times when they would they might take it by force, which liberality is here called the stamping of the rell vnder the foot. n That is, sanctity and diuine provinces which were gouerned by the deputies and proconsuls, whereof for any one might be compared to a King. o Which is meant of Iulius Caesar, Augustus, Tiberius, Caligula, Claudius, and Nero, who were as Kings in effect, but because they could not rule, but by the consent of the Senate, their power is compared to a little house. p For Mahomet came not of the Roman Empire, and the Pope hath no vocation of gouernment: therefore it cannot bee applied vnto them, and also in this prophesie the Prophets purpose is chiefly to confound the Apostates vnto the reuelation of Christ. q It is taken for the whole body of Antichrist, which is here meant by the proud multitude. r Meaning the places where God and Angels should come to iudge the Monarchies, which iudgement should begin at the first coming of Christ. s That is, God which was before all things and is here described as a man: nature is able to comprehend some portion of his glory. t That is, an infinite number of Angels, which were ready to execute his commandment. x This is meant of the first coming of Christ, when as the will of God was plainly revealed by his Goies.

8 That which was ⁱⁿ the four winds of the heaven.
9 And out of one of them came forth a little home, which waxed very great toward the South, and toward the East, and toward the pleasant land.

10 Yea, it grew vp vnto the hostes of heaven, and it cast downe some of the hostes, & of the stars to the ground, and trode vpon them.

11 And extolled himselfe against the prince of the hostes, from whom the daily sacrifice was taken away, and the place of his Sanctuary was cast downe.

12 And a time shall bee given him ouer the daily sacrifice for the iniquitie: and it shall cast downe the truth to the ground, and thus shall it doe, and prosper.

13 Then I heard one of the Saints speaking, and one of the Saints spake vnto a certaine one, saying, How long shall endure the vision of the daily sacrifice, and the iniquitie of the defolation to tread both the Sanctuary and the armie vnder foot?

14 And he answered me, Vnto the evening and the morning, two thousand and three hundred: then shall the Sanctuary be cleaned.

15 Now when I Daniel had seene the vision, and fought for the meaning, beholde, there stood before me like the similitude of a man.

16 And I heard a mans voyce betwene the banks of Vlai, which called, and said, Gabriel, make this man to vnderstand the vision.

17 So he came where I stood: and when he came, I was afraid, and fell vpon my face: but he said vnto me, Vnderstand, O sonne of man: for in the last time shall be the vision.

18 Now as he was speaking vnto me, I being asleepe fell on my face to the ground: but he touched me, and set me vp in my place.

19 And he said, Behold, I will shew thee what shall be in the last wrath: for in the ende of the time appointed it shall come.

20 The ramme which thou sawest hauing two hornes, are the Kings of the Medes and Persians.

21 And the goatie of the King of Grecia, and the great horne that is betwene his eyes, is the first King.

22 And that that is broken, and foure stood vp for it, are foure kingdomes, which shall stand vp for that nation, but not in his strength.

23 And in the end of their kingdomes, when the rebellious shalbe consumed, a king of fierce countenance, and vnderstanding darke sentences, shall stand vp.

24 And his power shalbe mighty, but not in his strength: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty, and the holy people.

25 And through his policie also he shall cause craft to prosper in his hand; and he shall extoll himselfe in his heart, and by peace shall destroy many: he shall also stand vp against the prince of princes, but he shall be broken downe without hand.

26 And the vision of the evening and the morning, which is declared, is true: therefore seale thou vp the vision, for it shall be after many dayes.

27 And I Daniel was stricken and sicke certaine dayes: but when I rose vp, I did the Kings businesse, and I was astonished at the vision, but none vnderstood it.

CHAP. IX.

3 Daniel desireth to haue that performed of God, which he had promised concerning the restoration of the people from their banishment in Babylon. 4. A new confession. 20 Daniels prayer is heard. 21 Gabriel the Angel expoundeth vnto him the vision of the seuenie weekes. 24 The dying of Christ. 25 The building againe of Ierusalem. 26 The death of Christ.

IN the first yere of Darius the sonne of Ahasuerus, of the seede of the Medes, which was made King ouer the realme of the Caldeans,

2. Euen in the first yere of his reigne, I Daniel vnderstood by bookses the number of the yeres, whereof the Lord had spoken vnto Ieremyah the Prophet, that he would accomplish seuentie yeres in the defolation of Ierusalem.

3. And I turned my face vnto the Lord God, and fought by prayer and supplications with fasting and sackcloth and ashes.

4. And I prayed vnto the Lord my God, and made my confession, saying, O Lord God which art great and fearfull, and keepst covenant and mercie toward them which loue thee, and toward them that keepe thy commandmentes.

5. We haue sinned, and haue committed iniquitie, and haue done wickedly, yea, we haue rebelled, and haue departed from thy precepts, and from thy iudgements.

6. For wee would not obey thy seruants the Prophets, which spake in thy Name to our Kings, to our princes, and to our fathers, and to all the people of the land.

7. O Lord, righteousness belongeth vnto thee, and vnto vs open shame, as appeareth this day vnto every man of Iudah, and to the inhabitants of Ierusalem, yea, vnto all Israel, both neere and farre off, through all the countreys, whether thou hast driuen them, because of their offences, that they haue committed against thee.

8. O Lord, vnto vs open shame, to our Kings, to our princes, and to our fathers, because we haue sinned against thee.

9. Yet compassion and forgiveness is in the Lord our God, albeit wee haue rebelled against him.

10. For we haue not obeyed the voice of the Lord our God, to walke in his lawes, which hee had laid before vs by the ministry of his seruants the Prophets.

11. Yea, all Israel haue transgressed thy Law, and are turned backe, and haue not heard thy voice: therefore the curse is spoken vnto vs, and the other that is written in the Law of Moyses.

12. Yea, all Israel haue transgressed thy Law, and are turned backe, and haue not heard thy voice: therefore the curse is spoken vnto vs, and the other that is written in the Law of Moyses.

1. What cause he goeth about by his craft, he shall bring it to pale.

2. That is, in order pretence of peace, or as it were in sport.

3. Meaning against God.

4. For God would destroy him with a notable plague, and so com out his Church.

5. As Mar. 9. 9. p. Reade ver. 14. q. For false and alibi.

6. For though he was an excellent Prophet, yet he did increase in knowledge by reading of the scriptures.

7. He speaketh not of this ordinary prayer, which he used in his home thrise a day, but of a rare & vehement prayer, lest their finnes should cause God to delay the time of their deliuerance.

8. That is, shall all power in the fel e to execute thy terrible iudgements against obstinate sinners, as thou art rich in mercie to comfort them which obey thy word and loue thee.

9. For him.

10. He sheweth that whensoever God will, he doth it forthwith, and the godly neuer accuse him of rigor as the wicked doe, but acknowledge that in themselves there is iust cause why he should be incensed there.

11. Confession of sin.

12. He doeth not excuse the Kings because of their auarice, but prays chiefly for them in the chief occasions of their great plague.

13. He sheweth that they reuel against God, which serve him not according to his commandment and word.

14. As Dent. 27. 15. or the curse confirmed by an oath.

the seruant of God , because wee haue sinned a-
gainst him.

12 And he hath confirmed his words, which he spake againſt vs, and againſt our iudges that iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not bene the like, as hath bene brought vpon Ieruſalem.

13 All this plague is come vpon vs, as it is written in the law of Moses: yet made we not our prayer before the Lord our God, that we might turne from our iniquities and vnderstand thy trueth.

14 Therefore hath the Lord † made ready the plague, and brought it vpon vs: for the Lord our God is righteous in all his works which he doth: for we would not heare his voice.

15 * And now, O Lord our God, that hast brought thy people out of the land of Egypt with a mighty hand, and hast gotten thee renowne, as *appeareth* this day, we haue sinned, we haue done wickedly.

16 O Lord, according to all thy ^k righteouſnes, I beſeech thee, let thine anger and thy wrath be turned away from thy city Ieruſalem thine holy Mountaine: for becauſe of our ſinnes, and for the iniquities of our fathers, Ieruſalem and thy people are a reproch to all *that* are about vs.

17 Now therefore, O our God, heare the prayer of thy seruant, and his supplications, and cause thy face to shine vpon thy Sanctuary, that lieth waste for the Lords sake.

18 O my God, encline thine eare and heare :
open thine eyes, and behold our desolations, and
the citie whereupon thy Name is called : for wee

do not present our supplications before thee for
our owne righteousnesses, but for thy great tender
mercies.

19 O Lord heare, O Lord forgiue, O Lord con-
fiden, and do it: deferre not, for thine owne sake.
O my God: for thy Name is called vpon thy city,
and vpon thy people.

20 ¶ And whiles I was speaking and praying
and confessing my sinne, and the sinne of my peo-
ple Israel, and did present my supplication before

the Lord my God, for the holy Mountaine of my
God,

21 Yea, while I was speaking in prayer, even the man * Gabriel, whom I had seen before in the vision, came flying, and touched me about the time of the evening oblation.

22 And he informed me, and talked with me
and said, O Daniel, I am now come forth to giue
thee knowledge and vnderstanding.

23 At the beginning of thy supplications the
commandment came forth, and I am come to
shew thee, for thou art greatly beloved: there-
fore understand the matter and consider the vi-
sion.

24 Seuentie p weekes are determined vpon
thy people, and vpon thine holy citie, to finish
the wickednesse, and to seale vp the sinnes, and

to reconcile the iniquitie, and to bring in euerla
sting righteousnes, and to seale vp the vision and
prophecie, and to anoint the most Holy.

25 Know therefore and vnderstand, that from
the going forth of the commandement
bring againe *the people*, and to builde Ierusalem

falem, vnto Messiah the Prince, *shall bee seuen*
weekes and threescore and two weekes, and

CHAP. X.

There appeareth unto Daniel a man clothed in linen, II which sheweth him wherefore he is sent.

IN the third yeere of Cyrus King of Persia, a thing was reuealed vnto Daniel (whose name was called Belteshazzar) and the word *was* true, but the time appointed *was* ^b long, and he vnderstood the thing, and had vnderstanding of the vision.

3 At the same time I Daniel was in heaviness for three weekes of dayes.

3 I ate no pleasant bread, neither came flesh
and wine in my mouth, neither did I anoint my
selfe at all, til thre weekes of daies were fulfilled.

4 And in the foure and twentieth day of the
first moneth. as I ^d was by the side of that great
riuer, even Hiddekel.

5 And I lift vp mine eyes, and looked, and behold, there was a man clothed in linnen, whose loynes were girded with fine gold of Vphaz.

6 His body also *was* like the Chrysolite, and his face (to looke vpon) like the lightning, and his eyes as lampes of fire, and his armes and his feete *were* like in colour to polished brasse, and the voyce of his wordes *was* like the voyce of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me, saw not the vision: but a great feare fell vpon them, so that they fled away and hid themselves.

8 Therefore I was left alone, and sawe this
great vision, and there remained no strength in
me: for my strength was turned in me into cor-
ruption, and I retained no power.

9 Yet heard I the voyce of his words; and
when I heard the voyce of his words, I slept on
my face, and my face *was* toward the ground.

10 And behold, an g hand touched me, which
set me vp vpon my knees and vpon the palmes of
mine hands,

11 And he said vnto mee, O Daniel, a man greatly beloued, vnderstand the wordes that I speake vnto thee, and stand in thy place: for vnto thee am I now sent. And when he had said this word vnto me, I stood trembling.

12 Then said he vnto me, Feare not, Daniel
for from the first day that thou didst set thine
heart to vnderstand, and to humble thy selfe be-
fore thy God, thy words were heard, and I am
come for thy words.

33

13 But the prince of the kingdom of Persia withstood me one and twenty dayes: but loe, Michael one of the chiefe princes, came to helpe me, and I remained there by the Kings of Persia.

14 Now I am come to shewe thee what shall come to thy people in the latter dayes: for yet the vision is for many dayes.

15 And when he spake these words vnto me, I set my face toward the ground, and helde my tongue.

16 And behold, one like the similitude of the sonnes of man touched my lips: then I opened my mouth, and spake, and said vnto him that stood before me, O my Lord, by the vision my sorrows are returned vpon me, and I have retained no strength.

17 For how can the seruant of this my Lord talke with my Lord being such one? for as for me, straightway there remained no strength in mee, neither is there breath left in mee.

18 Then there came againe and touched me, one like the appearance of a man, and he strengthened me.

19 And said, O man, greatly beloued, feare not: a peace be vnto thee: be strong and of good courage. And when he had spoken vnto mee, I was strengthened, and said, Let my Lord speake: for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I am come vnto thee? but now will I returne to fight with the Prince of Persia: and when I am gone forth, loe, the Prince of Grecia shall come.

21 But I will shewe thee that which is decreed in the Scripture of truth: and there is none that holdeth with mee in these things, but Michael your prince.

22 And he said vnto the people of Israel. *¶* A which decreeth that when God shall destroy the kingdom of Persia, he will immediately lift them up at once: (as now he hath begun to touch him with little and little. *¶* Meaning that it would not only finally destroy the rage of Cambyses, but also the other King of Persia by Alexander the King of Macedonia. *¶* For this Angel was appointed for the destruction of the Church, who is the head thereof.

CHAP. XI.

A prophesie of the kingdoms, which should bee enemies to the Church of God, as of Persia, 3 of Greece, 5 of Egypt, 28 of Syria, 36 and of the Romans.

1 **L**eo I in the first yere of Darius of the Medes, **A**then I stood to incourage and to strengthen him.

2 And now will I shewe thee the truth. Behold, there shall stand vp yet three kings of Persia, and the fourth shall be far richer then they all: and by his strength, and by his riches he shall stirre vp all against the realme of Grecia.

3 But a mighty King shall stand vp, that shall rule with great dominion, and doe according to his pleasure.

4 And when he shall stand vp, his kingdom shall be broken, and shall be diuided toward the four vnder of Heauen: and not to his posteritie, nor according to his dominion, which he ruled: for his kingdom shall be plucked vp euen to be for others besides his thofe.

5 For he raised vp all the East countries to fight against the Grecians: and albeit he had a his armie his hand as thousand, yet in four years he was destroyed and his armie with shamed. *¶* That is Alexander the great. *¶* For when he was most flourishing, he overcame himselfe with drinke, and so all into a state of waste, was poisoned by Callistene. *¶* For his twelve chiefe princes he diuided his kingdom among themselves. *¶* After this his Mouchre was diuided into foure: for Seleucus had Syria, Antigonus Asia minor, Cassander the West, and Ptolemus Egypt. *¶* That of straitened Alexander's dominion and truth is a warning: is to be marred partly of his faithfull friends, and partly one of another. *¶* None of these come shall be to be compared to the power of Alexander. *¶* That is, his posteritie having no power thereof.

5 And the King of the South shall be mighty, and one of his princes, & shall preuaile against him, and beare rule: his dominion shall be a great dominion.

6 And in the end of yeres they shall be ioyned together: for the Kings daughter of the South shall come to the King of the North to make an agreement, but she shall not retain the power of the arme, neither shall he continue, nor his arme: but she shall be deliuered to death, and they that brought her, and hee that begate her, and he that comforted her, in these times.

7 But out of the bud of her rootes shall one stand vp in his stead, which shall come with an armie, and shall enter into the fourtre of the King of the North, and doe with them as hee list, and shall preuaile.

8 And shall also carie captiues into Egypt their gods with their molten images, and with their precious vessels of silver and of gold, and he shall continue a moe yeres then the King of the North.

9 So the King of the South shall come into his kingdom, and shall returne into his owne land.

10 Wherefore his sonnes shall be stirred vp, and shall assemble a mighty great armie: and one shall come, and ouerflow, & passe through: then shall he returne, and be stirred vp at his fourtre.

11 And the King of the South shall be angrie, and shall come fourth, and fight with him, even with the king of the North: for he shall set forth a great multitude, and the multitude shall be given into his hand.

12 Then the multitude shall be proude, and their heart shall be lifted vp: for hee shall cast downe thousands: but he shall not stand preuaile.

13 For the King of the North shall returne, and shall set forth a greater multitude then afore, and shall come fourth (after certaine yeres) with a mighty armie, and great riches.

14 And at the same time there shall many stand vp against the king of the South: also the rebellious children of thy people shall exalt themselves to establish the vision, but they shall fall.

15 So the King of the North shall come, and cast vp a mount, and take the strong citie: and the armes of the South shall not resist, neither his chosen people, neither shall there be any strength to withstand.

16 But he that shall come, shall doe vnto him as he list, and none shall stand against him: and he shall stand in the pleasant land, which by his hand hath been consumed.

17 Again he shall set his face to enter with the power of his whole kingdom, and his confederates with him: thus shall he do, & he shall giue him the daughter of women, to destroy her: but

sonnes of Calicut shall make warre against Ptolemus Philopater the sonne of Ptolemus Philadelphus. *¶* For his elder brother Seleucus died, or was slaine while the Whites were preparing. *¶* That is, Philopater when he shall be Antiochus to take the great dominion from him in Syria, and so ready to invade Egypt. *¶* For Antiochus had five thousand horsemen, and there were thousand footmen. *¶* After the death of Ptolemus Philopater, who let Ptolemus Epiphanes his heire.

For he not only Antiochus came against him, but also Philip King of Macedonia, and these two brought great power with them. *¶* For under Cores which falsely alleged that place of the 12. 19. certaine of the lawes reserued with him, into Egypt to fulfill this prophesie: that the Angel sheweth that all their trouble which are in the Church, are by the prouidence and carefull of God. *¶* The Egyptians were not able to resist Ptolemus Antiochus captaine. *¶* He sheweth that he shall not only resist the Egyptians, but also the leues, and shall truer into their country, where hee shall dwell before that they may know that all these things come by Gods prouidence. *¶* That was the second battell that Antiochus fought against Ptolemus Epiphanes. *¶* To wit, a bequill woman, which was Cleopatra Antiochus daughter. *¶* For he regarded not the life of his daughter in respect of the kingdom of Egypt.

To wit, Ptolemus king of Egypt. *¶* That is, Antiochus the sonne of Seleucus, and one of Alexanders princes: all be more mightie: for hee shall be both Antiochus and Syria. *¶* That is, Berenice the daughter of Ptolemus Philadelphus: she was given in marriage to Antiochus: hee was thinking by this alliance that Syria and Egypt it would haue a common peace together. *¶* That force and strength shall not continue: for some other Berenice, and her young sonne, after her husbands death, was slaine of her stepson Seleucus Calicutus the sonne of Antiochus: the lawfull wife of Antiochus, but was rayed for this womans sake. *¶* Neither Ptolemus nor Antiochus.

Some reade, Adele, meaning the child king of Berenice. *¶* Some reade, that she beate her, and thereby vnderstandeth her death, which brought her vp: so that all they that are out of the world, were destroyed. *¶* Meaning, that Ptolemus Epiphanes alters the death of his father: Philadelphus should continue in the kingdom being of the land: so that Berenice was.

To reuenge the sisters death a great Antiochus king of Syria. *¶* For this Ptolemus reigned first and fourth yeres. *¶* Meaning, Seleucus and Antiochus the Great, the

The kings dissemble.

Daniel.

The kings impietie and night.

k She shall see
a goe to his wis-
ked counsell, but
shall lose her husband,
as her desire
re-quireth, and not
seeke his destruction.

l That is toward
Asia, Greece, and
those places which
are in the Sea called
Mediterranean:
for the Iewes
called all coun-
tries y^e which
were divided
from them by sea.
m For whereas
Antiochus was
wont to contemne
the Romans, and
put their ambassa-
dors to shame in
all places, Antiochus
the Consul, or
Lucius Scipio put
him to flight, and
caused his shame
to turne on his
owne head.

n By his wicked
life, & obeying of
foolish counsell.
o For feare of the
Romans hee shall
flee to his holds.
p For when as
under the presence
of power hee
would have re-
beld the Temple
of Iupiter Dodo-
neus, the country
men flew him.

q That is, Seleu-
cus shall succede his
father Antiochus.

r Now by former
coemies, o' battell,
but by treason.
s Which was Antiochus
Epiphanes, who as is
thought, was the
occasion of Seleu-
cus his brothers
death and was of
a vile, cruell and
fierce ing nature,
and defaunded his
brothers sonne of
the king tome, and
violated the king-
dome with out
the consent of people.

t Hee wreth that great forraigne powers shall come to helpe the yong sonne of Seleucus against his vncle Antiochus and yett shall bee overthrowen. u Meaning Philometor Philometor Epiphanes sonne, who was the child of couling parent, and it here called the prince of the covenant, because he was the chiefe, and altogether followed his conduct. x For after the battell Philometor and his vncle Antiochus made a league. y For he came vpon him at vauzars, and when hee suspected his vncle Antiochus nothing. z Meaning, in Egypt. a Hee will content himselfe with the small holds for a time, but euer labour by craft to attaine to the chiefe. b He shall bee overcome with treason. c Signifying his princes and the chiefe about him. d Declaring that he shall be driven out and ventred there. e I feare to say and to be the prince of the covenant, because he was the chiefe, and altogether followed his conduct. f Signifying that it standeth not in the counsell of men to bring things to passe, but in the providence of God, who maketh the Kings by a secret bridle, that they cannot doe what they list themselves. g Which hee shall take of the Iewes in spoyleing Ierusalem and the Temple, and this is told them before to moue them to patience, knowing that all things are done by Gods providence. h That is the Roman power shall come against him. i For Popilius the Ambassa-
dor appointed him to depart in the Romanes name, to which thing hee obeyed al-
though with griefe, and to reuenge his rage hee came against the people of God the
second time. j With the Iewes which had forsake the covenant of the Lord: for first
he was called against y^e Iewes by high Priest, & this second time by Menelaus,

the shall not stand on his side, neither before him.

18 After this shall hee tune his face vnto the
Iyles, & shall take many, but a prince shall cause
his shame to light vpon him, besides that hee shall
cause his owne shame to turne vpon himselfe.

19 For hee shall turne his face towardes the
fortes of his owne land: but hee shall be over-
throwen and fall, and be no more found.

20 Then shall stand vp in his place in the
glory of the kingdome, one that shall raise taxes:
but after few dayes shall hee be destroyed, neither
in wrath, nor in battell.

21 And in his place shall stand vp a vile per-
son, to whom they shall not giue the honour of
the kingdome: but hee shall come in peaceably,
and obtaine the kingdome by flatteries.

22 And the armes shall be overthrowen with
a flood before him, and shall be broken: and also
the prince of the covenant.

23 And after x the league made with him, hee
shall worke deceitfully: for hee shall come vp, and
overcome with f small people.

24 He shall enter into the quiet and plentiful
prouince, and hee shall doe that which his fathers
haue not done, nor his fathers fathers: hee shall
diuide among them the pray and the spoile, and
the substance, yea, and hee shall forsaake his diuines
against the strong holds, euen for a time.

25 And hee shall stirre vp his power, and his
courage against the King of the South, with a
great armie, and the King of the South shall be
stirred vp to battell with a very great and mighty
armie: but hee shall not stand: for they shall for-
saake and practise against him.

26 Yea, they that feede of the portion of his
meat, shall destroy him: and his armie shall over-
flow: and many shall fall, and be slaine.

27 And both these Kings hearts shall be
of mischief, and they shall talke of deceit at one
table: but it shall not auail: for y yett the ende
shall be at the time appointed.

28 Then shall hee returne into his land with
great substance: for his heart shall be against the
holy covenant: so shall hee doe and returne to his
owne land.

29 At the time appointed hee shall returne,
and come toward the South: but the last shall not
bee as the first.

30 For the shippes of Chittim shall come a-
gainst him: therefore hee shall forsake and returne,
and fret against the holy covenant: so shall hee
doe, hee shall euen returne, and haue intelligence
with them that forsake thy holy covenant.

31 And armes k shall stand on his part, and
they shall pollute the Sanctuary^l of strength, and
shall take away the daily sacrifice, and they shall
set vp the abominable defolation.

32 And such as wickedly m breake the couen-
tant, shall hee cause to finne by flatterie: but the
people that doe know their God, shall preuaile
and prosper.

33 And they that vnderstand among the peo-
ple, shall instr^{nt} many: o yett they shall fall by
sword, and by flame, by captiuitie and by spoyle
many dayes.

34 Now when they shall fall, they shall be hol-
pen with a p little helpe: but many shall cleaue
vnto then q faintly.

35 And some of them vnderstanding shall
fall to trie them, and to purge, and to make them
white, till the time be out: for there x a time ap-
pointed.

36 And the king shall doe what him list: he
shall exalt himselfe, and magnifie himselfe against
all, that is God, and shall peeke maruillous things
against the God of gods, and shall prosper, till
the wrath be accomplished: for the determination
is made.

37 Neither shall hee regard the God of his fa-
thers, nor the desires x of women, nor care for any
God: for hee shall magnifie himselfe aboue all.

38 But in his place shall hee honour their god
Mauzzim, and the god whom his fathers knewe,
not, shall hee honour with golde and with silver,
and with precious stones, and pleasant things.

39 Thus shall hee doe in the holdes of Mauzzim:
with a strange god whom hee shall acknow-
ledge: hee shall increase his glorie, and shall cause
them to rule ouer many, and shall diuide the land
for gaine.

40 And at the ende of time shall the King of
the South push at him, and the King of the North
shall come against him like a whirlewise wind with
charters, and with horsemen, and with many shippes,
and hee shall enter into the countreys, and shall
overflow and passe through.

41 Hee shall enter also into the p pleasant land,
and many countreies shall bee overflowen: but these
shall escape out of his hand, ^{as} Edom & Moab,
and the chiefe of the children of Ammon.

42 Hee shall stretch forth his hands also vpon the
countreys, and the land of Egypt shall not escape.

43 But hee shall haue power ouer the treasures
of golde and of silver, and ouer all the precious
things of Egypt, and of the Libyans, and of the
blacke Mores where hee shall passe.

ted the time: therefore we must obey. I Because the Angel prophesie is to be the whole cause of the persecution of the Iewes vnto the coming of Christ, hee speaks of the Monarchie of the Romanes which hee noeth by the name of a King, who were without religion and contemned the true God. I Signifying that hee shall preuaile: as God hath appointed vpon his people: but hee shall see that it is but for a time. u The Romanes shall observe no certaine forme of religion, nor nation, but shall change their gods: as hee pleases: yea, contemne them that re-
fere themselves to their gods. x Signifying that they shall be without all mil-
litarie: for the loue of women is taken for singular or great loue, as a Seme. y
That is, the God of power and riches, they shall efface their owne power abou
all their gods and worship it. z Vnto the presence of warriourship they shall
enrich their citie with the most precious things of all the world, because
berely all men should haue them in admiration for their power & riches. a Although
in their heart they had no religion: yett they did acknowledge the godhead & wor-
shipped them in their temples, least they should haue beene despised at Athens: but
was to increase their fame and richedam, when they gave any countrey theye made
others enemies thereof, that the profit euer came to the Romanes. b That is, the
Egyptians and the Syrians shall at length fight against the Romanes, till they shall
be overcome. c The Angel forewarneth the Iewes that they shall be persecuted
Romanes invade them, and that the wicked should escape their hands, that they
should not thinke but that all this was done by Gods providence, forasmuch as
warned them of it so long afore, and therefore hee would still p^{er}secute them.

many dayes without a king & without a prince, and without an offering, and without an image, and without an ephod, and without Teraphim.

5 Afterward shall the children of Israel conuert and seeke the Lord their God, and David their king and shall feare the Lord and his goodnesse in the latter dayes.

which was promised vnto David to be eternall, Psal. 137.

C H A P. IIII.

A complaint against the people and priests of Israel.

Hear the word of the Lord, ye children of Israel: for the Lord hath a controuersie with the inhabitants of the land, because there is no truth, nor mercie, nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and whoring, they breake out, and blood toucheth blood.

3 Therefore shall the land mourne, and enery one that dwelleth therein shall be cut off, with the beasts of the field, and with the foules of the heaven, and also the fishes of the sea shalbe taken away.

4 Yet let none rebuke, nor reprove another: for the people are as they that rebuke the Priest.

5 Therefore shalt thou fall in the 4 day, and the Prophet shall fall with thee in the night, and I will destroy thy mother.

6 My people are destroyed for lacke of knowledge: because I thou hast refused knowledge, I will also refuse thee that thou shalt be no Priest to me: and seeing thou hast forgotten the Law of thy God, I will also forget thy children.

7 As they were increased, so they sinned against me: therefore will I change their glory into shame.

8 They eate vp the finnes of my people, and lift vp their minds in their iniquitie.

9 And there shall be like people like a priest: for I will visit their wayes vpon them, and reward them their deedes.

10 For they shall eat, & not haue enough: they shall commit adulterie, and shall not increase, because they haue left off to take heed to the Lord.

11 Whoredome, and wine, and newe wine take away their heart.

12 My people aske counsell at their stocks, and their stiffe teacheth them: for the spirit of fornications hath caused them to erre, and they haue gone a whoring from vnder their God.

13 They sacrifice vpon the tops of the mountaines, and burne incense vpon the hills vnder the oaks, and the poplar tree, and the elme, because the shadow thereof is good: therefore your daughters shall be harlots, and your spouses shall be whores.

14 I will not visit your daughters when they are harlots, nor your spouses, when they are whores: for they themselves are separated with harlots, and sacrifice with whores: therefore the people that doeth not vnderstand, shall fall.

15 I will not visit your daughters when they are harlots, nor your spouses, when they are whores: for they themselves are separated with harlots, and sacrifice with whores: therefore the people that doeth not vnderstand, shall fall.

15 Though thou Israel, play the harlot, yet let not Iudah sinne: come not yee vnto Gilgal, neither goe yee vp to Beth-auei, nor sweare, The Lord hueth.

16 For Israel is rebellious as a vnruly heifer. Now the Lord will feede them as a lambe in a large place.

17 Ephraim is ioyned to idoles: let him alone.

18 Their drunkennes flunketh: they haue committed whoredome: their rulers loue to say with shame, Bring yee.

19 The windeth y bound them vp in her wings, and they shalbe ashamed of their sacrifices.

20 That is, the out of God, Beth-auei, that is, the house of iniquitie, because of their abominations set vp the e, signifying that no place is holy, where God is not properly worshipped. u God will so disperte them, that they shall not remaine in any certain place. x They are so impudent in receiving bribes, that they will commit and men to bring them into them. y To carie them suddenly away.

C H A P. V.

Against the Priests and Rulers of Israel. 13 The helpe of man is in vaine.

O Yee Priests, heare this, and hearken ye, O house of Israel, and giue yee eare, O house of the King: for iudgement is toward you, because you haue bene a snare on Mizpah, and a net spread vpon Tabor.

2 Yet they were profoud to decline to slaughter, though I haue bene a rebuker of them all.

3 I know Ephraim, and Israel is not hid from me: for now, O Ephraim thou art become an harlot, and Israel is defiled.

4 They will not giue their minds to turne vnto their God: for the spirit of fornication is in the midst of them, & they haue not knowen the Lord.

5 And the pride of Israel doeth testifie to his face: therefore hath Israel and Ephraim fall in their iniquitie: Iudah also shall fall with them.

6 They shall goe with their sheepe, and with their bullockes, to seeke the Lord: but they shall not finde him: for he hath withdrawn himselfe from them.

7 They haue transgressed against the Lord: for they haue begotten strange children: now shall he a moneth deuoure them with their portions.

8 Blowe yee the trumpet in Gibeah, and the shauime in Ramah: crie out at Beth-auei, after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke, among the tribes of Israel haue I caused to know the truth.

10 The princes of Iudah were like them that remoued the bound: therefore will I powre out my wrath vpon them like water.

11 Ephraim is oppressed and broken in iudgement, because he willingly walked after the commandment.

12 Therefore will I be vnto Ephraim as a moth, and to the house of Iudah as a rottenesse.

13 When Ephraim saw his sicknesse, and Iudah his wound, then went Ephraim vnto Ashtur, and sent vnto king of Iarid: yet could he not heale you, nor cure you of your wound.

14 For I will be vnto Ephraim as a lion, and as a lions whelp, to the house of Iudah: I, euen I, will spoyle and goe away: I will take away, and none shall rescue it.

15 I will goe, and returne to my place, till they acknowledge their fault, and seeke mee: in their affliction, they will seeke mee diligently.

did not rather follow God. m In stead of seeking for remedie. n Whowas king of the Assyrians.

C H A P.

t God to complaineth the Iudah is infected, and will let them to leaving by their example to returne in time. f For a be the Lord had honore, red this place in time past by his presence, yet because it was abused by their idolatrie, he would not that his people should resort thither. e He calleth Beth-auei because of their abominations there: for God is not properly worshipped. u God will so disperte them, that they will remaine in any certain place. x They are so impudent in receiving bribes, that they will commit and men to bring them into them. y To carie them suddenly away.

a The Priests and Princes called the poore people in their houses as the fowles did the birds, in their two high mountaine. b Notwithstanding they seemed to be giuen altogether to holiness, and to sacrifice, which were becalfe slaughter in contempt. c Though I had admonished them continually by my Prophets. d They bearded themselves not only to be Israelites, but also Egyptians, because their king Ieroboam came of that tribe. e Meaning their contemning of all admonitions. f That is, their children are degenerate, for that there is no hope in them. g Their delusion is not farre off. h That is, Israel comprehended vnder this part, signifying that the Lords plagues should purifie them from place to place till they were destroyed. i By the force they shall know that I haue fully determined this. k They haue turned aside downe all political order and all manner of religion. l To wit, after king Ieroboams commandment, as Gods hand.

C H A P. VI.

1 Affliction causeth a man to turne to God. 9 The wickednesse of the Priests.

a He heweth the people in vnto they
oing to turne to
the Lord, that he
might call backe
his plagues.

b Though he cor-
rect vs from time
to time, yet his
helpe will not be
laine off, if we re-
turne to him.

c You seeme to
haue a certaine ho-
lineesse and repen-
tance, but is it vpon
the fowlen, and as
a morning cloud,

d I haue fill la-
boured by my pro-
phet, and as it
were framed you
to bring you to
amendment, but

e I vsain vnto:
for my word was
not meat or feed
them, but a sword
to slay them.

f My doctrine
which I taught
thee, is most
euidēt.

g He heweth to
what scope his
discipline tended,
that they should
toyne the obedience
of God, and the love
of the neighbour
with outward fa-
cioures.

h That is like
light and weake per-
fumes, b Which was
the place where
the Priests dwelt,
and which should
haue bene best in-
structed in my word.

i That
is, doth imitate
thine idolatrie,
and hath taken
graffes of the trees.

j Of the vices and
wickednesse of the people.

k Of their punish-
ment.

l When I would
haue healed Israel,
then the iniquitie
of Ephraim was
discouered, and
the wickednesse of
Samaria: for they
haue dealt
falsly: and a the
chiefe commeth in,
and the robber
spoylcth without.

2 And they con-
sider not in their
hearts, that I
remember all their
wickednesse: now
their owne
inventions haue
befet them about:
they are in my
sight.

3 They make the
king glad with
their wickednesse,
and the princes
with their lies.

4 They are all
adulterers, and
as a very ouen
heated by the
baker, which ceaseth
from raising
vp, and from
kneading the
dough vntill it
be leauened.

5 This is the
day of our king:
the princes
haue made him
ficke with fla-
gons of wine:
hee stretcheth
out his hand to
scoiners.

6 For they haue
made ready their
heart like an
ouen whiles they
lie in wait: their
baker sleepech
all the night:
in the morning
it burneth as a
flame of fire.

7 They are all
hote as an ouen,
and haue de-
noured their
iudges: all their
kings are fallen:
there is none
among them that
calleth vnto me.

8 Ephraim
hath mixt him-
selfe among
people: pharaim
is as a cake on
the hearth: nor
turned
9 Strangers
haue deuoured
his strength, and

Come, and let vs returne to the Lord: for he
hath spoyled, and hee will heale vs: hee hath
wounded vs, and he will bind vs vp.

2 After two dayes will he reuieue vs, and in
the third day he will raine vs vp, and we shall liue
in his sight.

3 Then shall we haue knowledge, & endeavour
our selues to know the Lord: his going forth is
prepared as the morning, & he shall come vnto vs
as the raine, and as the latter raine vnto the earth.

4 O Ephraim, what shall I doe vnto thee? O
Iudah, how shall I intreat thee? for your good-
nesse is as a morning cloud, and as the morning
dew it goeth away.

5 Therefore haue I cut downe by the Pro-
phets: I haue flaine them by the words of my
mouth, and thy iudgements were as the light
that goeth forth.

6 For I desired mercy, and not sacrifice, and
the knowledge of God more then burnt offerings.

7 But they like men haue transgressed the
covenant: there haue they trespassed against me.

8 Gilead a citie of them that worke in-
iquitie, and is polluted with blood.

9 And as thinees wait for a man, so the com-
pany of Priests murder in the way by content:
for they worke mischief.

10 I haue leene villenie in the house of Israel:
there is the whore dome of Ephraim, Israel is
defiled.

11 Yea Iudah hath set a plant for thee, whiles
I would returne the captiuitie of my people.

12 Yea Iudah hath set a plant for thee, whiles
I would returne the captiuitie of my people.

C H A P. VII.

1 Of the vices and wickednesse of the people. 12 Of their punish-
ment.

VVhen I would haue healed Israel, then the
iniquitie of Ephraim was discouered, and
the wickednesse of Samaria: for they haue dealt
falsly: and a the chiefe commeth in, and the rob-
ber spoylcth without.

2 And they consider not in their hearts, that
I remember all their wickednesse: now their owne
inventions haue befet them about: they are in my
sight.

3 They make the king glad with their wicked-
nesse, and the princes with their lies.

4 They are all adulterers, and as a very ouen
heated by the baker, which ceaseth from raising
vp, and from kneading the dough vntill it be lea-
uened.

5 This is the day of our king: the princes
haue made him ficke with flacons of wine: hee
stretcheth out his hand to scoiners.

6 For they haue made ready their heart like
an ouen whiles they lie in wait: their baker slee-
peth all the night: in the morning it burneth as a
flame of fire.

7 They are all hote as an ouen, and haue de-
noured their iudges: all their kings are fallen:
there is none among them that calleth vnto me.

8 Ephraim hath mixt himselfe among
people: pharaim is as a cake on the hearth: nor
turned

9 Strangers haue deuoured his strength, and
he knoweth it not: yea, gray haire is here and
there vpon him, yet he knoweth not.

10 And the pride of Israel testified to his face,
and they doe not returne to the Lord their God,
nor seeke him for all this.

11 Ephraim also is like a done deceived with-
out heart: they call to Egypt: they goe to Affhur.

12 But when they shall goe, I will spred my net
vpon them, and draw them downe as the fowles
of the heauen: I will chastise them as their i-
congregation hath heard.

13 Woe vnto them: for they haue fled away
from me: destruction shall be vnto them, because
they haue transgressed against me: though I haue
redemed them, yet they haue spoken lies a-
gainst mee.

14 And they haue not cried vnto mee with
their hearts, when they howled vpon their beds:
they assewble themselves for corne, and wine,
and they rebell against me.

15 Though I haue bound and strenghtened
their armie, yet doe they imagine mischief a-
gainst me.

16 They returne but not to the most high: they
are like a deceitfull bow: their princes shall fall
by the sword, for the rage of their tongues: this
shall be their derision in the land of Egypt.

and pale not what they speake against mee and my seruants, Psalme 75.

he knoweth it not: yea, gray haire is here and
there vpon him, yet he knoweth not.

10 And the pride of Israel testified to his face,
and they doe not returne to the Lord their God,
nor seeke him for all this.

11 Ephraim also is like a done deceived with-
out heart: they call to Egypt: they goe to Affhur.

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vpon them, and draw them downe as the fowles
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from me: destruction shall be vnto them, because
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redemed them, yet they haue spoken lies a-
gainst mee.

14 And they haue not cried vnto mee with
their hearts, when they howled vpon their beds:
they assewble themselves for corne, and wine,
and they rebell against me.

15 Though I haue bound and strenghtened
their armie, yet doe they imagine mischief a-
gainst me.

16 They returne but not to the most high: they
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g Which are a
token of iustice
folded in.

h The is, vnto
all iudgements, as
they that are
tell whiche is a
better doctrine
only to God, or
to seker the hope
of man.

i As crying away
curse from the
whole Congrega-
tion of Israel.

k That is, does
not see reuerend
shew and deca-
ret them from
the.

l When they were
in affliction, and
cried out for
paen, they thought
not vnto mee but
to the.

m They only
seeked to see
commodities of
wealth, and pale
not for a the
God.

n Because they
boast of their
owne strength,

o God encour-
geth the people
to fight for the
one comming of
the enemy against
Israel, which was
conquer the people
of God.

p They shall not
like hypocrites,
but not from the
heart, as the
deceitful de-
clares.

q That is, leu-
ity by whom they
sought their own
liberty, and not
obey my will.

r That is, right
iudgement and
goodly life.

s Meane, the
calfe was named
by themselves, and
of their state in
the wide world.

t Shewing that
religion hath as a
the, it is in
iudgement and
goodly life.

u They were
as a wide
and from the
help.

v It is for the
tribe whiche
king and the
princes shall
conquer.

w Which
vnto the Lord
vnto the Lord
to reuerence.

x The iuda-
recount, and
of God, and
in reuelation of
the.

y Saying that
offer it to the
Lord.

14 For Ifrael hath forgotten his maker, and buildeth temples, and Iudah hath increased strong cities: but I will tend a fire vpon his cities, and it shall deuoure the palaces thereof.

CHAP. IX.

Of the hunger and captiuitie of Ifrael.

Reioyce not, O Ifrael for say a as other peoples: for thou hast gone a whoring from thy God: thou hast loved a reward vpon every corner floore.

2 The floore, and the wine presse shall not feede them, and the new wine shall faile in her.

3 They will not dwell in the Lords land, but Ephraim wil returne to Egypt, and they will eate vnicie things in Asfur.

4 They shall not offer d wine to the Lorde, neither shall their sacrifices be pleafant vnto him: but they shall be vnto him as the bread of mourners: all that eate thereof shall be polluted: for their bread for their foules shall not come into the house of the Lord.

5 What wilt thou doe then in the solemne day and in the day of the feast of the Lord?

6 For loe, they are gone from d destruction: but Egypt shall gather them vp, and Memphis shall bury them: the nettle shall possesse the pleafant places of their fluer, and the thorne shall be in their thernacles.

7 The dayes of visitation are come: the dayes of recompence are come: Ifrael shall know it: the Prophet is a foole: the spiritual man is mad, for the multitude of thine iniquity: therefore the hatred is great.

8 The watchman of Ephraim should be with my God: but the Prophet is the snare of a fouler in all his wayes, he hated in the house of his God.

9 They k are deeply fer: they are corrupt as in the dayes of Gibeah: therefore he will remember their iniquity, he will visit their finnes.

10 I found Ifrael like grapes in the wilderness: I saw your fathers as the first ripe in the figge tree at her first time: but they went to Baal-Peor, and separated themselves vnto that shame, and their abominations were according to their louers.

11 Ephraim their glory shall flee away like a bird: from the birch and from the wombe, and from the conception.

12 Though they bring vp their children, yet I will deprime them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I saw, as a tree in Tyrrus planted in a cottage: but Ephraim shall bring forth his children to the butcherer.

14 O Lord giue them: what wilt thou giue them? giue them a barren wombe and drie breasts.

15 All their wickednesse is in Gilgal: for there doe I hate them: for the wickednes of their inventions, I will cast them out of mine House: I will loue them no more: all their princes are rebels.

16 Ephraim is smitten, their roote is dried vp:

they can bring no fruite: yea, though they bring forth, yet will I flay even the dearest of their body.

17 My God will cast them away, because they did not obey him: and they shall wander among the nations.

CHAP. X.

Against Ifrael and his leaders. 14 His destruction for the same.

Ifrael is an empty vine, yet hath it brought forth fruite vnto it selfe, and according to the multitude of the fruite thereof he hath increased the altars: according to the goodnesse of their land they haue made haire images.

2 Their heart is diuided: now shall they be found faultie: he shall breake downe their altars: he shall destroy their images.

3 For now they shall say, We haue no King because we feared not the Lord: & what should a King doe to vs?

4 They haue spoken wordes, swearing falsly in making a covenant: thus iudgement groweth as wormewood in the furrowes of the field.

5 The inhabitants of Samaria shall be feare because of the calfe of Beth-aen: for the people thereof shall mourne out it, and the Chenaarims thereof, they reioyce on it for the glory thereof, because it is departed from it.

6 It shall be as if brought to Asfur, for a present vnto king iacob: Ephraim shall receive shame, and Ifrael shall bee afamed of his owne counsell.

7 Of Samaria, the king thereof is destroyed, as the some vpon the water.

8 The high places also of Auen shall be destroyed, even the funne of Ifrael: the thorne and the thistle shall grow vpon their altars, and they shall say to the mountaines, Cover vs, and to the hills. Fall vpon vs.

9 O Ifrael, thou hast sinned from the dayes of Gibeah: there they stood: the battell in Gibeah against the children of iniquity did not touch them.

10 It is my desire that I should chafte them, and the people shall bee gathered against them, when they shall gather themselves in their two furrowes.

11 And Ephraim as an heifer vied to delight in p. threshing: but I will passe by her faire neck: I will make Ephraim to ride: Iudah shall plowe, and Iacob shall breake his clods.

12 So we to your selues in righteousness: reape after the measure of mercie: break vp your fallow ground: for it is time to seeke the Lord, till he come and raine righteousness vpon you.

13 But you haue plowed wickednesse: ye haue reaped iniquity: ye haue eaten the fruite of lies: because thou didst trust in thine owne wayes, and in the multitude of thy strong men.

14 Therefore shall a tumult arise among thy people, and all thy munitions shall be destroyed, as if Shalman destroyed Beth-arbel in the day

a Whereof though the grapes were gathered, yet euen as it gathered newe strength in reared new stocke: so that he correct on which should haue brought them to obed euer, did but vter their thub. burnelle
b And they were a shew and had a bun: since
c Tows, from God
d The day shall come that God shall take away their king, and then they shall see the fruit of their finnes, and how they trusted in him in vain
e King 17, 17
f In promising to be his faithful toward God
g Thus their iniquity, and desire: which they pretended was nothing but beneuolence and griefe
h When the callish is laid caried away
i Chenaarims were: certain idolatrous priests, which dwelt in blacke appals in their sacrifices, and cried a libel and voice: which in apostrophe Elihu derided, 1 King 18, 27, reade
k King 23, 19
l This bee preached in contempt of Beth-el
m Chap. 4, 15
n 1/10, 1/10
o Luke 23, 30
p reuel. 6, 16
q And 9, 6
r In those dayes, wait thou as a wicked as the Chenaarims, who they partly declared: for they reate could not bee good in those
s cutting Gods indignement, seeing thine owne deales were as wicked as theirs
t To wit to fight, or the Iustices enayed in the Iub: from the that times
u The Iustices were so moued by their example to cease from their finnes
v Because they are so desperate, I will delight to destroy them
w Wherein is pleasure, as we they haue gathered all their strength together
x I will lay my yoke vpon her for as much as she is in plowing in labour and paine
y Reade Ieremie 4, 4
z Thus, Shalmanazar in the destruction of this citie: spared neither kinde nor age

deicoured the pastures of the wilderness, and the flame hath burnt vp all the trees of the field.
10 The beasts of the field cry also vnto thee: for the rivers of waters are dried vp, and the k fire hath deuoured the pastures of the wilderness.

CHAP. II.

See prophesie of the coming and crucifixion of their saviour.
13 An exhortation to repent them that conuert. 18 The last of God towards his people.

B Lowe the trumpet in Zion, and shoute in mine holy mountaine: let all the inhabitants of the land tremble: for the day of the Lord is come: for it is at hand.

2 A day of darknesse, and of blacknesse, a day of cloudes, and obscuritie, as the morning spread vpon the mountaines, *for* there is a great people, and a mightier there was none like it from the beginning, neither shall be any more after it, vnto the yeres of many generations.

3 A fire deuoureth before him, and behinde him a flame burneth vp: the land is as the garden of Eden before him, and behind him a desolate wilderness, so that nothing shall escape him.

4 The beholding of him is like the sight of horses, and like the herdemen so shall they runne.

5 Like the noise of chariots in the toppes of the mountaines shall they leape, like the noise of a flame of fire that deuoureth the stubble, and as a mighty people prepared to the battell.

6 Before his face shall the people tremble: all faces shall gather blacknesse.

7 They shall runne like strong men, and goe vp to the wall like men of warre, and every man shall go forward in his wayes, and they shall not stay in their paths.

8 Neither shall one thrust another, but every one shall walke in his path: and when they fall vpon the sword, they shall not be wounded.

9 They shall run to and fro in the city: they shall run vpon the wall: they shall climbe vp vpon the houles, and enter in at the windowes like the thief.

10 The earth shall tremble before him, the heauens shall shake, the sunne and the moone shall be dark, and the starres shall withdraw their shining.

11 And the Lord shall utter his voyce before his host: for his host is very great: for he is strong that doeth his word: for the day of the Lord is great and very terrible, and who can abide it?

12 Therefore also now the Lord saith, Turne you vnto me with all your heart, and with fasting, and with weeping, and with mourning.

13 And I reue your heart, and not your clothes: and turne vnto the Lord your God, for he is gracious and mercifull, slowe to anger, and of great kindeesse, and I repent him of the euill.

14 Who knoweth if he will k returne and repent and leave a blessing behind him, *euery* a meat offering and a drinke offering vnto the Lord your God?

15 Blow the trumpet in Zion, sanctifie a fast, call a solemne assembly.

16 Gather the people: sanctifie the congregation: gather the elders: assemble the children, and those that sucke the breasts: let the bridegrome go forth of his chamber, and the bride out of her bride chamber.

17 Let the Priests, the ministers of the Lord wepe betweene thy porch and the altar, and let them say, Spare thy people, O Lord, and giue not thine heritage into reproche that the heathen

should rule ouer them. Wherefore should they say among the people, Where is their God?

18 Then will the Lord be ielous ouer his land, and spare his people.

19 Yea, the Lord will answer and say vnto his people, Behold, I will send you corne and wine, and oyle, and you shall be satisfied therewith: and I will no more make you a reproch among the heathen.

20 But I will remooue farre off from you the Northern army, & I will driue him into a land, barren & desolate with his face toward the East sea, and his ende to the utmost sea, and his sinne shall come vp, and his corruption shall ascend, because he hath exalted himselfe to do this.

21 Feare not, O land, but be glad, and reioyce: for the Lord will do great things.

22 Be not afraid, ye beasts of the field: for the pastures of the wilderness are greene: for the tree beareth her fruit: the figge tree and the vine doe giue their force.

23 Be glad then, ye children of Zion, and reioyce in the Lord your God, for hee hath giuen you the raine of *righteousnesse*, and hee will cause to come downe for you the raine, *euery* the first raine, and the latter raine in the first month.

24 And the barnes shall be full of wheate, and the presses shall abound with wine and oyle.

25 And I will render you the yeres that the grasshopper hath eaten, the canker worrne and the caterpiller: and the palmer worrne, my great host which I sent among you.

26 So you shall eate and be satisfied and praise the Name of the Lord your God, that hath dealt maruellously with you: and my people shall neuer be ashamed.

27 Ye shall also know that I am in the mids of Iſael, and that I am the Lord your God and none other, and my people shall neuer be ashamed.

28 And afterward will I powre 4 out my Spirit vpon all flesh: and your sonnes & our daughters shall prophesie: your olde men shall dream, and your young men shall see visions.

29 And also vpon the seruants, and vpon the maides in those dayes will I powre my Spirit.

30 And I will shew wonders in *heavens* and in the earth: blood and fire, and pillars of smoke.

31 The sunne shall be turned into darknesse, and the moone into blood, before the great and terrible day of the Lord come.

32 But whosoever shall call *on* the Name of the Lord, shall be saved: for in mount Zion, and in Ierusalem shall be deliuerance, as *the* Lord hath said, and in the remnant, whom the Lord shall call.

15. math. 24. 29. u. Gods iudgements are for the destruction of the godly to call vpon the Name of God, who will

x Meaning hereby the Gentiles. Rom. 10. 13.

CHAP. III.

Of the iudgements of God against the enemies of his people.

For behold, in those dayes and in that time, when I shall bring againe the captiuitie of Iudah and Ierusalem,

2 I will also gather all nations, and will bring them downe into the valley of Iehoshaphat, and will pleade with them there for my people, and for mine heritage Iſael: whom they haue scattered among the nations, and parted my Land.

3 And they haue cast lottes for my people, the enemies, 2 Chron. 28. 26. as he hath respect to this word signifieth pirating, or iudgements, because God would iudge Church as hee did there.

k That is drought

a He sheweth the great iudgements of God, which are at hand, except they repent.
b Of affliction and trouble.

c Meaning, the Afflictions.

d The enemy do sheweth out plentifull country, whereof hee is committ.

v They shall be pale and blacke for fearre, Nah. 2. 10.

f For none shall be able to resist them.

g Reads verse 2, 3. and 12. 13. 16. ezek. 32. 7. chap. 3. 15. math. 24. 29. h The Lord shall driue vp the Afflictions to execute his iudgements.
* For 30. 7. amos 5. 18. ysa. 1. 11.

i Morifie your affliction and fear God with purenes of heart, and not with countenance. He speaketh this to those that are kindnesse and not that be doubting of Gods mercie. If they did repent how God repenteth, read Ierem. 18.

j This as all haue sinned, so all may shew forth figures of their repentance, that men seeing the children, which are not free from Gods wrath, might be the more luey touched with the consideration of their owne sinnes.

100

They say that God will punish the wicked with affliction.

That is, affliction.

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And he gave the childer for the harlot, and sold the girls for wine, that they might drinke.

4 Yea, and what have you to do with me, O Tyrus and Zidon, and all the coasts of Palestina? will ye render me a recompence? and will ye recompence me? swiftly and speedily will I render your recompence vpon your head:

5 For ye have taken my silver and my golde, & have caried into your temples my goodly and pleasant things.

6 The children also of Iudah & the children of Ierusalem have you solde vnto the Grecians, that ye might send them farre from their border.

7 Beholde, I will raise them out of the place where ye have sold them, and will render your reward vpon your owne head,

8 And I will sell your sonnes and your daughters into the hand of the children of Iudah, and they shall sell them to the Sabeans, to a people farre off: for the Lord hath spoken it.

9 Publish this among the Gentiles: prepare warre, wake vp the mightie men: let all the men of warre draw neere and come vp.

10 I breake your plowshares into sword, and your fitches into speares: I set the weakes say, I am strong.

11 Assemble your selues, and come all ye heathen & gather your selues together round about there shall the Lord cast down thy mightie men.

12 Let the heathen be weakened, and come vp to the valley of Iehoshaphat: for there will I sit to iudge all the heathen round about.

13 Put in your fitches, for the harvest is ripe: come, get you downe, for the winepresse is full: yea, the winepreses runne ouer, for their wickednesse is great.

14 O multitude, O multitude, come into the valley of threshing: for the day of the Lord is neere in the valley of threshing.

15 The sunne and moone shall be darkened, & the starres shall withdraw their light.

16 The Lord also shall roare out of Zion, and vtter his voice from Ierusalem, and the heauens and the earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel.

17 So shall ye know that I am the Lord your God dwelling in Zion, mine holy Mountaine: then shall Ierusalem be holy, and there shall no strangers goe thorow her any more.

18 And in that day shall the mountaines drop downe new wine, and the hilles shall flowe with milke, and all the riuers of Iudah shall run with waters, and a fountaine shall come forth of the House of the Lord, and shall water the valley of Shittim.

19 Egypt shall be waste, and Edom shall be a desolate wilderness, for the iniuries of the children of Iudah, because they have shed innocent blood in their land.

20 But Iudah shall dwell for ever, and Ierusalem from generation to generation.

21 For I will cleanse their blood, that I have not cleansed, and the Lord will dwell in Zion.

A M O S.

THE ARGVMENT.

Among many other Prophets that God raised up to admonish the Iſraelites of his plagues for their Awehousnesse and idolatrie, he stirred vp Amos, who was an hearde man or shepheard of a poore towne, and gaue him both knowledge and confidence to reprove all estates and degrees, and to denounce Gods horrible iudgements against them, except they did in time repent: shewing them, that if God spare not the other nations about them, who had liued as it were in ignorance of God in respect of them, but for their sinnes will punish them, that they could looke for nothing, but an horrible destruction, except they turned to the Lord by vnfeigned repentance. And finally, he comforteth the godly with hope of the coming of the Messiah, by whom they should haue perfect deliuerance and saluation.

CHAP. I.

1 The word of the prophete of Amos, 3 The word of the Lord against Damascus, 6 The Philistims, Tyren, Iudaea and Ammon.

He wordes of Amos, who was among the hearde men at Tecoa, which he saw vpon Israel, in the dayes of Vzziah king of Iudah, and in the dayes of Ieroboam the sonne of Ioash king of Israel two yeare before the earthquake.

2 And he said, The Lord shall roare from Zion, and vtter his voyce from Ierusalem, and the dwelling places of the shepheards shall perish, and the top of Carmel shall wither.

3 Thus saith the Lord, For three transgressions of Damascus, and for foure, I will not turne to it, because they haue f threshed Gilead with

threshing instruments of yron.

4 Therefore will I send a fire into the house of Hazael, and it shall deuoure the 8 palaces of Ben-hadad.

5 I will breake also the barres of Damascus, and cut off the inhabitant of Bukeath-auen: and him that holdeth the scepter out of Beth-edon, and the people of Aram shall goe into captiuitie vnto Kir, saith the Lord.

6 Thus saith the Lord, For three transgressions of Azzah, and for foure, I will not turne to it, because they caied away prisoners the whole captiuitie to shut them vp in Edom.

7 Therefore will I send a fire vpon the wallles of Azzah, and it shall deuoure the palaces thereof.

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the scepter from Ashkelon, and turne mine hand to Ekron, and the remnant of the Philistims shall perish, saith the Lord God.

9 Thus saith the Lord, For three transgressions of Tyrus, and for foure, I will not turne to it,

1 Thus he that recourse yemmes when their wisdom is full ripe to deliver one another, which he calleth the valley of Gods iudgement.

1 I ed suffereth his against all troubles that: when he do, 8 through his commu-

16 The strangeres shall no more destroy his Church which if they doe, it is the people,

18 He promitch to his Church abundance of graces, reads Ezek. 47, which liquid water & comfort the dry barren place.

19 The multitude of caruers shall have no part in this grace.

20 He had suffered his Church heretofore to be in their Sileence, but now he promises to be present with them in cleuering and making them pure voice.

21 For I will cleanse their blood, that I have not cleansed, and the Lord will dwell in Zion.

22 For I will cleanse their blood, that I have not cleansed, and the Lord will dwell in Zion.

23 For I will cleanse their blood, that I have not cleansed, and the Lord will dwell in Zion.

24 For I will cleanse their blood, that I have not cleansed, and the Lord will dwell in Zion.

25 For I will cleanse their blood, that I have not cleansed, and the Lord will dwell in Zion.

26 For I will cleanse their blood, that I have not cleansed, and the Lord will dwell in Zion.

27 For I will cleanse their blood, that I have not cleansed, and the Lord will dwell in Zion.

28 For I will cleanse their blood, that I have not cleansed, and the Lord will dwell in Zion.

29 For I will cleanse their blood, that I have not cleansed, and the Lord will dwell in Zion.

30 For I will cleanse their blood, that I have not cleansed, and the Lord will dwell in Zion.

31 For I will cleanse their blood, that I have not cleansed, and the Lord will dwell in Zion.

32 For I will cleanse their blood, that I have not cleansed, and the Lord will dwell in Zion.

k For Edom of whom came the Edomites; and Isachar were brethren therefore they sought to have adorned them of the brotherly friendship, and were to have persuaded them to assist; *† Air corruptis compassibus.* l He was a constant enemy vnto him.

m He sought the great crueitie of the Ammonites that spared not the women, but most tyrannously tormented them and yet the Ammonites came of Lot, who was of the household of Abraham.

n For the Moabites were so cruel against the King of Edom that they burnt his bones as they had done; he was dead: which declared their barbarous rage, seeing they would revenge themselves of the dead.

o Seeing the Gentiles that had not so sure knowledge were thus punished, Iudah which was so fully instructed of the Lord, might not think to escape.

p If I spare not Iudah vnto whom I haue promised, were made much more he will not spare the degenerate kingdoms.

q They esteemed much will bring more than men's lives.

r When they have spoiled him and ploughed him vnto the ground, they gape for his life.

s Thinking by these ceremonies that they were being secure, and being secure, they will excuse all their other wickedness.

t They spyle and send offer there of vnto God, thinking that hee will dispense with them, who he is made purveyor of their iniquities. h The destruction of their enemies and his mercie toward them should haue cooled their hearts to seek for loue toward him.

it, because they shut the whole captiuitie in Edom, and haue not remembered the ^a brotherly covenant.

10 Therefore will I send a fire vpon the wallies of Tytus, and it shall deuoure the palaces thereof.

11 ¶ Thus saith the Lord, For three transgressions of Edom, and for foure, I will not turne to it, because hee did pursue his brother with the sword, and ^d did cast off all pittie, and his anger spoiled him euermore, and his wrath watched him halway.

12 Therefore will I send a fire vpon Teman, and it shall deuoure the palaces of Bozrah.

13 ¶ Thus saith the Lord, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they ^e haue ript vp the women with child of Gilead, that they might enlarge their border.

14 Therefore will I kindle a fire in the wall of Rabbah, and it shall deuoure the palaces thereof, with shouting in the day of batell, and with a tempest in the day of the whirlewind.

15 And their king shall goe into captiuitie, he and his princes together, saith the Lord.

CHAP. II.

Against Moab, Iudah, and Israel.

¶ Thus saith the Lord, For three transgressions of Moab, and for foure, I will not turne to it, because it burnt the ^a bones of the king of Edom into lime.

2 Therefore will I send a fire vpon Moab, and it shall deuoure the palaces of Kerioth, and Moab shall die with tumult, with shouting, and with the found of a trumpet.

3 And I will cut off the iudge out of the mids thereof, and will slay all the princes thereof with him, saith the Lord.

4 ¶ Thus saith the Lord, For three transgressions of Iudah, and for foure, I will not turne to it, because they haue cast away the Lawe of the Lord, and haue not kept his commandments, and their lies caused them to erre after the which their fathers haue walked.

5 Therefore will I send a fire vpon Iudah, and it shall deuoure the palaces of Ierusalem.

6 ¶ Thus saith the Lord, For three transgressions of Israel, and for foure, I will not turne to it, because they sold the righteous for siluer and the poore for ^d shoes.

7 They gape ouer the head of the poore, in the dust of the earth, and peruert the wayes of the meeke: and a man and his father will goe in to a maide to dishonour mine holy Name.

8 And they lie downe vpon clothes laide to pledge ^f by euery altar: and they ^g drinke the wine of the condemned in the house of their God.

9 Yet destroyed I the ^h Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks: notwithstanding I destroyed his fruit from aboute, and his roote from beneath.

10 Also I brought you vp from the land of Egypt, and led you fourtie yeeres thorow the wilderness, to possesse the land of the Amorites.

11 And I rayfed vp of your sonnes for Pro-

phets, and of your yong men for Nazarites. Is it not euen thus, O ye children of Israel, saith the Lord?

12 But yegaue the Nazarites wine to drinke, and commanded the prophets, saying, Prophetic not.

13 Behold, I am ^k pressed vnder you as a cart is pressed that is full of sheues.

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mightie saue his life.

15 Nor hee that handleth the bowe, shall stand, and hee that is swift of foote, shall not escape, neither shall he that rideth the horse, saue his life.

16 And he that is of a mightie courage among the strong men, shall flee away naked in that day, saith the Lord.

CHAP. III.

Herewith the house of Israel of ingratitude. 11 For the which God will punish them.

¶ Here this word that the Lord pronounceth against you, O children of Israel, ^{euen} against the whole familie which I brought vp from the land of Egypt, saying,

2 You ^a only haue I knowne of all the families of the earth: therefore will I visite you for all your iniquities.

3 Can two walke together except they be ^b agreed?

4 Will a ^c Lyon roare in the Forrest, when hee hath no pray? or will a Lyons whelpie crie out of hisden, if he haue taken nothing?

5 Can a bird fall in a snare vpon the earth, where no fowler is? or will he take vp the ^d snare from the earth, and haue taken nothing at all?

6 Or I shall a trumpet be blownen in the cite, and the people be not afraid? or shall there be ^e euill in a cite, and the Lord hath not done it?

7 Surely the Lord God will doe nothing, but he ^f reueleth his secret vnto his seruants the Prophets.

8 The Lyon hath roared: who will not be ^g afraid? the Lord God hath spoken: who can but ^h prophetic?

9 Proclaime in the palaces at ⁱ Ashdod, & in the palaces in the land of Egypt; & say, Assemble your selues vpon the mountaines of Samaria: so behold the great tumults in the middes thereof, and the oppressed in the middes thereof.

10 For they know not to doe right, saith the Lord: they store vp violence, and robbes in their palaces.

11 Therefore thus saith the Lord God, An ^k aduerlarie shall come euen round about the countrey, & shall bring downe thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the Lorde, As the shepheard taketh ^l out of the mouth of the Lyon two legges, or a piece of an eare: so shall the children of Israel be taken out that dwell in Samaria in the corner of a bedde: and in ^m Damascus ⁿ as a couch.

13 Heare, and reteste in the house of Isachob, saith the Lord God, the God of hostes.

14 As the Philistines and Egyptians to bee witnesses against the Israelites for their cruelty and oppression. 1 The fruit of their cruelty and their oppressions by their great riches, which they haue in their houses. m When the Lyon hath sacree his hunger, the shepheard findeth a legge or a piece of an eare to them that the sheepe haue bene woored. n Where they thought to haue been sure held, and to haue bene in safety.

1 Ye continued my sinnes, and showed my griefe, and could not say the word of my Prophets. k You haue despised me with your sinnes, like a robe. m You haue despised me, as I haue despised you, saith the Lord.

a I haue only chosen you to mine among all other people and yet you haue taken me. b Herely the Prophet figuratiuely speakes vnto the house of Israel, which reuelled against him, and hee reuelled against them. c Will God punish by his Prophets? d Can any thing come vnto me, as I haue promised? e Shall his denigering be an idle? f Shall the Prophets tremble? g Gods indignation and the people be afraid? h Doth any stand against come vnto God? i Shall the Prophets tremble? k Gods indignation and the people be afraid? l Doth any stand against come vnto God? m Shall the Prophets tremble? n Gods indignation and the people be afraid?

4 Surely in the day that I shall visite the transgressions of Israel vpon him, I will also visite the altars of Beth-el, and the hornes of the altar shall be broken off, and fall to the ground.

5 And I will finite the winter house with the summer house, and the houses of yorie shall perish, and the great houses shall be consumed, saith the Lord.

CHAP. IIII.

Against the gouernours of Samaria.

Hearre this worde, ye a kinge of Esathan that are in the mountaine of Samaria, which oppresse the poore, and destroy the needie, and they say to their masters, b Bring, and let vs drinke.

2 The Lord God hath tworne by his holines, that hee the dayes shall come vpon you, that hee will take you away with thornes, & your posteritie with fish hookes.

3 And yee shall goe out at the breaches euery home forward, and ye shall cast your selues out of the palace, saith the Lord.

4 Come to d Beth-el, and transgresse: to Gilgal, and multiply transgression, and bring your sacrifices in the morning, and your tithes after three yeres.

5 And offer a thanksgiving of leauen, publish and proclaim the free offerings: for this is liketh you, O ye children of Israel, saith the Lord God.

6 And therefore haue I giuen you b cleannes of teeth in a l your cities, & scarcenesse of bread in all your places, yet haue yee not returned vnto me, saith the Lord.

7 And also I haue withholden the raine from you, when there were yet three moneths to the haruest, & I caused it to raine vpon one citie, and haue not caused it to raine vpon another citie: one piece was rained vpon, and the piece whereupon it rained not, withered.

8 So two or three cities wandered vnto one citie to drinke water, but they were b not satisfied: yet haue yee not returned vnto me, saith the Lord.

9 I haue smitten you with blasting and mildew: your great gardens & your vineyards, and your figgres, and your oliue trees did the palmer worne deuoute: yet haue yee not returned vnto me, saith the Lord.

10 Pestilence haue I sent among you, after the manner of l Egypt: your young men haue I slaine with the sword, & haue taken away your horses: and I haue made the stinke of your tents to come vpon euery one of your noses: yet haue yee not returned vnto me, saith the Lord.

11 I haue overthrowen you, as God overthrow Sodom & Gomorrah: and ye were as a m firebrand plucked out of the burning, yet haue yee not returned vnto me, saith the Lord.

12 Therefore thus wil I doe vnto thee, O Israel: and because I will doe this vnto thee, prepare to m meete thy God, O Israel.

13 For loe, hee that formeth the mountaines, and createth the winde, and declareth vnto man what is his thought: which maketh the morning darknesse, and walketh vpon the hie places of the earth, the Lord God of hostes is his Name.

CHAP. V.

A lamentation for the captiuitie of Israel.

Hearre ye this word, which I lift vp vpon you, **H**earne a lamentation of the house of Israel.

2 The a virgine Israel is fallen, and shall no more rise: she is left vpon her lande, and there is none to raise her vp.

3 For thus sayth l Lord God, The city which went out by a thousand, shall leaue a hundred: and that which went forth by an hundred, shall leaue ten to the house of Israel.

4 For thus sayth the Lorde vnto the house of Israel, seeke ye me, and ye shall liue.

5 But seeke not to Beth-el, nor enter into Gilgal, & go not to Beer-sheba: for Gilgal shall goe into captiuitie, and Beth-el shall come to nought.

6 Seeke the Lorde, and yee shall liue, least hee breake out like fire in the house of Ioseph and deuoure it, & there be none to quench it in Beth-el.

7 They turne d iudgement to wormewood, and leaue off righteousness in the earth.

8 Hee c maketh Pleiades, and Orion, and he turneth the shadowe of death into the morning, and he maketh the day darke as night: he calleth the waters of the sea, & powreth them out vpon the open earth: the Lord is his Name.

9 Hee strengtheneth the destroyer against the mightie, and the destroyer shall come against the fortresse.

10 They haue hated him, f that rebuked in the gate: and they abhorred him that speaketh vprightly.

11 Forasmuch then as your treading is vpon the poore, and s ye take from him burdens of wheat, ye haue built houses of hewen stone, but ye shall not dwell in them: ye haue planted pleafant vineyards, but ye shall not drinke wine of them.

12 For I know your manifold transgressions, and your mightie finnes: they afflict the iust, they take rewardes, and they oppresse the poore in the gate.

13 Therefore b the prudent shall keepe silence in that time, for it is an euill time.

14 Seeke good & not euill, that yee may liue: and the Lord God of hostes shall be with you, as you haue spoken.

15 Hate the euill, and loue the good, and establish iudgement in the gate: it may bee that the Lord God of hostes will be merciful vnto the remnant of Iosaph.

16 Therefore the Lord God of hostes, the Lord saith thus, Mourning *shalbe* in all streetes: & they shall say in al the hie waies, Alas, alas: & they shall call the l husbandman to lamentation, & such as can mourne, to mourning.

17 And in al the vines *shalbe* lamentation: for I will passe through thee, saith the Lord.

18 Woe vnto you, that k desire the day of the Lord: what haue you to doe with it? the day of the Lord is darknesse and not light.

19 As if a man did flee from a lyon, & a beare met him: or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shall not the day of the Lord be darknes, and not light, euen darknes and no light in it?

21 I hate and abhorre your feast dayes, and I will not smell in your tolemie assemblies.

22 Though ye offer me burnt offerings & meat offerings, I will not accept them: neither wil I regard the peace offerings of your fat beastes.

23 Take thou away from mee the multitude of thy songs (for I will not heare the melodie of thy vioules.)

24 And let iudgement runne downe as m waters, and righteousness vnto a mightie riuer.

25 Haue ye offered vnto me sacrifices and offerings in the wilderness foure yeeres, O house of Israel?

b Mourning; but the time is so short, it scarcely be laued.

c In these places they worshiped new idols, which altetime stoned for the true honor of God then, fore he said that these shall not last the m. d In Steele of iudgement and equitie they execute crueltie and oppression. e Hee discovereth the power of God, Job 9. 9.

f They hate the Prophet, as hee repro- neth them in the open assemblies.

g Ye take both his money, & also his land, yet with he should live.

h God will plaue them that they shall not full: hee goulye once to open their mouths to aduocation of their faultes.

i So that all dei- grees shall haue matter of lamentation for the great plagues.

k Thus hee saies, hee, because the wi- ked, and y- ciis: sayd they were content to abli: Gods iud- g- m- ts, whereas the godly tremble and feare, etc. 107. iocls 1, 11.

l ph. 1, 15.

m Because ye haue conuerted my true seruice, & remaine obdinate in your vices, i. fa. 1. 11. ier. 6. 10. n Do your dutie to God, & to your neighbor: & so yee shall fee his grace plentifully if y- ou haue your abund- ant affe- ctions ac- cording to Gods word.

b Thus shall be
more like to
mourne for them.
c By killing the
seed of food and
the seed of life
which on your
soules are your
soules life and
cure the poore
that live that they
have, and at length
for necessity to
become your
food.

bodies *shall be* in every place: they shall cast them
forth with *b* silence.

4 Hear this, O yee that *c* swallowe vp the
poore, that yee may make the needy of the land
to faile.

5 Saying, When will the *d* new moneths be
gone, that wee may sell corne? and the Sabbath,
that wee may set fourth wheate, and make *e* the
Ephah small, and the shekel great, and falsifie the
weights by deceit?

6 That we may buy the poore for siluer, and
the needy for shooes: yea, and sell the refuse of
the wheate.

7 The Lord hath sworne by the excellencie
of Iakob, Surely I will neuer forget any of their
workes.

8 Shall not the land tremble for this, and euery
one mourne, that dwelleth therein? and it shall
rise vp wholly as a flood, and it shall cast out, and
f drowned as by the flood of Egypt.

9 And in that day, faith the Lord God, I will
even cause the *g* Sunne to goe downe at noone:

and I will darken the earth in the cleare day.
10 And I will turne your feastes into mour-
ning, and all your songs into lamentation: and I
will bring sackcloth vpon all loynes, & baldnesse
vpon every head: and I will make it as the mour-
ning of an onely sonne, and the end thereof as a
bitter day.

11 Behold, the daies come, faith the Lord God,
that I will send a famine in the land, not a famine
of bread, nor a thirst for water, but of hearing
the word of the Lord.

12 And they shall wander from sea to sea, and
from the North euen vnto the East shall they run
to and fro to seeke the *h* word of the Lord, and
shall not find it.

13 In that day shall the faire virgins and the
yong men perish for thirst.

14 That they sweare by the *i* sinne of Samaria,
and that say, Thy God, O Dan, lieth, and *k* the
manner of Beerseba lieth, euen they shall fall,
and neuer rise vp againe,

and the manner of weeping, and the ferice or religion there vied,

C H A P. I X.

1 Threatnings against the Temple, 2 And against Iffael. 11
The restoring of the Church.

I saw the Lord standing vpon the *a* Altar, and he
laid, Smite the lintel of the doore, that the posts
may shake: and cut them in pieces, *b* euen the
heads of them all, and I will lay the last of them
with the sword: he that flecth of them, shall not
flee away: and he that escapeth of them, shall not
be deliuered.

2 Though they dig into the hell, thence shall
mine hand take them: though they climbe vp to
heauen, thence will I bring them downe.

3 And though they hide themselves in the top
of Carmel, I will search & take them out thence:
and though they be hid from my sight in the bot-
tome of the sea, thence will I command the *c* ser-
pent, and he shall bite them.

4 And though they go into captiuitie before
their enemies, thence will I command the sword,
and it shall slay them: and I will set mine eyes vp-
on them for euill, and not for good.

5 And the Lord God of hostis shall touch the
land, and it shall melt away, & all that dwell there-
in shall mourne, and it shall rise vp wholly like a
flood, and shall be drowned as by the flood of E-
gypt.

6 He buildeth his *d* spheres in the heauen, and
hath laid the foundation of his globe of elements
in the earth: he calleth the waters of the sea, and
poueth them out vpon the open earth: the Lord
is his Name.

7 Are ye not as the Ethiopians *e* vnto me, O
children of Iffael, faith the Lord? haue not I
brought vp Iffael out of the land of Egypt? and
the Philistims from Captor, & Aram from Kir?

8 Behold, the eyes of the Lord God are vpon
the sinfull kingdome, and I will destroy it cleane
out of the earth. Neuertheless I will not vtterly
destroy the house of Iakob, faith the Lord.

9 For loe, I will command, like as *f* corne
is sited in a sieue: yet shall not the *h* least stone fall
vpon the earth.

10 But all the sinners of my people shall die by
the sword, which say, The euill shall not come,
nor haften for vs.

11 In that day will I raise vp the *i* tabernacle
of Dauid, that is fallen downe, and close vp the
breaches thereof, and I will raise vp his ruines, and
I will build it, as in the daies of old.

12 That they may possesse the remnant of *k* E-
dom, and of all the heathen, because my Name is
called vpon them, faith the Lord, that doeth this.

13 Behold, the daies come, faith the Lord, that
the plowman shall touch the mower, and the
treader of grapes him that soweth feede: and the
mountaines shall drop sweete wine, and all the
hills shall melt.

14 And I will bring againe the captiuitie of
my people of Iffael: and they shall build the
waste cities, and inhabit them, and they shall
plant vineyards, and drinke the wine thereof: they
shall also make gardens, and eate the fruites of
them.

15 And I will plant them vpon their land, and
they shall no more be pulled vp again out of their
land which I haue giuen them, faith the Lord thy
God.

when they are planted in his Church, out of the which they can neuer be pulled, since
they are once grafted therein.

e He sheweth
that God will de-
clare himselfe to
be vnto them
all places, and
that his crea-
tures shall be
enemies to de-
stroy them.

d He declareth by
the wonderfull
power of God by
the making of the
heauen and the
elements, that it
is not possible for
man to escape his
iniquities, which
he punisheth.

e Am I more
bound to you than
to the Ethiopians
or blackmoes?
ye haue I be-
loved vpon you
greater benefits?

f I will de-
stroy the rebelli-
ous multitude: yet
hee will euer re-
store the remnant
his Church to call
vpon his Name.

g Meaning that
none of his should
perish in his
wrath.

i I will send the
Messiah prom-
ised, and restore by him
the spiritual Iffael,
Acts 15. 16.

k Meaning that
the very enemies
as were the Edo-
mites and others
should be ioyed
with the lawes in
one societie, and
body, whereof
Christ should be
the head.

l Signifying that
there shall be
great plenty of
all things, so that
when one kinde
of fruit is ripe,
another should
follow, and eury
one in counte,
Leuit. 26. 10.

m Reade Ios. 3. 18
The accom-
plishment hereof
is vnder Christ.

O B A D I A H.

THE ARGVMENT.

The *a* Edumeans, which came of Esau, were mortall enemies alway to the Iffraelites, which came of
Iakob, and therefore did not onely vexe them continually with sundry kindes of crueltie, but also
stirred vp others to fight against them: Therefore when they were now in their greatest prosperitie,
and did most triumph against Iffrael, which was in great affliction and miserie, God raised up his Pro-
phet to comfort the Iffraelites, forasmuch as God had now determined to destroy their aduersaries,
which did so sore vexe them, and to send them such as should deliuer them, and set up the kingdome of
Messiah, which he had promised.

The

a God hath certainly revealed to his Prophets, that he will raise up the heathen to destroy the Edomites, whereof it is rumoured: is now published here, 19

14 b Thus he hearkeneth the voice of the Lord, and yet art but an hand, all in comparison of others, and a t that up among the hills as separate to the rest of the world.

c Which despite all others in respect of thy selfe, and yet art but an hand, all in comparison of others, and a t that up among the hills as separate to the rest of the world.

d God will destroy them that he will leave none, though they be as many as the sands of the sea, and yet art but an hand, all in comparison of others, and a t that up among the hills as separate to the rest of the world.

e They in whom thou dost trust for to have helpe and friendship of them, the thine enemies and destroy thee.

f That is, thy familiar friends and guests have by secret practices destroyed thee.

g He threateth the same why the Edomites were so shortly punished to wit, because they were enemies to his Church, whom hee nowe comforteth by punishing their enemies.

h When Nebuchadnezzar came against Jerusalem, thou joydest with him, and hadst part of the spoyle, and in doubt reioyce when my people, that is, thy brother, were afflicted, whereas thou shouldst have pitied and holpen thy brother.



He vision of Obadiah. Thus saith the Lord God against Edom, We have heard a rumor from the Lord, and an ambassador is sent among the heathen, arise, and let vs rise vp against her to battell.

b Behold, I have made thee small among the heathen: thou art utterly despised.

3 The pride of thine heart hath deceived thee: thou that dwellest in the clefts of the rocks, whose habitation is high, that saiest in his heart, Who shall bring me downe to the ground?

4 Though thou exalt thy selfe as the eagle, and make thy nest among the stars, thence will I bring thee downe, saith the Lord.

5 Came theues to thee or robbers by night? how wast thou brought to silence? would they not have stolen til they had ynough? if the grape gatherers came to thee, would they not leave some grapes?

6 How are the things of Esau sought vp, and his treasures searched?

7 All the men of thy confederacie have driuen thee to y borders: the men that were at peace with thee, have deceived thee, & prevailed against thee: they that ate thy bread, have laid a wound vnder thee: there is none vnderstanding in him.

8 Shall not I in that day, saith the Lord, euen destroy the wise men out of Edom, and vnderstanding from the mount of Edom?

9 And thy strong men, O Teman, shall be afraid, because every one of the mount of Esau shall be cut off by slaughter.

10 For thy crueltie against thy brother Iacob, shame shall couer thee, and thou shalt be cut off for euer.

11 When thou stoodest on the other side, in the day y strangers caried away his substance, and strangers entered into his gates, and cast lots vpon Ierusalem, euen thou wast as one of them.

12 But thou shouldst not have beheld the day of thy brother, in the day that he was made a stranger, neither shouldst thou have reioyced over the children of Iudah, in the day of their destruction: thou shouldst not have spoken proudly in the day of affliction.

13 Thou shouldst not have entered into the gate of my people in the day of their destruction, neither shouldst thou once have looked on their affliction in the day of their destruction, nor have layd hands on their substance in the day of their destruction.

14 Neither shouldst thou have stood in the crosseways to cut off them, that should escape, neither shouldst thou haue shut vp the remnant thereof in the day of affliction.

15 For the day of the Lord is neere, vpon all the heathen: as thou hast done, it shall be done to thee: thy reward shall returne vpon thine head.

16 For as ye haue drunken vpon mine holy Mountaine, so shall all the heathen drinke continually: yea, they shall drinke and swallow vp, and they shall be as though they had not bene.

17 But vpon mount Zion shall deliuerance, and it shall be holy, and the house of Iacob shall possesse their possessions.

18 And the house of Iacob shall be a fire and the house of Ioseph a flame, and the house of Esau as stubble, and they shall kindle in them and deuoure them: and there shall be no remnant of the house of Esau: for the Lord hath spoken it.

19 And they shall possesse the South side of the mount of Esau, and the plaine of the Philistims: and they shall possesse the fieldes of Ephraim, and the fieldes of Samaria, and Benjamin shall haue Gilead.

20 And the captiuitie of this host of the children of Israel, which were among the Canaanites, shall possesse vnto Zarephath, and the captiuitie of Ierusalem, which is in Sepharad, shall possesse the cities of the South.

21 And they that shall saue, shall come vp to mount Zion to iudge the mount of Esau, and the kingdome shall be the Lords.

22 And they that shall saue, shall come vp to mount Zion to iudge the mount of Esau, and the kingdome shall be the Lords.

23 And they that shall saue, shall come vp to mount Zion to iudge the mount of Esau, and the kingdome shall be the Lords.

24 And they that shall saue, shall come vp to mount Zion to iudge the mount of Esau, and the kingdome shall be the Lords.

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47 And they that shall saue, shall come vp to mount Zion to iudge the mount of Esau, and the kingdome shall be the Lords.

48 And they that shall saue, shall come vp to mount Zion to iudge the mount of Esau, and the kingdome shall be the Lords.

49 And they that shall saue, shall come vp to mount Zion to iudge the mount of Esau, and the kingdome shall be the Lords.

50 And they that shall saue, shall come vp to mount Zion to iudge the mount of Esau, and the kingdome shall be the Lords.

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62 And they that shall saue, shall come vp to mount Zion to iudge the mount of Esau, and the kingdome shall be the Lords.

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IONAH.

THE ARGUMENT.

When Ionah had long prophesied in Iffrael and had little profited, God gave him expresse charge to goe and denounce his iudgements against Nineueh the chiefe cite of the Assyrians, because hee had appointed, that they which were of the heathen, should conuert by the mighty power of his word, and that within three dayes preaching, that Iffrael might see how horribly they had provoked Gods wrath, which for the space of so many yeeres, had not conuerted to the Lord for so many Prophets and so diligent preaching. He prophesied vnder Iosiah, and Ieroboam, as 2 King. 14. 25.

CHAP. I.

3 Ionah fled when hee was sent to preach. 4 A tempest arise, and he is cast into the sea for his disobedience.



The word of the Lord came also vnto Ionah the sonne of Amittai, saying,

2 Arise, and goe to Nineueh, that a great citie, and cry against

a After that he had preached a long time in Iffrael, and so Ieroboam after that for a time he had prophesied in Iuda, hee had visions in Babylon, Ezek. 1. 1. b For seeing the great obduracy of the Iffraelites, hee sent his Prophet to the Gentiles, that they might provoke them to reuerence, or at least make them inexcusable: for Nineueh was the chiefe cite of the Assyrians. c For as Iosiah writes, it continued in chieftie about eight hundred and forty yeeres, and had a high wall and four hundred towers, and at that time there were an hundred and twenty thousand children therein, Chap. 4. 1. 1.

it: for their wickednesse is come vp before mee.

2 But Ionah rose vp to flee into Tarsheish from the presence of the Lord, and went down to Iapho: and he found a ship going to Tarsheish: to heaped the fare thereof, and went down into it, that he might goe with them vnto Tarsheish, from the presence of the Lord.

4 But the Lord sent out a great winde into

thee should nothing at all profit thee, seeing hee had done so ouer people, Chap. 2. 2. e Which was the heauen, and thence, called also Ioppe. f From that vocation whereunto and wherein he would haue assisted him, the

1 When the Lord departed from them, Iosiah did not goe to be called into captivity. k When hee was famous of the heathen, and first sent to destroy thee. l That is, reuered and respected.

m The Iffraelites shall be reuered, and yet in despite of all the enemies I will rescue my Church.

n God will care for his Church, which power is ouerly proper to him.

o God will care for his Church, which power is ouerly proper to him.

p By the Canaanites I mean the Dorians, named by Zarephath, Ieroboam, and by Sepharad, Spain.

q Meaning that God will raise up in his Church such as shall rule and gouerne for the defence of the Church.

r The Prophet called him the Lord and Head of this kingdome.

s The Prophet called him the Lord and Head of this kingdome.

t The Prophet called him the Lord and Head of this kingdome.

u The Prophet called him the Lord and Head of this kingdome.

v The Prophet called him the Lord and Head of this kingdome.

w The Prophet called him the Lord and Head of this kingdome.

x The Prophet called him the Lord and Head of this kingdome.

y The Prophet called him the Lord and Head of this kingdome.

z The Prophet called him the Lord and Head of this kingdome.

aa The Prophet called him the Lord and Head of this kingdome.

ab The Prophet called him the Lord and Head of this kingdome.

ac The Prophet called him the Lord and Head of this kingdome.

ad The Prophet called him the Lord and Head of this kingdome.

ae The Prophet called him the Lord and Head of this kingdome.

af The Prophet called him the Lord and Head of this kingdome.

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ai The Prophet called him the Lord and Head of this kingdome.

aj The Prophet called him the Lord and Head of this kingdome.

ak The Prophet called him the Lord and Head of this kingdome.

al The Prophet called him the Lord and Head of this kingdome.

am The Prophet called him the Lord and Head of this kingdome.

an The Prophet called him the Lord and Head of this kingdome.

ao The Prophet called him the Lord and Head of this kingdome.

ap The Prophet called him the Lord and Head of this kingdome.

the sea, and there was a mightie tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraid, and cryed every man vnto his God, and cast the wares that were in the ship, into the sea, to lighten it of them: but Ionaht was gone downe into the sides of the ship, and he lay downe, and was fast asleepe.

6 So the thipmaster came to him, and said vnto him, What meanest thou, O sleeper? Arise, call vpon thy God, if he be that God, which hath cast vpon vs, that we perish not.

7 And they sayde every one to his fellowe, Come, and let vs cast lots, that we may know for whose cause this euil is vpon vs. So they cast lots, and the lot fell vpon Ionaht.

8 Then sayd they vnto him, Tell vs for whose cause this euil is vpon vs? What is thine occupation? and whence comest thou? which is thy country? and of what people art thou?

9 And he answered them, I am an Ebrew, and I feare the Lord God of heauen, which hath made the sea, and the dry land.

10 Then were the men exceeding afraide, and sayd vnto him, Why hast thou done this? (for the men knew that hee fled from the presence of the Lord, because he had told them)

11 Then sayd they vnto him, What shall wee doe vnto thee, that the sea may be calme vnto vs? (for the sea wrought, and was troublous)

12 And he sayd vnto them, Take me, and cast me into the sea: so shall the sea bee calme vnto you: for I know that for my sake this great tempest is vpon you.

13 Neuerthelesse the men rowed to bring it to the land, but they could not: for the sea wrought, and was troublous against them.

14 Wherefore they cryed vnto the Lord, and said, We beseech thee, O Lord, we beseech thee, let vs not perish for this mans life, and lay not vpon vs innocent blood: for thou, O Lorde, hast done as it pleased thee.

15 So they tooke vp Ionaht, and cast him into the sea, and the sea ceased from her raging.

16 Then the men feared the Lord exceedingly, and offered a sacrifice vnto the Lord, and made vowes.

17 Now the Lord had prepared a great fish to swallow vp Ionaht: and Ionaht was in the belly of the fish three dayes and three nights.

18 And he cryed vnto the Lord, and sayd, O Lorde, my God, I beseech thee, for I am distressed, and my life is in danger, because I have forsaken thy commandments, and have not kept thy law.

19 Therefore I have been cast out of thy sight, and thou hast been angry with me, and thou hast said, I will not see thee, neither will I receive thee: for thou art holy, O God, and thou art true, and thou art righteous, and thou art merciful, and thou art gracious, and thou art full of compassion, and thou art full of mercy, and thou art full of kindness, and thou art full of goodness, and thou art full of all good things.

20 And thou, O Lord, have not heard my prayer, neither hast thou answered my cry: for thou art angry with me, and thou hast said, I will not see thee, neither will I receive thee: for thou art holy, O God, and thou art true, and thou art righteous, and thou art merciful, and thou art gracious, and thou art full of compassion, and thou art full of mercy, and thou art full of kindness, and thou art full of goodness, and thou art full of all good things.

21 And thou, O Lord, have not heard my prayer, neither hast thou answered my cry: for thou art angry with me, and thou hast said, I will not see thee, neither will I receive thee: for thou art holy, O God, and thou art true, and thou art righteous, and thou art merciful, and thou art gracious, and thou art full of compassion, and thou art full of mercy, and thou art full of kindness, and thou art full of goodness, and thou art full of all good things.

22 And thou, O Lord, have not heard my prayer, neither hast thou answered my cry: for thou art angry with me, and thou hast said, I will not see thee, neither will I receive thee: for thou art holy, O God, and thou art true, and thou art righteous, and thou art merciful, and thou art gracious, and thou art full of compassion, and thou art full of mercy, and thou art full of kindness, and thou art full of goodness, and thou art full of all good things.

23 And thou, O Lord, have not heard my prayer, neither hast thou answered my cry: for thou art angry with me, and thou hast said, I will not see thee, neither will I receive thee: for thou art holy, O God, and thou art true, and thou art righteous, and thou art merciful, and thou art gracious, and thou art full of compassion, and thou art full of mercy, and thou art full of kindness, and thou art full of goodness, and thou art full of all good things.

24 And thou, O Lord, have not heard my prayer, neither hast thou answered my cry: for thou art angry with me, and thou hast said, I will not see thee, neither will I receive thee: for thou art holy, O God, and thou art true, and thou art righteous, and thou art merciful, and thou art gracious, and thou art full of compassion, and thou art full of mercy, and thou art full of kindness, and thou art full of goodness, and thou art full of all good things.

25 And thou, O Lord, have not heard my prayer, neither hast thou answered my cry: for thou art angry with me, and thou hast said, I will not see thee, neither will I receive thee: for thou art holy, O God, and thou art true, and thou art righteous, and thou art merciful, and thou art gracious, and thou art full of compassion, and thou art full of mercy, and thou art full of kindness, and thou art full of goodness, and thou art full of all good things.

26 And thou, O Lord, have not heard my prayer, neither hast thou answered my cry: for thou art angry with me, and thou hast said, I will not see thee, neither will I receive thee: for thou art holy, O God, and thou art true, and thou art righteous, and thou art merciful, and thou art gracious, and thou art full of compassion, and thou art full of mercy, and thou art full of kindness, and thou art full of goodness, and thou art full of all good things.

27 And thou, O Lord, have not heard my prayer, neither hast thou answered my cry: for thou art angry with me, and thou hast said, I will not see thee, neither will I receive thee: for thou art holy, O God, and thou art true, and thou art righteous, and thou art merciful, and thou art gracious, and thou art full of compassion, and thou art full of mercy, and thou art full of kindness, and thou art full of goodness, and thou art full of all good things.

28 And thou, O Lord, have not heard my prayer, neither hast thou answered my cry: for thou art angry with me, and thou hast said, I will not see thee, neither will I receive thee: for thou art holy, O God, and thou art true, and thou art righteous, and thou art merciful, and thou art gracious, and thou art full of compassion, and thou art full of mercy, and thou art full of kindness, and thou art full of goodness, and thou art full of all good things.

29 And thou, O Lord, have not heard my prayer, neither hast thou answered my cry: for thou art angry with me, and thou hast said, I will not see thee, neither will I receive thee: for thou art holy, O God, and thou art true, and thou art righteous, and thou art merciful, and thou art gracious, and thou art full of compassion, and thou art full of mercy, and thou art full of kindness, and thou art full of goodness, and thou art full of all good things.

6 I went downe to the bottome of the mountaines: the earth with her barres was about mee for euer, yet hast thou brought vp my life from the pit O Lord my God.

7 When my soule fainted within mee, I remembered the Lorde: and my prayer came vnto thee into thy holy Temple.

8 They that wait vpon lying & vanities, forsake their owne mercie.

9 But I will sacrifice vnto thee with the voice of thanksgiving, and I will pay that that I haue vowed: saluation is of the Lord.

10 And the Lorde spake vnto the fish, and it cast out Ionaht vpon the dry land.

C H A P. III.

1 Ionaht is first agayne to Ninueh. 5 The repentance of the king of Ninueh.

And the word of the Lord came vnto Ionaht the second time, saying,

2 Arise go vnto Ninueh that great citie, and preach vnto it the preaching which I bid thee.

3 So Ionaht arose, and went to Ninueh, according to the worde of the Lord: now Ninueh was a great and excellent citie of three dayes iourney.

4 And Ionaht began to enter into the citie a dayes iorney, and he cryed, and said, Yet fortie dayes, and Ninueh shall be ouerthrowen.

5 So the people of Ninueh d beleened God, and proclaimed a fast, and put on sackcloth from the greatest of them euen to the least of them.

6 For worde came vnto the king of Ninueh, and he arose from his throne, & he laid his robe from him, and couered him with sackcloth, and sat in ashes.

7 And he proclaimed and said thorow Ninueh, (by the counsell of the king and his nobles) saying, Let neither man, nor beast, bullocke nor sheepe taste any thing, neither feede, nor drinke water.

8 But let man and beast put on sackcloth, & cry mightily vnto God: yea, let every man turne from his euill way, and from the wickednesse that is in their hands.

9 Who can tell if God will turne, & repent and turne away from his fierce wrath, that wee perish not?

10 And God saw their wayes: and God repented of the euill that he had said that he would do vnto them, and he did it not.

11 And he said vnto the king of Ninueh, Let us fast, and let us put on sackcloth, and let us cry mightily vnto God: for he hath repented of the euill that he hath said that he would do vnto us, and he hath not done it.

C H A P. IIIII.

The great goodness of God toward his creatures.

Therefore it displeased Ionaht exceedingly, and he was angry.

2 And he prayed vnto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? wherefore I presented it to thee vnto the Lord: for I knew, that thou art a gracious God, & mercifull, slow to anger, & of great kindnesse, and repentest thee of the euill.

3 Therefore now, O Lorde, take, I beseech thee, my life from mee: for it is better for me to die then to liue.

4 And he said vnto the Lord, My life is in my hand, because I have forsaken thy commandments, and have not kept thy law.

5 And he said vnto the Lord, My life is in my hand, because I have forsaken thy commandments, and have not kept thy law.

6 And he said vnto the Lord, My life is in my hand, because I have forsaken thy commandments, and have not kept thy law.

7 And he said vnto the Lord, My life is in my hand, because I have forsaken thy commandments, and have not kept thy law.

8 And he said vnto the Lord, My life is in my hand, because I have forsaken thy commandments, and have not kept thy law.

d Thou hast delivered me from the belly of the fish, and thou hast saved me from death.

e They that depend vpon any thing but vpon God alone.

f They refuse their owne felicitie, and take goodlie wile: they should elicit receive of God.

g This is a great declaration of Gods mercy, that he receiue them againe, and findeth him in his Prophet, which had before shewed so great iniquitie.

h Hea a Chap.

i Hee went forward one day in the city, and preached, and so hee continued till the city was consumed.

k For he declared that hee was a Prophet sent to them from God to denounce his iudgements against them.

l Not that the denie death had sinist or could repent, but that by their example man might be affrighted.

m Considering that for his sinne the anger of God hangd ouer all creatures.

n Hee willed that the men should earnestly call vnto God for mercy.

o For partly by the hearing of the Prophet, and partly by the motion of his owne conscience hee doubted.

p The fruits of their repentance, which did proceed of faith, which God had planted by the Prophet.

q Ierem 18 8.

r Because hee had beene as a false prophet, and so to be named of God, which hee preached, should be blasphemous.

s Read Chap. 14.

t Thus hee prayeth of griefe, fearing lest Gods Mercie by this forgiuenesse might be lost.

u his iudgements in the vision.

v Then

w Then

x Then

y Then

z Then

aa Then

ab Then

ac Then

ad Then

ae Then

af Then

ag Then

ah Then

ai Then

aj Then

ak Then

al Then

am Then

an Then

d Wilt thou bee
judge when I doe
things for my glo-
ry, and when I do
not?

e For he doubted
not whether God
would be to them
mercy or not: and
therefore after soe
many dayes he de-
parted out of the
citie, looking what
issue God would
send.

f Which was a
further meane, to
come him from the
beate of the sun, as
he returned in his
brooke.

4 Then said the Lord, Doeſt thou well to bee
angry?

5 So Ionaſh went out of the citie, and ſate on
the Eaſt ſide of the citie, and there made him a
booth, and ſate vnder it in the ſhadowe: till he
might ſee what ſhould be done in the citie.

6 And the Lord God prepared a gourd, and
made it to come vp ouer Ionaſh, that it might be
a ſhadowe ouer his head, and deliuer him from
his griefe. So Ionaſh was exceeding glad of the
gourd.

7 But God prepared a worme when the mor-
ning roſe the next day, and it ſmote the gourd,
that it withered.

8 And when the ſunne did ariſe, God prepa-
red alſo a ſeruent Eaſt winde: and the ſunne beat

vpon the head of Ionaſh, that he fainted, and wi-
ſhed in his heart to die, and ſaid, It is better for
me to die then to liue.

9 And God ſaid vnto Ionaſh, Doeſt thou well
to be angry for the gourd? And he ſaid, I do well
to be angry vnto the death.

10 Then ſaid the Lord, Thou haſt had pity on
the gourd for the which thou haſt not laboured,
neither madeſt it grow, which came vp in a night
and perished in a night.

11 And ſhould I not ſpare Nineueh that great
city, wherein are ſix ſcore thouſand perſons, that
I cannot diſcerne betwene their right hand and
their left hand, and alſo much cattell?

this gourd, and yet would reſtraine God to ſhewe his compaſ-
ſion vnto many bea-
ſt people. i Meaning, that they were children and iſtales.

g This deſcrib-
eth the great in-
conſideration
God ſheweth
vnto the ſin-
ners, when they
place to their
afflictions, and
doe not ſee that
they willingly
incline themſel-
ues to ſinne.
h Thus God ſa-
ueth Ionaſh from
the ſunne, and
ſheweth him
that he would
ſpare himſelfe
and his people
from many bea-

MICAH.

THE ARGVMENT.

Micah the Prophet of the tribe of Iudah ſerued in the worke of the Lord concerning Iudah and Iſrael at the leaſt thirty yeeres: at what time Iſaiah propheſied. He declareth the deſtruction, firſt of the one king dome, and then of the other, becauſe of their manifold wickedneſſe, but chiefly for their idolatry. And to this end he noteth the wickedneſſe of the people, the cruelty of the princes and gouernours, and the permiſſion of the falſe prophets, & the delighting in them. Then he ſeteth forth the coming of Chriſt, his king dome, and the felicitie thereof. This Prophet was not that Micah which reſided at Beth-lehem, but another of the ſame name.

CHAP. I.

1 The deſtruction of Iudah and Iſrael becauſe of their idolatry.

He worde of the Lord, that came
vnto Micah the Moriahite in the
dayes of Iotham, Ahaz, and He-
zekiah kings of Iudah, which he
ſaw concerning Samaria, and Je-
ruſalem.

2 Heare b all ye people: hearken thou, O earth,
and all that therein is, and let the Lord God be
witneſſe againſt you, *euem* the Lords from his
holy Temple.

3 For beholde, the Lord commeth out of his
place, and will come c down, and tread vpon the
high places of the earth.

4 And the mountaines ſhalt melt vnder him
(ſo ſhal the valleys cleaue) as wax before the fire,
and as the waters that are powred downward.

5 For the wickedneſſe of Iaakob a all this,
and for the finnes of the houſe of Iſrael: what is
the wickedneſſe of Iaakob? Is not d Samaria?
and which are the high e places of Iudah? Is not
Ieruſalem?

6 Therefore I will make Samaria as an heape
of the field, and for the planting of a vineyard,
and I will cauſe the ſtones thereof to tumble
downe into the valley, and I will diſcouer the
foundations thereof.

7 And all the grauen images thereof ſhall bee
broken, and all the i gifts thereof ſhall be burnt
with the fire, and all the idoles thereof will I
deſtroy: for hee gathered it of the hire of an har-
lot, and they ſhall returne g to the wages of an
harlot.

8 Therefore I will mourne and howle: I will
goe without clothes, and naked: I will make la-
mentation like the dragons, and mourning as the
oſtriches.

a Borne in Mara-
ſh a citie of Iu-
dah.

b Beuſe of the
malice, and obli-
uion of the peo-
ple,

c Whom he had
ſo oft exhorted to
repentance, hee
ſum noueth them
to Gods iudge-
ment, ſaying all
creatures, and
od himſelfe to wit-
neſſe, that the pre-
ſcience of his Pro-
phets, which they
haue abuſed, ſhall
bee reuenged.

d Meaning Ieremy
that God will come
to iudgement a-
gainſt the ſtrong
cities and holdes.

e Samaria, which
ſhould haue bene
an example to all
Iſrael of true reli-
gion and iuſtice,
and the pottle,
and ſteweroll
idolatry and cor-
ruption, and bo-
reſted themſel-
ues of their ſinner
Iaakob.

f The iſe the ido-
latry and iſe-
dication

g Which they
gathered by euill
practiſe, and
thought that their
idols had en-
riched them there-
with.

h For their ſervice vnto them.

i The gaine that came by their iſoles, ſh' the
conſidered as a thing bought for as the wages of ſinners or ſinners are wickedly
gotten, ſo are they vilely and ſpeedily ſpent.

k The gaine that came by their iſoles, ſh' the
conſidered as a thing bought for as the wages of ſinners or ſinners are wickedly
gotten, ſo are they vilely and ſpeedily ſpent.

l For their ſervice vnto them.

m The gaine that came by their iſoles, ſh' the
conſidered as a thing bought for as the wages of ſinners or ſinners are wickedly
gotten, ſo are they vilely and ſpeedily ſpent.

n The gaine that came by their iſoles, ſh' the
conſidered as a thing bought for as the wages of ſinners or ſinners are wickedly
gotten, ſo are they vilely and ſpeedily ſpent.

o The gaine that came by their iſoles, ſh' the
conſidered as a thing bought for as the wages of ſinners or ſinners are wickedly
gotten, ſo are they vilely and ſpeedily ſpent.

9 For her plagues are grievous: for it is come
into Iudah: the enemy is come vnto the gate of
my people, vnto Ieruſalem.

10 Declare yet it not at b Gath, neither weepe
ye: for the houſe of i Aphrah roule thy ſelfe in
the duſt.

11 Thou that dwelleſt at h Shaphir, go toge-
ther naked with ſhame: ſhe that dwelleth at Za-
nan, ſhall not come forth in the mourning of
Beth-ezel: the enemy ſhall receive of you for his
ſtanding.

12 For the inhabitant of Maroth waited for
good, but euill came from the Lorde vnto the
gate of Ieruſalem.

13 O thou inhabitant of Lachif, binde the
charter to the beaſts n of price: ſhe o is the begin-
ning of the ſinne to the daughter of Zion: for
the tranſgreſſions of Iſrael were found in thee.

14 Therefore ſhalt thou giue preſents to Mo-
reſeth p Gath: the houſes of Achizib ſhall be as a
lie to the kings of Iſrael.

15 Yet will I bring an q heire vnto thee, O in-
habitant of Mareſhah, hee ſhall come vnto Adu-
lam, r the glory of Iſrael.

16 Make thee bald, and ſhaueth thee for thy de-
licate children: enlarge thy baldneſſe as the eagle,
for they are gone into captiuitie from thee.

n To ſee away: for Saneherib layde ſiege firſt to that citie, and remained therein
when hee ſent his captiues and armie againſt Ieruſalem. o Thou ſhalt receiue
the iſaiah of Ieroboam, and ſo diſt Ieruſalem. p Thou ſhalt heare
Philiſtines thy neighbours, but they ſhall deſtroy thee, as they of Ieruſalem
q Hee pph'et ſaith againſt his owne citie, and becauſe of ſignificat meaning, hee
ſaith that God would find an heire to poſſeſſe it. r For ſo they thought them-
ſelues for the ſtrength of their citie.

CHAP. II.

1 Threatnings againſt the wicked and diſtury people. 2 They
would teach the Prophets to preach.

VV O vnto them that imagine iniquity, and
woke wickednes vpon their beds: whoſe
the morning is light they praſe it, but their
hand i hath power.

of the night, and according to their p'one. hurt others. 3 And

Left the Phil-
iſtines our enemies
reioyce at our de-
ſtruction.

k Which was
the ſonne of
Iſaiah, whoſe
name was
Zacharias.

l Which was
the ſonne of
Iſaiah, whoſe
name was
Zacharias.

m Which was
the ſonne of
Iſaiah, whoſe
name was
Zacharias.

n Which was
the ſonne of
Iſaiah, whoſe
name was
Zacharias.

o Which was
the ſonne of
Iſaiah, whoſe
name was
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Zacharias.

z Which was
the ſonne of
Iſaiah, whoſe
name was
Zacharias.

aa Which was
the ſonne of
Iſaiah, whoſe
name was
Zacharias.

to their superstitions.
lame and halting
ple,

That is, of Iron-

12 For the rich men thereof are full of cru-
ty, and the inhabitants therof haue spoken lies,
and their tongue is deceitfull in their mouth.

14 Thou shalt eat and not bee satisfied, and
thou shalt cast downe *shalbe* in the middes of thee,
and thou shalt take holde, but shalt not deliuer:
and that which thou deliuerest, will I giue vp to
the sword.

16 For the statutes of Omri are kept, and all the manner of the house of Ahab, and ye walke in their counsels, that I should make thee wast, and the inhabitants thereof an hissing: therefore ye shall beare the reproch of my people.

CHAP. VII.
A complaint for the small number of the righteous. 4 769

¹ A complaint for the small number of the righteous. ⁴ The wickedness of those times. ¹⁴ The prosperity of the Church.

2 The good man is perished out of the earth,
and there is none righteous among men : ^bthey
all lie in wait for blood : every man hunteth his
brother with a net.

4 The best of them *is* as a briar, and the most
righteous of them *is* sharper than a thorne hedge:
the day of f thy watchmen *and* thy visitation
commeth : then shall be their confusion.

6 For the son reuileth the father: the daughter riseth vp against her mother, the daughter in law against her mother in law, *and a many enemies are the men of his owne house.*

g The Prophet sheweth that the onely remedie for the god-
ly to be vnio God for succour.

8 Reioyce not against me, ^b O mineemie:
though I fall, ^c I shal arise: when I shal sit in dark-
nells, the Lord ^d shal be a light vnto me.

10 Then ſhee that is mineemie, ſhall looke vpon it, and ſhame ſhall cower her, which ſaid vnto mee, Where is the Lord thy God? Mine eyes ſhall behold her: now ſhall ſhe be troden downe as the myre of the ſtreetes.

12 In this day also they shall come vnto thee
from ¹ Ashur, and from the strong cities, and
from the strong holdes euen vnto the iiner, and
from ² Sea, and from mountaine to moun-
taine.

14 ^a Feede thy people with thy rod, the flocke
of thine heritage (which dwell solitarie in the
wood) as in the mids of Carmel: let them feede
in Bashan and Gilead, as in old time.

16 The nations shall see, and be confounded
for all their power: they shall play their hand vp-
on their mouth: & their eares shall be deafe.
17 They shall lick the dust like a serpent:

18 Who is a God like vnto thee, that taketh away iniquitie, and passeth by the transgression of the remnant of his heritage! Hee reteineth not his wrath for euer, because mercie pleaseth

20 Thou wilt performe *thy* truth to Iacob,
and mercy to Abraham, as thou hast sworne vn-
to our fathers in olde time.

truth of his merciful promise, which he had made of old to Abraham apprehend the promise by faith.

nam Church her
enemy.
i Town, when
God shall shew

himself a deliverer of his Church, and a destroyer of his enemies.

It Meaning, the cruel empire of the Robber-kings.

the Babylonians.
1 When the
Church shall be re-
fined, they that
were enemies a-
fore, shall come

one of all the corners of the world
veto her so that
neither holds, ri-
vers, seas, nor
mountains shall be

able to let them.
m. Afore this
grace appears,
he sheweth how
grievously the

hypocrites themselves shall be punished, being that the earth it selfe, which can not sinne, shall

made waste be-
cause of their
wickedness,
in The Prophet
prayeth to God
to be mercifull
unto his Church.

when they should
be scattered abroad
as in former pla-
ces in Babylon,
and to be benefit-
all unto them as he

time past. He has
to God promise
to be favourable
to his people, he
had time afore-
time.

They shall be
at dawn when
and dawn brings
no more.
They shall be

but winter is all
declare in effect that
to all the world
Dorothy's story
and the world's heart

THE ARGUMENT.

CHAP.

C H A P. I.

Of the destruction of the Assyrians, and of the deliverance of Irael.

a Reade this. i. e. b The voice or revelation, which God commends and Nahum to write concerning the Ninivites. c That is, home in a poore village in the side of ben-amen.

d Hearing of his glory.

e With his, he is but angry for a time, but his anger neuer abateth toward the repro- bates, though for a time he defende it.

f Thus the wicked would make Gods mercy an occasion to sinne, but the Prophet willesh them to consider his force and iud- gment.

g If all creatures be at Gods commandment, and none is able to resist his wrath, shall man flatter himselfe, and thanks by any means to escape, when he prom- iseth his word to anger.

h Tell the faith- ful, that he is not damaged by hear- ing the power of Gods wrath, then that at his words appointe vnto them, and that he hath care ouer them.

i Signifying, that God will surely destroy Ninueh, and the Assyrians, in such sort as they shall lie in perpetuall darkness, and neuer recover their strength againe.

k He threateth that the mercie of the Assyrians against Iuda and the Church, were against God, and therefore he would destroy them at once, that he should not neede to returne the second time.

l Though the Assyrians thinke themselves like flowers that pricke on all sides, yet the Lord will firste on them, and as drunken men are not able to stand against any force, so they shall be nothing able to resist him.

m Which may be understood either of Saneherib, or of y whole body of y people of Ni- nueh.

n Though they thinke themselves in most safety, and of great strength, yet when God shall passe by, hee will destroy them: notwithstanding hee comforteth his Church, and prometh to make an end of punishing them by the Assyrians.

o Meaning Saneherib, who should have no more childre, but be slain in the house of his gods, 2. King. 19. 36. 37.

p Jhe. 52. 7. rom. 12. 5. p. White peace the Iewes should enjoy by the death of Saneherib.



HE burden of Nineueh. b The booke of the vision of Nahum the Elkeshite.

3 God is ielous, and the Lord reuengeth: the Lorde reuengeth: euen the Lord of an anger, the Lorde will take vengeance on his aduersaries, and hee reherueth wrath for his enemies.

3 The Lord is slow to anger, but he is great in power, and will not surely cleare the wicked: the Lord hath his way in the whirlewind, and in the storme, and the cloudes are the dust of his feete.

4 He rebuketh the sea, and drieth it, and hee drieth vp all the riuers: Bathan is wasted and Carmel, and the floure of Lebanon is wasted.

5 The mountaines tremble for him, and the hilles melt, and the earth is burnt at his sight, yea, the world, and all that dwell therein.

6 Who can stand before his wrath? or who can abide in the fiercenesse of his wrath? his wrath is poured out like fire, and the rockes are broken by him.

7 The Lord is good and as a strong hold in the day of trouble, and hee knoweth them that trust in him.

8 But passing ouer as with a flood, he will verily destroy the place thereof, and darkenesse shall pursue his enemies.

9 What do yee k imagine against the Lord? he will make an vtter destruction: affliction shall not rise vp the second time.

10 For he shall come as vnto thornes folden one in another, and as vnto drunkards in their drunkenesse: they shall be deuoured as stubble fully dried.

11 There commeth one out of thee that imagineth euill against the Lord, euen a wicked counsellor.

12 Thus saith the Lorde, Though they be quiet, and also many, yet thus shall they be cut off when hee shall passe by: though I haue afflicted thee, I will afflict thee no more.

13 For now I will breake his yoke from thee, and will burst thy bonds in sunder.

14 And the Lord hath giuen a commande- ment concerning thee, that no more of thy name be lowen: out of the house of thy gods will I cut off the grauen, and the molten image: I will make it thy graue for thee, for thou art vile.

15 Behold vpon the mountaines the feete of him that declareth, and publisheth peace: O Iuda- dah, keepe thy solemne feastes, performe thy vows: for y wicked shall no more passe through thee: he is vtterly cut off.

C H A P. II.

Nahum describeth the victories of the Chaldeans against the As- syrians.

THE destroyer is come before thy face: keepe the munition: looke to the way: make thy loynes strong: increase thy strength mightily.

2 For the Lord hath turned away the glory of Iakob, as the glory of Irael: for the emptinesse haue emptied them out, and marred their vine branches.

3 The shield of his mighty men is made red, the valiant men are in scarlet: the charres shall be as in fire and flames in the day of his preparation, and the firre trees shall tremble.

4 The charres shall rage in the streeses: they shall runne to and fro in the hie wayes: they shall seeme like lampes: they shall shoot like the lightning.

5 Hee shall remember his strong men: they shall stumble as they go: they shall make hast to the walles thereof, and the defence shall bee prepared.

6 The gates of the riuier shall be opened, and the palace shall melt.

7 And Huzzab the Queens shall be led away captive, and her maidens shall lead her as with the voyce of doves, liming vpon their breasts.

8 But Ninueh is of old like a poole of wa- ter: yet they shall flee away. Stand, stand, say they cry: but none shall looke backe.

9 Spoyle ye the filuer, spoyle the golde: for there is none end of the store and glory of all the pleasant vessels.

10 She is emptye and void and wast, and the heart melteth, and the knees finite together, and sorow is in all loynes, and the faces of them all gather blackenesse.

11 Where is the dwelling of the lions, and pasture of the lions whelps? where the lion, and the lyoness walked, and the lyons whelpes, and none made them afraid.

12 The lion did teare in pieces ynough for his whelpes, and worried for his lyoness, and filled his holes with pray, and his denues with spoyle.

13 Behold, I come vnto thee, faith the Lord of hosts, and I will burne her charres in the smoke, and the sword shall deuoure thy yong lions, and I will cut off thy spoyle from the earth, and the voyce of thy messengers shall no more be heard.

to spoyle Ninueh, and prometh them infinite riches and treasures. 1. That is, Ni- nueh, and the men thereof shall be after this sort. k Reade Ios. 2. 6. 1. Meaning Ninueh, whose inhabitants were cruell like the Lions, and giue to all oppression, caused no violence or tyrany to provide for their wives and children. m That is, alosome as my wrath beginneth to kindle. n Signifying the hermits, which were called to proclaim warre. Some read, of thy gumme teeth, whereof Ninueh was wont to bruise the bones of the poore.

C H A P. III.

Of the fall of Ninueh. 8 No power can escape the hande of God.

O Bloody city, it is al of lyes, & robbery: the pray departeth not.

2 The noyse of a whip, and the noife of the moouing of the wheelles, and the beating of the horses, and the leaping of the charres.

3 The horseman lifteth vp both the bright sword, and the glittering speare, and a multitude is slaine, and the dead bodies are many: there is none end of their corpses: they stumble vpon their corpses.

4 Because of the multitude of the fornications of the charlet that is beautifull, and is a mistress of witchcraft, & fellesh the people through her beaury and subtil: it enticeth yong men, and bringeth them to her.

a The Ninive- chian occur are a multitude to de- Roy the As- syrians: and the Pro- phet describeth the cruelties which the Assyrians which prepared to kill him.

b Seeing God hath punished his owne people in da- dah and Carle- ne, will now punish the enemies by whom hee knoweth they shall be destroyed.

c Signifying, that the Ninivites were destroyed. d Both to teach the enemies and also that they themselves should not be soone after blood one of another to dis- auage.

e Meaning, that spoyle shall be gathered together. f Then the As- syrians shall seeke by all means to gather their power, but all things shall fall from them.

g The Assyrians will flatter them- selves, and say that Ninueh is so va- ciant that it can neuer perish, until as a flood come, which will destroy them.

h The Ninivites shall be as drunken men, and as drunkards in their drunkenesse, and shall be deuoured as stubble fully dried.

i God com- mendeth the crueltie of the Ninivites.

1. That is, Ni- nueh, and the men thereof shall be after this sort. k Reade Ios. 2. 6. 1. Meaning Ninueh, whose inhabitants were cruell like the Lions, and giue to all oppression, caused no violence or tyrany to provide for their wives and children. m That is, alosome as my wrath beginneth to kindle. n Signifying the hermits, which were called to proclaim warre. Some read, of thy gumme teeth, whereof Ninueh was wont to bruise the bones of the poore.

a It neuer ceaseth to spoyle and robbe.

b Hee threateth both the Chalde- ans and the As- syrians, and be- cause their hea- rts shall be in for- getting the great wrong they committed against the As- syrians.

c The corrupted Ninivites were fauour, which was their destruction.

her whoredome, and the nations through her witchcrafts.

5 Beholde, I come vpon thee, sayth the Lord of hosts, and will discouer thy skirts vpon thy face, and will shew the nations thy filthiweness, and the kingdomes thy shame.

6 And I will cast filth vpon thee, and make thee vile and will set thee as a gasing flocke.

7 And it shall come to passe, that all they that looke vpon thee, shall fret from thee, and say, Nineueh is destroyed, who will haue pittie vpon her? where shall I seeke comforters for thee?

8 Art thou better then? No, which was full of people? that lay in the ruins, and had the waters round about it? whose ditch was the sea, and her wall was from the sea?

9 Ethiopia and Egypt were her strength, and there was none end: Put and Lubim were her helpers.

10 Yet was thee caried away, and went into captiuitie: her yong children also were dashed in pieces at the head of all the streetes: and they cast lots for the noblemen, and all her mightie men were bound in chaines.

11 Also thou shalt be drunken: thou shalt hide thy selfe & shalt seeke help because of the enemy.

12 All thy strong cities shall be like figge trees

with the first ripe figs: for if they be shaken, they fall into the mouth of the eater.

13 Beholde, thy people within thee are women: the gates of thy land shall be opened vnto thine enemies, & the fire shall deuoure thy barnes.

14 Drawe thee waters for the siege: fortifie thy strong holds: goe into the clay, and temper the mortar: make strong bricke.

15 Thee e shall the fire deuoure thee: the sword shall cut thee off: it shall eate thee vp like the locusts, though thou bee multiplied like the locusts, and multiplied like the grasshopper.

16 Thou hast multiplied thy merchants about the starres of heauen: the locust spoyleth and flyeth away.

17 Thy princes are as the grasshoppers, and thy captaines as the great grasshoppers, which remaine in the hedges in the cold day: but when the sunne ariseth, they flee away, and their place is not knowne where they are.

18 Thy shepherds do sleepe, O king of Asshur: thy strong men lie downe: thy people is scattered vpon the mountaines, & no man gathereth them.

19 There is no healing of thy wound: thy plague is grievous: all that heare the bruite of thee, shall clappe the hands ouer thee: for vpon whom hath not thy malice passed continually?

H A B A K K U K.

THE ARGVMENT.

The Prophet complaineth vnto God considering the great felicitie of the wicked, and the miserable oppression of the godly, which endure all kind of affliction and crueltie, and yet can see none end. Therefore he had this reuelation shewed him of God, that the Caldeans should come and take them away captiues, so that they could looke for none end of their troubles as yet, because of their stubbornnes and rebellion against the Lord. And lest the godly should despair, seeing this horrible confusion, he comforteth them by this, that God will punish the Caldeans their enemies, when their pride and crueltie shall be as bigge: wherefore he exhorteth the faithfull to patience by his owne example, and sheweth them a forme of prayer, wherewith they should comfort themselves.

CHAP. I.

A complaint against the wicked that persecute the iust.

THe burden, which Habakkuk the Prophet did see.
O Lord, how long shall I cry, & thou wilt not heare! euen cry out vnto thee a for violence, and thou wilt not helpe!

Why dost thou shew me iniquitie, and cause me to behold sorow? for spoyling, and violence are before me: and there are that raise vp strife and contention.

Therefore the Law is disfilued, and iudgement doth neuer goe forth: for the wicked doeth compassie about the righteous, therefore wrong iudgement proc edeth.

Behold among the heathen, and regard, and wonder, and marueile: for I will worke a worke in your dayes: yee will not beleeme it, though it be told you.

For loe, I raise vp the Caldeans, that bitter and furious nation, which shall goe vpon the brechth of the land to possesse the dwelling places that are not theirs.

They are terrible and fearefull: their iudge-

ment & their dignitie shal proceed of themselves.

Their hories also are swifter then the leopards, and are more fierce then the wolues in the evening: and their horsemen are many: and their horsemen shall come from farre: they shall flie as the eagle hastning to meat.

They come all to spoyle: before their faces shall bee an Eastwinde, and they shall gather the captiuitie as the fand,

And they shall rocke the Kings, and the princes shall bee a scorn to them: they shal decide euery strong hold: for they shal gather about, and take it.

Then shal they take a courage, & transgreffe & do wickedly, impuning thus their power vnto their god.

Art not thou of old, O Lord my God, mine holy One? wee shall not die: O Lord, thou hast ordained them for iudgement, and O God, thou hast established them for correction.

They are of pure eyes, and canst not see euill: thou canst not behold wickednesse: wherefore dost thou looke vpon the transgressors, and holdest thy tongue, when the wicked deuoureth the man, that is more righteous then he?

And makest men as the fishes: of the sea, and as the creeping things, that haue no ruler ouer them?

Such a sharp rod, I so thee, & the sword cutteth the snail, and all the world.

15 They

Signifying that God is determined should suddenly destroy the Assyrians, as their vengeance are with raise or change of weather.

The princes and countles.

Meaning that there was no people whom the Assyrians had not done hurt.

Zeph. 3. 2. For the Lewes most seeme to this winde, because they destroyed their fruits.

They shall be so many in number, as they shall cast vp mountains against it.

The Prophet comforteth the faithfull that God will also destroy the Babylonians, because they shall abuse this victory, & become proud, and insolent, attributing the pray a heretoe to their idols.

He allueth the godly of God's protection, shewing that the enemy can do no more then God hath appointed, and also that the enemies required.

m Meaning, *the enemies that are enemies, & glorie in their own force, power and wit.*
n Meaning, *that they should not.*

a Will reuence mine owne iudgement, and only depend on God to be instructed what I shall see them that abuse my preaching, and to be armed against all tentations.

b Write in in great letters, that he that can read, may read it.

c Which contained the destruction of the enemy, and the comfort of the Church which thing though God executed not according to man's haile affection, yet the issue of both is come to pass at this time appointed.

d Tetract in himselfe, or in any worldly thing, as he saith, *How long? and hee that ladeth himselfe with thicke clay?*

e He compareth the proud and conceited man to a drunkard that is without reason and sense, whom God will punish and make him a laughing stocke to all the world.

f Signifying, that all the world shall witness the destruction of the enemy, and that by their oppression and oppression, they heap but upon themselves more heauie burdens: or else more they get, the more are they troubled.

g That is, the Medes and Persians, who should destroy the Babylonians in the ruins of his owne house, when as hee thinketh to enrich it by cruelty and oppression.

h The flowers of the house shall crye and say that they are built of blood, and the wood shall answer and say the same of it. *k* Meaning, that God will not deferre his vengeance long, but will come and destroy all their labour, as though they were consumed with fire. *l* In the destruction of the Babylonians his glory shall appear through all the world. *m* Hee reprehendeth thus the king of Babylon, who as hee was drunken with conceit and cruelty, so hee provoked others to the same, and inflamed them by his rage, and so in the end brought them to shame.

1 They take vp all with the angle: they catch it in their net, and gather it in their yarne, where they reioyce and are glad.

2 Therefore they sacrifice vnto their *n* net, and burne incense vnto their yarne, because by them their portion is fat, & their meate plenteous.

17 Shall they therefore stretch out their net & not spare continually to slay *n* the nations?

CHAP. II.

a Vision is Against priuite, darkness, and secret.

1 Will stand vpon my watch, and set me vpon the towre, & will looke and see what he would say vnto me, and what I shall answer to him that rebuketh me.

2 And the Lord answered me, and said, Write the vision, and make it plaine vpon tables, that he may runne *n* that readeth it.

3 For the vision is yet for an appointed time, but at the last it shall speake, and not lie: though it tarie, waite: for it shall surely come, and shall not faile.

4 Beholde, *d* hee that lieth vpon himselfe, his mind is not vpright in him, but the iust shall liue by his faith.

5 Yea, indeede the proud man *u* as *e* hee that transgresseth by wine: therefore shall hee not endure, because hee hath enlarged his desire as the hell, and is as death, and cannot bee satisfied, but gathereth vnto him all nations, and heapech vnto him all people.

6 Shall not all these take vp a parable against him, and a taunting proverbe against him, and say, Ho, he that increaseth that which is not his? *f* how long? and hee that ladeth himselfe with thicke clay?

7 Shall *g* they not rise vp suddenly, that shall bite thee? and awake, that shall stirre thee? and thou shalt be their prey?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoyلة thee, because of mens blood, and for the wrong done in the land, in the cite, and vnto all that dwell therein.

9 Ho, he that coueteth an euil counetousnesse to his house, that he may set his nest on high, to escape from the power of euill.

10 Thou hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne soule.

11 For the stone shall crye out of the wall, and the beame out of the timber shall answer it.

12 Woe vnto him that buildeth a towne with blood, and erecteth a cite by iniquitie.

13 Behold, it is not of thee, *l* Lord, of hostes, that the people shall labour in the very fire? the people shall euen weare themselves for very vanitie.

14 For the earth shall be filled with the knowledge of the glory of the Lord, as the waters couer the sea.

15 Woe vnto him that giueth his neighbour to drinke: thou lo, nest thine heat, & makest him

drunken also, that thou mayest see their prauities.

16 Thou art filled with shame *n* for glory: drinke thou also, and bee made naked: the cup of the Lords right hand shall be turned vnto thee, and shamefull spuing shall be thy glory.

17 For the cruelty of Lebaion shall couer thee: fo shall the spoyles of the beastes, which made them afraid, because of mens blood, and for the wrong done in the land, in the cite, and vnto all that dwell therein.

18 What profiteth the *p* image? for the maker thereof hath made it an image, and a teacher of lies, though hee hath made it, trust therein, when he maketh dumbe idoles.

19 Wo vnto him that sayeth to the wood, Awake, and to the dumbe stone, Rise vp, it shall teach thee: *q* beholde, it is layed ouer with gold and filuer, and there is no breath in it.

20 But the Lord is in his holy Temple: let all the earth keepe silence before him.

for they were but blockes or stones, read le. 10. 8. *q* If thou is, and know that it hath neither breath nor life, but is a dead thing.

CHAP. III.

a Prayer for his iustification.

A Prayer of Habakkuk the Prophet for the ignorances.

1 O Lord, I haue heard thy voice, and was afraid: O Lord, reuie thy worke in the mids of the people, in the middes of the yeeres make it known: in wrath remember mercie.

3 God cometh from Teman, and the holy One from mount Paran, Selah. His glory couereth the heavens, and the earth is full of his praise.

4 And his brightnesse was as the light: hee had hornes coming out of his hands, and there was the hiding of his power.

5 Before him went the pestilence, and burning coles went forth before his feete.

6 He stood and measured the earth: hee beheld & disfolled the nations, and the euerslasting mountaines were broken, and the ancient hills did bow: his *f* wayes are euerslasting.

7 For his inquiry I saw the tents of Cushan, and the curtains of the land of Midian did tremble.

8 Was the Lord angry against the *n* riuers? or was thine anger against the floods? or was thy wrath against the sea, that thou diddest ride i vpon thine horses? thy chares brought saluation.

9 Thy bowe was manifestly reuealed, and the *i* othes of the tribes were a sure word, Selah, thou *m* diddest cleaue the earth with riuers.

10 The mountaines law thee, and they trembled: the streame of the water *n* passed by the deepe made a noise, and lift vp his hand on high.

11 The *o* sunne and moone stood still in their habitation: *p* at the light of thine arrows they went, and at the bright shining of thy speares.

12 Thou trodest downe the lande in anger,

he would deler his Church. *g* Thiney cry of the king of Syria, was made manifest by thy iudgement, to the comfort of thy Church. *h* *10* and also of the Midianites, which destroyed themselves, iudg. 7. 25. *i* Meaning the God was not angry with the waters, but that by this means he would destroy the enemies, and deliver his Church. *j* And so diddest vnto all the elements as instruments for the destruction of thine enemies. *k* That is, thy power. *l* For hee had no enemy made a covenant with Abraham, but renewed it with his posterity in Rom. Numb. 20. 11. *m* He alludeth to the red sea and Iordan, which gate passages to the people, and shewed figures of their obedience, as it were by killing it at their hands. *n* As appeareth, Ioh. 10. 12. *p* According to the countenance, the sunne was directed by the weapons of thy people, that is, by the sunne, as though it durst out go forward.

and

and diddest thresh the heathen in displeasure.

13 Thou wentest forth for the saluation of thy people, *even* for saluation with thine *9* Anointed: thou hast wounded the head of the house of the wicked, and discoueredst the foundations vnto the necke, Selah.

14 Thou diddest strike thorow with his own flames the heads of his villages: they came out as a whirlewinde to scatter me: their reioicing was as to deuoure the poore secretly.

15 Thou didst walke in the sea with thine horses vpon the heape of great waters.

16 When I heard, my bellie trembled: my lips shooke at the voyce: rottenesse entred into my bones, and I trembled in my selfe, that I might

reioice, and the wrath how he was afraid of Gods iudgement.

rest in the day of trouble, *for* when he cometh vp vnto the people, he shall destroy them.

17 For the fig-tree shall not flourish, neither shall fruit be in the vines: the labour of the olive shall faile, and the fields shall yeeld no meate: the sheepe shall bee cut off from the folde, and there shall be no bullocke in the stables.

18 But I will reioyce in the Lord: I will ioy in the God of my saluation

19 The Lord God is my strength: he will make my feete like hinds feete, and he will make me to walke vpon mine hie places. 20 To the chiefe finger on Neginothai.

ioy of the faithfull, though they see neuer so great afflictions prepared. 2 The chiefe finger vpon the instrument of musicke, shall haue occasion to praise God for this great deliuerance of his Church.

ZEPHANIAH.

THE ARGUMENT.

Seeing the great rebellion of the people, and that there was now no hope of amendment, he denounceth the great iudgement of God, which was at hand, shewing that their country should be utterly destroyed, and they carried away captiues by the Babylonians. Yet for the comfort of the faithfull he prophesied of Gods vengeance against their enemies, as the Philistines, Moabites, Assyrians, and others: so assure them that God had a continual care ouer them. And as the wicked should be punished for their sinnes, and that God had a continuall care ouer them. And as the wicked should be punished for their sinnes, and that God had a continuall care ouer them. And as the wicked should be punished for their sinnes, and that God had a continuall care ouer them.

CHAP. I.

4 Threatnings against Iudah and Jerusalem, because of their idolatrie.

He word of the Lord, which came vnto Zephaniah the sonne of Cushi, the sonne of Gedaliah, the son of Amariah, the sonne of Hizkiah, in the dayes of *1* Iosiah, the sonne of *2* Amon king of Iudah.

2 I will surely destroy all things from off the land, saith the Lord.

3 I will destroy man and beast: I will destroy the fowles of the heauen, and the fishes of the sea, and ruines shalbe to the wicked, and I will cut off man from off the land, saith the Lord.

4 I will also stretch out mine hand vpon Iudah, and vpon all the inhabitants of Ierusalem, and I will cut off the remnant of Ebel from this place, and the name of the *5* Chemarims with the Priests.

5 And them that worship the hoste of heauen vpon the house tops, and them that worship and swear by the Lord, and swear by *6* Malcham.

6 And them that are turned backe from the Lord, and those that haue not fought the Lord, nor inquired for him.

7 Be still at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, and hath sanctified his guests.

8 And it shall be in the day of the Lords sacrifice, that I will visit the princes and the kings children, and al such as are clothed with strange apparell.

9 In the same day also will I visit all those that dance vpon the threshold to proudly, which fill their masters houses by cruelty and deceit.

10 And in that day, saith the Lord, there shall

be a moyle, and crye from the *1* fishgate, and an howling from the second gate, and a great destruction from the hilles.

11 Howle ye inhabitants of the lowe place: for the company of the merchants is destroyed, all they that beare siluer, are cut off.

12 And at that time will I search Ierusalem with *1* lightes, and visite the men that are froten in their dregs, and say in their hearts, The Lord will neither doe good nor doe euill.

13 Therefore their goods shall be spoyled, and their houses waite: they shall also build houses, but not inhabit them, and they shall plant vineyards, but not drinke the wine thereof.

14 The great day of the Lords *1* is neere, and hasteth greatly, *even* the voyce of the day of the Lord: *2* the strong man shall cry there bitterly.

15 *3* That day is a day of wrath, a day of trouble and heauinesse, a day of destruction and defolation, a day of obscure and darknesse, a day of cloudes and blacknesse.

16 A day of the trumpet and alarme against the strong cities, and against the hie towres.

17 And I will bring distresse vpon men, that they shal walke like blind men, because they haue sinned against the Lord, and their blood shall be powdered out as dust, and their flesh as the dounge.

18 Neither their siluer nor their gold shalbe able to deliuer them in the day of the Lords wrath, but the *9* whole land shall be deuoured by the fire of his ielousie: for hee shall make euen a speedy riddance of all them that dwell in the land.

CHAP. II.

1 Hee moueth to retorne to God. 2 Prophecyng destruction against the Philistines, Moabites and others.

Gather ye your selues, euen gather you, O nation not worthy to be loud,

2 Before the decree come forth, and ye be as themselves and gather themselves together, lest they bee scattered like chaffe.

Qq

HAGGAI.

THE ARGUMENT.

When the time of the seuentie yeeres captiuitie prophesied by Ieremieah, was expired, God raised up Haggai, Zachariah, and Malachi, to comfort the Iewes, and to exhort them to the building of the Temple, which was a figure of the spirituall Temple and Church of God, whose perfection and excellencie stood in Christ. And because that all were giuen to their owne pleasures and commodities, hee declarerth that that plague of famine, which God sent then among them, was a iust reward of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they will returne to the Lord, with the promise of greater felicitie, inasmuch as the Lord will finish the worke that hee hath begun, and send Christ whom hee had promised, and by whom they should attaine to perfection and glory.

CHAP. I.

1 The time of the prophesie of Haggai. 2 An exhortation to build the Temple againe.

IN the second yeere of king Darius, in the sixth moneth, the first day of the moneth, came the word of the Lord (by the ministerie of the Prophet Haggai) vnto Zerubbabel the sonne of Shealtiel, a prince of Iudah, and to Iehoshua the sonne of Iehozadak the high Priest, saying,

2 Thus speaketh the Lord of hostes, saying, This people say, The time is not yet come, & that the Lords House should be builded.

3 Then came the word of the Lord by the ministerie of the Prophet Haggai, saying,

4 Is it time for you Iewes to dwell in your defiled houses, and this house be waste?

5 Now therefore thus saith the Lord of hosts, Consider your owne ways in your hearts.

6 Ye haue sown much, and bring in little: ye eat, but ye haue not enough: ye drinke, but ye are not filled: ye clothe you, but ye be not warme: and he that earneth wages, putteth the wages into a broken bag.

7 Thus saith the Lord of hosts, Consider your owne ways in your hearts.

8 Go ye vp to the mountain, and bring wood, and build this House, and I will be favourable in it, and I will be glorified, saith the Lord.

9 Ye looked for much, and lo, it came to little: and when ye brought it home, I did blow vpon it. And why, saith the Lord of hosts? Because of mine House that is waste, and ye runne euery man vnto his owne house.

10 Therefore the heaven ouer you stayed it selfe from dew, and the earth stayed her fruit.

11 And I called for a drought vpon the land and vpon the mountains, & vpon the corne, and vpon the wine, & vpon the oyle, vpon all that the ground bringeth forth: both vpon men and vpon cattell, and vpon all the labour of the hands.

12 When Zerubbabel the sonne of Shealtiel, and Iehoshua the sonne of Iehozadak the high Priest, wish all the remnant of the people, heard the voice of the Lord their God, and the words of the Prophet Haggai (as the Lord their God had sent him) then the people did feare before the Lord.

13 Then spake Haggai the Lords messenger in the Lords message vnto the people, saying, I am with you, saith the Lord.

24 And the Lord stirred vp the spirit of Zerubbabel the sonne of Shealtiel, a Prince of Iu-

dah, and the spirit of Iehoshua the sonne of Iehozadak the high Priest, and the spirit of all the remnant of the people, and they came, and did the worke in the House of the Lord of hostes their God.

CHAP. II.

Here sheweth that the glorie of the second Temple shall exceede the first.

IN the foure and twentieth day of the first moneth, in the second yeere of King Darius,

2 In the seuenth moneth, in the one and twentieth day of the moneth, came the word of the Lord by the ministerie of the Prophet Haggai, saying,

3 Speake now to Zerubbabel the sonne of Shealtiel prince of Iudah, and to Iehoshua the sonne of Iehozadak the high Priest, and to the residue of the people, saying,

4 Who is left among you that sawe this House in her first glory, and how doe you see it now? is it not in your eyes, in comparison of it as nothing?

5 Yet now bee of good courage, O Zerubbabel, saith the Lord, and bee of good comfort, O Iehoshua, sonne of Iehozadak the high Priest: and be strong, all ye people of the land, saith the Lord, & doe it: for I am with you, saith the Lord of hostes,

6 According to the word that I couenanted with you, when ye came out of Egypt: for my Spirit shall remaine among you, saith the Lord.

7 For thus saith the Lord of hostes, & yet a little while, and I will shake the heavens and the earth, and the sea, and the drie land:

8 And I will moue all nations, and I the desire of all nations shall come, and I will fill this House with glory, saith the Lord of hostes.

9 The siluer is mine, and the gold is mine, saith the Lord of hostes.

10 The glory of this last House shall be greater then the first, saith the Lord of hostes: and in this place will I giue peace, saith the Lord of hostes.

11 ¶ In the foure and twentieth day of the ninth moneth, in the second yeere of Darius, came the word of the Lord vnto the Prophet Haggai, saying,

12 Thus saith the Lord of hostes, Aske now the Priests concerning the Law, and say,

13 If one beare a holy flesh in the skirt of his garment, and with his skirt do touch the bread or the pottage, or the wine, or oyle, or any meat, shall it be holy? And the Priests answered and said, No.

14 Then saide Haggai, If a polluted person touch any of these, shall it be vncleane? And the

which of it selfe is good, cannot make another thing so: and therefore they ought not to iustifie themselves by their sacrifices and ceremonies: but contrary here it is vncleane and not pure of heart, doeth corrupt those things and makes them detestable vnto God, which he selfe are good and goodly.

CHAP. IIII.

The vision of the golden candlestick, and the exposition thereof.

And the Angel that talked with me, came againe and waked me, as a man that is raysted out of his sleepe,

2 And said vnto mee, What seest thou? And I sayd, I haue looked, and behold, a candlestick all of golde with a bowle vpon the top of it, and his seuen lampes therein, and seuen pipes to the lampes which were vpon the top thereof,

3 And two oliue trees out it, one vpon the right side of the bowle, and the other vpon the left side thereof.

4 So I answered and spake to the Angel that talked with me, saying, What are these, my Lord?

5 Then the Angel that talked with mee, answered and said vnto me, Knowest thou not what these be? And I said, No, my Lord.

6 Then he answered and spake vnto me, saying, This is the word of the Lord vnto Zerubbabel, saying, Neither by an armie nor strength, but by my Spirit, saith the Lord of hosts.

7 Who art thou, O great mountaine, before Zerubbabel? thou shalt be a plaine, and I shall bring forth the head stone thereof, with shoutings, crying, Grace, grace vnto it.

8 Moreover, the word of the Lord came vnto me, saying,

9 The handes of Zerubbabel haue layed the foundation of this house: his handes shall also finish it, and I shall shew that the Lord of hosts hath sent me vnto you.

10 For who hath despised the day of the small things? but they shall reioice, and shall see the stone of tinnie in the hand of Zerubbabel: the seuen are the eyes of the Lord, which goe thorow the whole world.

11 Then answered I, and said vnto him, What are these two oliue trees vpon the right and vpon the left side thereof?

12 And I spake moreover, and said vnto him, What be these two oliue branches, which thorow the two golden pipes empty themselves into the golde?

13 And he answered me, and sayd, Knowest thou not what these be? And I sayd, No, my Lord.

14 Then said he, These are the two oliue branches, that stand with the ruler of the whole earth.

a Which was set in the midst of the Temple, signifying that the graces of Gods spirit should shine there in most abundance, and in all perfection.
b Which conveyed the oyle that dropped from the trees into the lampes, so that the light neuer failed: and this vision was to confirme the faithfull that God had sufficient power in himselfe to continue his graces, & to bring his promises to pass, though he had no helpe of man.

c Who was a figure of Christ, and therefore this vision was directed to all the Church who are his body and members.
d He saith that Gods power only is sufficient to pre-serve his Church, though he vnto man help thereto.

e He compriseth the power of the aduersaries to a great mountaine, who thought the Lewes nothing in respect of them, and would haue hindered Zerubbabel, who represented Christ, wth the enemies daily labour to let in the building of his spiritual Temple, but all in vaine.

f Though the enemies thinke to flay this building, yet Zerubbabel shall lay the highest stone thereof, and bring it to perfection, so that all the godly shall reioyce, and pray vnto God that hee would continue his grace and laueur towards the Temple.
g Meaning, the Prophet, that I am Christ sent of my Father for the building and prefiguration of my Spirit in the Temple.
h Sg. saying that all were discouraged at the small and poore beginnings of the Temple.
i Whereby hee signifieth the planner and liue, that is, that Zerubbabel which represented Christ, should go forward with his building to the joy and comfort of the godly, though the world bee against him, and though for a while be discouraged, because they see not things pleasing to the eye.
k That is, God hath seuen eyes: meaning, a continual providence, so that neither Saran nor any power in the world can goe about or bring any thing to passe to hinder his worke.
l Chap. 3. 9. I Which were ever Greene and full of oyle, so that still they poured forth oyle into the lampes: signifying, that God will continually maintaine and prefigure his Church, and iudoe it still with abundance and perfection of graces.

CHAP. V.

1 The vision of the flying booke, signifying the curse of sheuer, and such as abuse the Name of God. **2** The vision of the measure is signified the bringing of Iudaas afflictions into Babylon.

Then I turned mee, and lifted vp mine eyes and looked, and behold, a flying booke.

2 And he said vnto me, What seest thou? And I answered, I see a flying a booke: the length thereof a twenty cubits, and the breadth thereof ten cubits.

3 Then sayd he vnto me, This is the curse that goeth forth ouer the whole earth: for every one that b stealeth, shall be cut off aswell on this side, as on that: and every one that c sweareth, shall be cut off aswell on this side, as on that.

4 I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thiefe, and into the house of him, that falsly sweareth by my Name: and it shall remaine in the middes of his house, and shall consume it, with the timber thereof, and stones thereof.

5 Then the Angel that talked with me, went fourth, and sayd vnto me, Lift vp now thine eyes, and see what is this that goeth fourth.

6 And I sayde, What is it? And hee sayde, This is an e Ephah that goeth fourth. Hee sayde moreover, This is the f light of them through all the earth.

7 And beholde, there was lift vp a talent of lead: and this is a b woman that sitteth in the middes of the Ephah.

8 And he sayd, This is wickednesse, and hee call it into the middes of the Ephah, and hee cast the weight of lead vpon the mouth thereof.

9 Then lift I vp mine eyes, and looked: and beholde, there came out two k women, and the wind was in their wings (for they had wings like the wings of a floske) and they lift vp the Ephah betweene the earth and the heauen.

10 Then sayd I to the Angel that talked with me, Whither doe these beare the Ephah?

11 And he sayd vnto me, To build it an house in the land of Shinar, and it shall be established & set there vpon her owne place.

as in the next verse. i Signifying, that Sutan should not have such power against the Jewes to tempt them, as hee had in time past, but that God would shew vnto them in a measure as in a prison. ii Which declared that hee would execute his iudgements by the means of weeke and infirme men. i Took moune the iniquitie and affliction that came for the same from Iudah, to place it euer in Babylon.

CHAP. VI.

By the foure charetes be described the foure Monarchies.

Again I turned & lift vp mine eyes, and looked: and beholde, there came foure a charetes out from betweene b two mountaines, and the mountaines were mountaines of brasse.

2 In the first charet were c red horses, and in the second charet d blacke horses,

3 And in the third charet e white horses, and in the fourth charet, horses of diuers colours, and reddish.

4 Then I answered, and sayd vnto the Angel that talked with mee, What are these my Lord?

5 And the Angel answered, and sayde vnto mee, These are the g foure spirites of the heauen, which goe fourth from standing, with the Lord of all the earth.

6 That with the blacke horse went forth into

the great cruelty & persecutions that the Church had endured vnder diuers emperours.

d Sig. saying that they had endured great afflictions vnder the Babylonians.

e These represented their flite vnder the Persians which rittered them to libertie.

f Which signifieth that God would sometime giue the Church power his plaques vpon their enemies as hee did in deliueying Nineue, and Babel, and other their enemies.

g Meaning, all the actions and motions of Gods Spirit, which according to his inchangeable counsell hee causeth to appeare through all the world.

a Brandy? I haue had presented Gods plagues containing his word, and calling of iudgements, and saying, hee sheweth that Gods curse written a this booke had suffi-ly light both on them and their fathers: but now if they would re-rye, God would sende some among the Calde-ans then I haue comen.

b That is, with a my misty toward his neigbour.

c Meaning, where-fore hee is in the world.

d Hee that made greifeth the fist table, and search not God spirit, but at which Gods Name.

e Which was a meane in de- things concerning about these po- tets.

f That is, the wickednesse of the voyd y in Gods fight, which hee keepeth in a me- sure, and can let it or open in his pleasure.

g To open the measure.

h Which repre- sents iniqui- ties.

i To open the measure.

j Which repre- sents iniqui- ties.

k To open the measure.

l Which repre- sents iniqui- ties.

m To open the measure.

n Which repre- sents iniqui- ties.

o To open the measure.

p Which repre- sents iniqui- ties.

q To open the measure.

r Which repre- sents iniqui- ties.

s To open the measure.

t Which repre- sents iniqui- ties.

u To open the measure.

v Which repre- sents iniqui- ties.

w To open the measure.

x Which repre- sents iniqui- ties.

y To open the measure.

z Which repre- sents iniqui- ties.

So that their
returne shall not
be in vaine: for
God will accom-
plish his promise,
and their prosperi-
tie shall be sure
and stable.
I let neither re-
spect of your pri-
est a commoditie
neither counsell of
others, nor feare of
enemies discom-
rage you in the
going forward
with the building
of the Temple, not
be confound and o-
bey the Prophets,
which encourage
you therunto.
8 For God can do
your works, so
that neither man
nor beast had pro-
fit of their labours.

b. Reads Ezek.
48. 20.

1. Which deca-
rith that man can
not turne to God
till he change man-
ner by his spirit, and
to begin to do
well, which is to
garden his finnes
and to give him
his graces.
c. Which fall was
appointed when
the citie was be-
sieged, and was the
first fall of these
fores: and here
the Prophet shew-
eth, that if the
Jewes will repent,
and turne wholly
to God, they shall
have no more oc-
casion to aske to
shew signes of hea-
venly assistance:
for God will send them
grace and grace
and grace.
d. He declareth
the great scale
that God should
give the Gentiles
to come to his
Church, and to
joyne with the
Jewes in his true
religion, which
should be in the
kingdome of
Christ.
e. J. 2. 2. Mich. 4. 1.

a. Whereby he
meaneth Syria.
b. Gods anger that
abide upon their
chiefe citie, that
spare no such as
that. c. When the Jewes shall convert and repent, then God will destroy their
enemies. d. That is, by Damascus: meaning that Hamath or Antiochia should be
under the same rod and plague.

8 And I will bring them, & they shall dwell in the mids of Ierusalem, & they shall be my people, & I will be their God in truth, & in righteousness.

9 Thus sayeth the Lord of hostes, Let your hands be strong, yee that heare in these dayes these words by the mouth of the Prophets, which were in the day, that the foundation of the house of the Lord of hostes was laide, that the Temple might be builded.

10 For before these dayes there was no hire for man, nor any hire for beast, neither was there any peace to him that went out or came in because of the affliction: for I set all men, every one against his neighbour.

11 But now, I will not entreate the residue of this people as aforetime, faith the Lord of hostes.

12 For the seed shall be prosperous: the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew, and I will cause the remnant of this people to possesse all these things.

13 And it shall come to passe, that as ye were a curse among the heathen, O House of Iudah, and house of Israel, so will I deliver you, and ye shall be a blessing: feare not, but let your hands be strong.

14 For thus saith the Lord of hostes, As I thought to punish you, when your fathers provoked mee vnto wrath, faith the Lord of hostes, and repented not.

15 So againe haue I determined in these daies to doe well vnto Ierusalem, and to the house of Iudah: feare ye not.

16 These are the things that ye shall do, Speake ye every man the truth vnto his neighbour: execute iudgement truly & vprightly in your gates.

17 And let none of you imagine euill in your hearts against his neighbour, and loue no false othe: for all these are the things that I hate, faith the Lord.

18 And the word of the Lord of hostes came vnto me, saying,

19 Thus saith the Lord of hostes, The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Iudah ioy and gladnesse, and prosperous high feasts: therefore loue the truth and peace.

20 Thus saith the Lord of hostes, That there shall yet come a people, and the inhabitants of great cities.

21 And they that dwell in one citie, shall go to another, saying, Vp let vs go & pray before the Lord, and seeke the Lord of hostes: I will go also.

22 Yea, great people and mighty nations shall come to seeke the Lord of hostes in Ierusalem, and to pray before the Lord.

23 Thus saith the Lord of hostes, In those dayes shall ten men take holde out of all languages of the nations, euen take hold of the skirt of him that is a Jew, and say, We will go with you: for we haue heard that God is with you.

C H A P. IX.

1 The dreaming of the Gentiles. 2 The coming of Christ.

The burthen of the word of the Lord in the land of Hamath, and Damascus shall be the best: when the eyes of man, euen of all the tribes of Israel shall be toward the Lord.

2 And Hamath also shall border thereby:

Tyris also, and Zidon, though they be very wise.

3 For Tyris did build her selfe a strong hold, and heaped vp silver as the dust, and golde as the mire of the streets.

4 Behold, the Lord will spoile her, and he will smite her power in the Sea, and there shall be deuoured with fire.

5 Ashkelon shall see it, and feare, and Azzah also shall be very sorrowfull, and Ekron: for her countenance shall be ashamed, and the king shall perish from Azzah, and Ashkelon shall not be inhabited.

6 And the stranger shall dwell in Ashdod, and I will cut off the pride of the Philistines.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth euen he shall be for our God, and he shall be as a prince in Iudah, but Ekron shall be as a Iebusite.

8 And I will campe about mine House against the armie, against him that passeth by, and against him that returneth, and no oppressor shall come vpon them any more: for now I haue I seene with mine eyes.

9 Reioyce greatly, O daughter Zion: shout for ioy, O daughter Ierusalem: behold, thy King cometh vnto thee: he is iust, and saved himselfe, poore and riding vpon an asse, and vpon a colt the foale of an asse.

10 And I will cut off the chariots from Ephraim, and the horse fiom Ierusalem: the bowe of the battell shall be broken, and he shall speake peace vnto the heathen and his dominion shall be from sea vnto sea, and from the River to the end of the land.

11 Thou also shalt be saved through the blood of thy covenant. I haue loosed thy prisoners out of the pit wherein I was no waver.

12 Turne you to the strong hold, ye prisoners of hope: euen to day doe I declare, that I will render the double vnto thee.

13 For Iudah haue I y bent as a bowe for mee: Ephraim haue I filled, and I haue raised vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a giants sword.

14 And the Lord shall beene ouer them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall come forth with the whirlwinds of the South.

15 The Lord of hostes shall defend them, and they shall deuoure them, and subdue them with sling stones, and they shall drinke, and make a noise as through wine, and they shall be filled like bowles, and as the hornes of the altar.

16 And the Lord their God shall deliuer them in that day as the flocke of his people: for they

shall be able to let this kingdome of Christ, and he shall peaceably possess them by his word. p. That is, from the sea to the sea called Syria: and by this place which the Jewes haue, he meaneth an infinite space & compass: ouer the whole world. q. That is, from Egypt to Ierusalem, or the Church, which is filled by the blood of Christ, whereof the blood of the sacrifices was a figure, and is the covenant of the Church, because God made it with his Church, and held with them: for the love that he bare vnto them. f. God threateth that he will destroy his Church out of all dangers, for euen they neuer so great. t. That is, in the holy land where the citie & the Temple are, where God will defend you. u. Meaning the faithful, which seemed to be in danger of their enemies are euenly delivered by the Lord in hope that God would restore them to libertie. x. This is the blood of the sacrifice, and proper use in respect of that which your faith is raised from day to day to the captiuitie. y. I will make Iudah and Ephraim, that is a mighty Church, victorious against all enemies, which he receiued by the Grecia. z. Repro- mists that at the Jewes shall destroy their enemies and haue abundance, and possesse all things, as there is abundance on the altar when the sacrifice is offered: Which things are not to moue them to intemperancie, but to sobriety, and a thankful remembrance of Gods great liberality.

e. He saith
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g. Meaning
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done to them.
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to should
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neuer to
I. That is,
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and sinners
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m. That is,
righteousness
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of his Church.
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Jewes haue,
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an infinite
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pass: ouer
the whole
world. q.
That is, from
Egypt to
Ierusalem,
or the Church,
which is filled
by the blood
of Christ,
whereof the
blood of the
sacrifices was
a figure, and
is the cove-
nant of the
Church, be-
cause God
made it with
his Church,
and held
with them:
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that he bare
vnto them.
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threateth
that he will
destroy his
Church out
of all dan-
gers, for euen
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That is, in
the holy land
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Temple are,
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God would
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the sacrifice,
and proper
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of that which
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is raised from
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uitie. y. I
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Iudah and
Ephraim, that
is a mighty
Church, victo-
rious against
all enemies,
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Grecians. z.
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but to sobriety,
and a thank-
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brance of
Gods great
liberality.

Chap. i.

Waters of life.

of the mountaine ſhal remoue toward the North, and halfe of the mountaine toward the South.

5 And yee ſhall flee vnto the e valley of the mountaines: for the valley of the mountaines ſhall riſe vnto Azal: yea, ye ſhall flee like as ye fled from the earthquake: yea, in the dayes of Vzziah king of Iudah: & the Lord ſmy God ſhal come, and all the Saints with thee.

6 And in that day ſhall there be no cleare light, but darke.

7 And there ſhall be a day (it is known to the Lord) neither day nor night, but about the evening time it ſhall be light.

8 And in that day ſhall there i waters of life go out from Ieruſalem, halfe of them toward the Eaſt ſea, and halfe of them toward the vttermoſt ſea, and ſhalbe, both in ſummer and winter.

9 And the Lord ſhal bee king ouer all the earth: in that day ſhall there be one k Lord, and his Name ſhal be one.

10 All the land ſhal be turned i as a plaine from Geba to Rimmon, toward the South of Ieruſalem, and it ſhall be lifted vp, and inhabited in her place: from Benjamin gate vnto the place of the firſt gate, vnto the corner gate, and from the towre of Hananiah vnto the kings winepreſſes.

11 And men ſhal dwell in it, and there ſhalbe no more deſtruction, but Ieruſalem ſhall be ſafely inhabited.

12 And this ſhalbe the plague wherewith the Lord wil ſmite all people, that haue fought againſt Ieruſalem: their fleſh ſhall conſume away, though they ſtand vpon their feete, and their eyes ſhall conſume in their holes, and their tongue ſhall conſume in their mouth.

13 And this ſhalbe the plague wherewith the Lord wil ſmite all people, that haue fought againſt Ieruſalem: their fleſh ſhall conſume away, though they ſtand vpon their feete, and their eyes ſhall conſume in their holes, and their tongue ſhall conſume in their mouth.

13 But in that day m a great tumult of the Lord ſhalbe among them, and every one ſhal take n the hand of his neighbour, and his hand ſhall riſe vp againſt the hand of his neighbour.

14 And Iudah ſhall fight alſo againſt Ieruſalem, and the arme of all the heathen ſhall bee gathered round about, with e golde and ſiluer, and great abundance of apparell.

15 Yet this ſhall be the plague of the horſe, of the mule, of the camell and of the aſſe, and of all the beaſtes that be in theſe tents as this p plague.

16 But it ſhall come to paſſe that every one that is left of all the nations, which came againſt Ieruſalem, ſhall goe vp from yere to yere to worſhip the King the Lord of hoſtes, and to keepe the feaſt of Tabernacles.

17 And who ſo wil not come vp of all the families of the earth vnto Ieruſalem to worſhip the King the Lord of hoſtes, euen vpon them ſhall come no raine.

18 And if the familie of q Egypt goe not vp, and come not, it ſhall not raine vpon them. Thu ſhalbe the plague wherewith the Lord wil ſmite all the heathen, that come not vp to keepe the feaſt of Tabernacles.

19 This ſhalbe the puniſhment of Egypt, and the puniſhment of all the nations that come not vp to keepe the feaſt of Tabernacles.

20 In that day ſhall there be written vpon the r bridles of the horſes, The holineſſe vnto the Lord, and the f pots in the Lords houſe ſhall be like the bowles before the altar.

21 Yea, euery pot in Ieruſalem and Iudah ſhal be holy vnto the Lord of hoſtes, and all they that ſacrifice, ſhall come and take of them, and ſee the therein: and in that day there ſhalbe no more the t Canaanite in the houſe of the Lord of hoſtes.

m God will not ouerly raiſe vp wares without purpoſe, ſedition at home to trie them. n To hurt and oppreſſe him. o The enemies are rich and theſe ſhall not come for a pray, but to deſtroy and ſhed blood. p As the men ſhould be deſtroyed, ver. 12.

q By the Egyptians, which were great enemies to the religion, he meaneth all the Gentiles, r Signifying, hat to what ſeruiſe they were put now (whether to labour or to ſerue in wares) they were now holy, becauſe the Lord had ſanctified this. ſ As precious the one as the other, becauſe they ſhall be ſanctified. t But all ſhall be pure and cleane, and there ſhall neither be hypocriſie, nor any that ſhall corrupt the true ſeruiſe of God.

MALACHI.

THE ARGUMENT.

THis Prophet was one of the three, which God raiſed up for the comfort of his Church after the captiuitie, and after him there was no more vntill Iohn Baptiſt was ſent, which was either a token of Gods wrath, or an admonition that they ſhould with more ſeruent deſires looke for the coming of Meſſiah. Hee confirmeth the ſame doctrine, that the two former doe, but chiefly he reproveth the Prieſts for their couetouſnes, and for that they ſerued God after their owne fantaſies, and not according to the preſcription of his word. He alſo noteth certaine peculiar ſinnes, which were then among them, as marrying for adolour and many wines, murmuring againſt God, impatience, and ſuch like. Notwithſtanding for the comfort of the godly he declareth that God would not forget his promiſe made vnto their fathers, but would ſend Chriſt his meſſenger in whom the covenant ſhould bee accompliſhed, whoſe coming ſhould be terrible to the wicked, and bring all conſolation and ioy to the godly.

CHAP. I.

A complaint againſt Iſrael, and chiefly the Prieſts.

He a burden of the worde of the Lord to Iſrael by the miniſterie of Malachi.



3 I haue loued you, ſayeth the Lord: ye ſay yea, b Wherein haſt thou loued vs? Was not Eſau Iacob, b

kobs brother, ſaith the Lord? ye ſay I loued Iacob, b

3 And I hated Eſau, & made his mountaines waſte, and his heritage a wildeſſe for dragons.

4 For ſo ſaith the younger brother of whom they came, and left Eſau the Elder. For ſo ſaith the ſignes of mine hatred appeared vnto them when he was made ſeruant vnto his younger brother, being yet in his mothers belly, and alſo afterward in that he was put from his birthright, yet came vnto you before your eyes the ſignes hereof are euident, in that his counſell by the waſte, and hee ſhall neuer retorne to inhabite it where as ye my people, who in the enemye hated more then them, a e by my grace and loue to ward you deliuered, read Rom. 9. 13.

4 Though Edom ſay, We are impoueriſhed, but we wil returne and build the deſolate places, yet ſayeth the Lord of hoſtes, They ſhall build, but I wil deſtroy it, and they ſhal call them, The border of wickedneſſe, and the people, with whom the Lord is angry for euer.

5 And your eyes ſhall ſee it, and ye ſhall ſay, The Lord wil bee magnified vpon the border of Iſrael.

6 A ſonne honoureth his father, and a ſeruant his maſter. If then I be a father, where is mine honour? and if I be a maſter, where is my feare, ſaith the Lord of hoſtes vnto you, d O Prieſts that deſpiſe my Name? and ye ſay, e Wherein haue wee deſpiſed thy Name?

7 Ye greater evils. e He noteth their groſſe hypocriſie, which would be ſo much impudently couered then, and ſo were blind guides.

d Beſides the reſt of the people he condemneth the Prieſts chiefly, becauſe they ſhould haue reproveth others for their hypocriſie and obſtinacie againſt God, and not haue hardened them by their example to ſee their fault.

If ye receive all manner offerings for you: own graces, and do not examine whether they be according to my Law, or no, g. Not that they said thus, but by their doings they declared so little. h. You make it no fault: whereby hee condemneth them, that thinke it sufficient to serve God partly as he hath commanded, and partly as reason forbids. i. It is come not to y^e present of religion, which hee requires, and therefore in reproche he sheweth them that a mortal man would not be content to be so served.

i He denieth the Priests who bare the people in hand, that they prayed for them, and sheweth that they were the occasion, that their evils came upon this people.

k Will God consider your office and state, seeing you are so covetous and wicked? l. Because the Levites who kept the doores, did not see whether the sacrifices that came in, were according to the Law, God willeth that they would rather that the doores, then to receive such as were not perfect. m. God sheweth that their ingratitude, and neglect of his true service shall be the cause of the calling of the Gentiles: and heere the Prophet that was under the Law framed his words to the capacities of the people, and by the altar and sacrifice hee meant the spiritual service of God, which should be vnder the Gospell, when an ende should be made to all these legal ceremonies by Christes onely sacrifice.

n Now the Priests and he people were infected with this error, that they passed not what was offered: for they thought that God was as well content with the lease, as with the feast: but the more reason they showed not their obedience to God, which hee required, and so committed both impiety, and also the great contempt of God, and came out of it. o. The Priests and people were both weary with serving God, and passed not what manner of sacrifice and service they gave to God: for that which was least profitable, was thought good enough for the Lord p. That is, hath ability to serve the Lord according to his word, and yet will serve him according to his count our mind.

7 Ye offer vniclesne bread vpon mine altar, and you say, Wherein haue we polluted thee? In that ye say, The table of the Lord is not so to be regarded.

8 And if ye offer the blinde for sacrifice, it is not euil: and if ye offer the lame and sicke, it is not euil: offer it now vnto thy prince: will he be content with thee, or accept thy person, sayth the Lord of hostes?

9 And now I pray you, I pray before God, that he may haue mercy vpon vs: this hath bene by your meanes: will he reward k your persons, sayth the Lord of hostes?

10 Who is there euen among you, that would shut the doores, and kindle not fire on mine altar in vaine? I haue no pleasure in you, sayth the Lord of hostes, neither will I accept an offering at your hand.

11 For from the rising of the sunne vnto the going downe of the same, my Name is great among the Gentiles, and in euery place incense shall be offered vnto my Name, and a pure offering: for my Name is great among the heathen, sayth the Lord of hostes.

12 But ye haue polluted it, in that ye say, The table of the Lord is polluted, and the fruit thereof, my meate is not to be regarded.

13 Ye said also, Behold, it is wearinesse, and ye haue sniffed at it, sayth the Lord of hostes, and ye offered that which was torne, and the lame, and the sicke: thus ye offered an offering: should I accept this of your hand, sayth the Lord?

14 But canst bee the deceiver, which hath in his flocke p a male, and voweth, and sacrificeth vnto the Lord a corrupt thing: for I am a great King, sayth the Lord of hostes, and my Name is terrible among the heathen.

whereas the sacrifices that came in, were according to the Law, God willeth that they would rather that the doores, then to receive such as were not perfect. m. God sheweth that their ingratitude, and neglect of his true service shall be the cause of the calling of the Gentiles: and heere the Prophet that was under the Law framed his words to the capacities of the people, and by the altar and sacrifice hee meant the spiritual service of God, which should be vnder the Gospell, when an ende should be made to all these legal ceremonies by Christes onely sacrifice. n. Now the Priests and he people were infected with this error, that they passed not what was offered: for they thought that God was as well content with the lease, as with the feast: but the more reason they showed not their obedience to God, which hee required, and so committed both impiety, and also the great contempt of God, and came out of it. o. The Priests and people were both weary with serving God, and passed not what manner of sacrifice and service they gave to God: for that which was least profitable, was thought good enough for the Lord p. That is, hath ability to serve the Lord according to his word, and yet will serve him according to his count our mind.

CHAP. II.

Threatning against the Priests, being seducers of the people.

AND now, O ye Priests, this commandment is for you.

2 If ye will not heare it, nor consider it in your heart, to give glory vnto my Name, sayth the Lord of hostes, I will euen send a curse vpon you, and will curse you: o blessings: yea, I haue cursed them already, because yee doe not consider it in your heart.

3 Behold, I will corrupt y^e seede, and cast dung vpon your faces, euen the dung of your solemne feasts, and you shall be like vnto it.

4 And yee shall know, that I haue I sent this commandment vnto you, that my couenant, which I made with Levi, might stand, sayth the

Lord of hostes.

5 My c ouenant was with him of life and peace, and I gaue him feare, and he feared me, and was afraid before my Name.

6 The law of truth was in his mouth, and there was no iniquitie found in his lips: he walked with me in peace and equitie, and did turne many away from iniquitie.

7 For the Priests I lipps should preferre knowledge, and they should seeke the Law at his mouth: for he is the messenger of the Lord of hostes.

8 But yee are gone out of the way: yee haue caused many to fall by the Lawe: yee haue broken the couenant of Levi, sayth the Lord of hostes.

9 Therefore haue I also made you to be despised, and vile before all the people, because yee kept not my waies, but haue bene partiall in the Law.

10 Haue we not all one father? hath not one God made vs? why doe we transgresse eury one against his brother, and breake the couenant of our fathers?

11 Iudah hath transgressed, and an abomination is committed in Israel and in Ierusalem: for Iudah hath defiled the holines of the Lord, which hee loved, and hath married the daughter of a strange god.

12 The Lord will cut off the man that doeth this: both the master and the seruant out of the Tabernacle of Iakob, and him that offereth an offering vnto the Lord of hostes.

13 And this haue ye done againe, and covered the altar of the Lord with teares, with weeping and with mourning: because the offering is no more regarded, neither received acceptably at your hands.

14 Yet yee say, Wherein? Because the Lord hath bene witness betweene thee and the wife of thy youth, against whome thou hast transgressed: yet is shee thy companion, and the wife of thy c ouenant.

15 And did not he make one yet had he abundance of godly: and wherefore one? because hee sought a godly seede: therefore keepe your selues in your spirit, and let none trespasse against the wife of his youth.

16 If thou hatest her, put her away, sayth the Lord God of Israel, yet hee couereth e the iniurie vnder his garment, sayth the Lord of hostes: therefore keepe your selues in your spirit, and transgresse not.

17 Yee haue I wearied the Lord with your words: yet ye say, Wherein haue we wearied him? When ye say, Eury one that doeth euill, is good in the sight of the Lord, and he delieth in them. Or where is the God of iudgement?

because that God doeth not regard their sacrifices, so that they seeme to be in vaine. i. This is another fault, whereof hee accueth them, that is, that they build the lawes of marriage. k. As the one halfe of the title. n. Shee that was vowed to three by a solemne couenant, and by the iudgement of Gods name. o. Did not God make man had woman as one flesh and not many? p. By his power and vertue hee could haue made many women for one man. q. Such as would be borne in lawfull and moderate marriage, whoe is no excess of flesh. r. Coueraine your selues within your bounds, and bee sober in minde, and biddely in flesh. s. Not that hee doeth allowe y^e divorcement, but of the true fleshy flesh, which is the flesh. t. Hee thinketh it sufficient to keep his heart from others, and so as it were couereth his fault. u. Yee cannot be good God, because hee had not you as innocents y^e called. v. In thinking that God favoured the wicked, and hence so respect to them that from him they blasphemous God in condemning his power and iudice, because hee iudged according to their fantasies.

CHAP.

a He speaketh vnto them chiefly, but vnder them hee cometh in the people also. b To true me according to my word. c That is, the abundance of Gods benefits. d Your seed shall come to no profit. e You boast of your holiness: sacrifices and feasts, but they shall turne to your shame and be as vile as dung. f The Priests obied against the Prophet that hee could not reprove them, but hee must speake against the Priesthood, and the office especially of God by promise, but he sheweth, that the office is nothing slandered when these villaines and doers are called by their own names.

C H A P. III.

a Of the messenger of the Lord Iohn Baptist, and of Christ's office. Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seeke, shall speedily come to his Temple: even the messenger of the Covenant, whom ye desire: behold, hee shall come, saith the Lord of hostes.

2 But who may abide the day of his coming? and who shall endure, when he appeareth? for he is like a purging fire, and like fullers sope.

3 And he shall sit downe to trie and fine the silver: he shall even fine the finnes of Leui and purifie them as golde and silver, that they may bring offerings vnto the Lord in righteousness.

4 Then shall the offerings of Iudah and Jerusalem be acceptable vnto the Lord, as in old time and in the yeeeres after.

5 And I will come neere to you to iudgment, and I will be a swift witnesse against the soothsayers, and against the adulterers, and against false swearers, and against those that wrongfully keep backe the hirelings wages, and vex the widow, and the fatherlesse, and oppresse the stranger, and feare not me, saith the Lord of hostes.

6 For I am the Lord: I change not, and yee finnes of Iacob *f* are not consumed.

7 From the dayes of your fathers, ye are gone away from mine ordinances, and haue not kept them: I returne vnto me, and I will returne vnto you, saith the Lord of hostes: but ye said, Wherein shall we returne?

8 Will a man spoile his gods? yet haue yee spoiled me: but ye say, Wherein haue we spoiled thee? In *i* tithes and offerings.

9 Ye are cursed with a curse: for ye haue spoiled me, euen this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meare in mine house, and proue me now herewith, saith the Lord of hostes, if I will not open the windowes of heauen vnto you, and poure you out a blessing without measure.

11 And I will rebuke the *l* deuourer for your sakes, and hee shall not destroy the fruite of your ground, neither shall your vine be barren in the field, saith the Lord of hostes.

12 And all nations shall call you blessed: for ye shall be a pleasant land saith the Lord of hostes.

13 Your words haue bene stout against me, saith the Lord: yet ye say, What haue wee spoken against thee?

14 Ye haue said, It is in vaine to serue God: and what profit is it that we haue kept his commandment, and that we walked humbly before

the Lord of hostes?

15 Therefore we count the proud blessed: euen they that worke wickednesse, are set vp, and they that tempt God, yea, they are *a* deliuered.

16 Then spake they that feared the Lord, euery one to his neighbour, and the Lord hearkened and heard it, and a *b* booke of remembrance was written before him for them that feared the Lord, and that thought vpon his Name.

17 And they shall be to mee, saith the Lord of hostes, in that day that I shall do *r*es, for a flocke, and I will spare them, as a man spareth his owne sonne that serueth him.

18 Then shall you returne, and discerne betwene the righteous and wicked, betwene him that serueth God, and him that serueth him not.

19 When I shall restore my Church according to my promise mine owne proper goods. *2* That is, forgiue their sinnes with my Spirit.

C H A P. IIII.

The day of the Lord before the which Eliash should come.

For behold, the day cometh that shall burne as an ouen, and all the proud, yea, and all that doe wickedly, shall be stubble, and the day that cometh, shall burne them vp, sayth the Lord of hostes, and shall leaue them neither roote nor branch.

2 But vnto you that feare my Name, shall the *b* sunne of righteousness arise, and health shall be vnder his wings, and ye shall go forth, and grow vp as fat calves.

3 And ye shall tread downe the wicked: for they shall bee dust vnder the soles of your feete in the day that I shall do *t*his, saith the Lord of hostes.

4 Remember the Law of Moses my seruant, which I commanded vnto him in Horeb for all Israel with the statutes and iudgements.

5 Behold, I will send you *e* Eliash the Prophet before the coming of the great and *f* fearefull day of the Lord.

6 And he shall turne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and *g* smite the earth with euiling.

7 Yee shall bee set at libertie, and increase in the joy of the Spirit, *2* Cor. 3. 17. *d* Because the time was come that the Iewes should be deliuered of Prophets vntill the coming of Christ, because they should with more feruent mindes desire his time, the Prophet exhorteth them to exercise themselves diligently in studying the Lawe of Moses in the meane season, whereby they might continue in the true religion, and also bee armed against all temptations.

e This Christ expounded of Iohn Baptist, Math. 11. 14. who looth or kinde, and restoring of religion, is aptly compared to Eliash. *f* Which has it in true for the wicked, so doeth it waken the godly, and call them to repentance. *g* He sheweth wherein Iohns office should stand in returning of men to God, and turning the father and children in one vnto of faith: to that the father should receive the religion of his sonne which is conuerted to Christ, and the sonne should embrace the faith of the true father Abraham, Ishak, and Iacob. *h* The second point of this office was to denounce Gods iudgements against them that yee did not receive Christ.

a They are not only permitted to honour, but also deliuered from dangers. *b* After these admonitions of the Prophet, the people were lively touched, and encouraged others to feare God. *c* Do his euill the thing was strange, as some turned to God in the great and vniuersall corruption, yet penitent sinners, they shall bee as, and gouerne them.

a The prophet's of Gods iudgements against the wicked, who would not receive Christ, when as God should send him for the reformation of his Church. *b* Meaning Christ, who with his wings or beams of his grace should lighten and comfort his Church. *c* Ezech. 5. 14. and he is called the sunne of righteousness, because in himselfe he hath all perfection and also the iustice of the Father dwelt in himselfe: by whose grace the children of men might receive the faith of this world, and reforme vnto the image of God. *d* Yee shall bee set at libertie, and increase in the joy of the Spirit, *2* Cor. 3. 17. *e* Because the time was come that the Iewes should be deliuered of Prophets vntill the coming of Christ, because they should with more feruent mindes desire his time, the Prophet exhorteth them to exercise themselves diligently in studying the Lawe of Moses in the meane season, whereby they might continue in the true religion, and also bee armed against all temptations. *f* This Christ expounded of Iohn Baptist, Math. 11. 14. who looth or kinde, and restoring of religion, is aptly compared to Eliash. *g* Which has it in true for the wicked, so doeth it waken the godly, and call them to repentance. *h* He sheweth wherein Iohns office should stand in returning of men to God, and turning the father and children in one vnto of faith: to that the father should receive the religion of his sonne which is conuerted to Christ, and the sonne should embrace the faith of the true father Abraham, Ishak, and Iacob. *i* The second point of this office was to denounce Gods iudgements against them that yee did not receive Christ.

The end of the Prophets.



[illegible]



APOCRYPHA.

occulta Scripta, quod illis publicis in templis non libat uti = yet
THE ARGUMENT.

Remo abscondo

in dno & quatuor

nearrest to diuine
any writings

These bookes that follow in order after the Prophets vnto the New Testament, are called Apocrypha, that is, bookes, which were not receiued by a common consent to bee read and expounded publicly in the Church, neither yet serued to proue any point of Christian Religion, save in as much as they had the consent of the other Scriptures called Canonically to confirme the same, or rather whereupon they were grounded: but as bookes proceeding from godly men, were receiued to be read for the advancement and furtherance of the knowledge of the history, and for the instruction of godly manners: which bookes declare, that at all times God had an especiall care of his Church, and left them not utterly destitute of teachers and means to confirme them in the hope of the promised Messiah, and also witnesseth that those calamities that God sent to his Church, were according to his prouidence, who had both so threatened by his Prophets, and so brought it to passe for the destruction of their enemies, and for the tryall of his children.

I. ESDRAS.

CHAP. I.

1. Iosia appointeth Priests, and keepeth the Passouer. 7. Of-
fings for the Priests and the people. 11. The order of the Le-
uites. 23. The upright life of Iosia. 25. His death and the oc-
casion thereof, and the lamentation for him. 34. Iosias appoin-
ted King. 53. The destruction of Ierusalem.

AND Iosias kept the * Passouer to his Lord in Ierusalem, and offered the Passouer in the fourteenth day of the first moneth,

3 And appoynted the Priests according to their daily courses, being clothed with long garments in the Temple of the Lord.

3 And he spake to the Leuites the holy Ministers of Israel, that they should sanctify themselves to the Lord, to set the holy Arke of the Lord in the House, which Salomon the sonne of King Dauid had build.

4 And said, Ye shall no more beare the Arke vpon your shoulders: now therefore serue the Lord your God, and take the charge of his people of Israel, and prepare according to your families and tribes,

5 After the writing of Dauid King of Israel, and according to the Maiestie of Salomon his sonne, and stand in the Temple (according to the order of the dignitie of your fathers the Leuites) which were appointed before your brethren the children of Israel.

6 Offer in order the Passouer, and make ready the sacrifices for your brethren, and keepe the Passouer after the Lords Commandement giuen to Moyses.

7 And Iosias gae to the people that was pre-

sent, thirtie thousand lambes and kids, with three thousand calves.

8 These were giuen of the Kings possession according to the promise to the people, and to the Priests, and to the Leuites. Then gaue Helkias and Zacharias and I Syelus the gouernours of the Temple, to the Priests for the Passouer, two thousand sixe hundred sheep, and three hundred calves.

9 Furthermore, Iechonias, and Samaias, and Nathanael his brother, and Sabias and Chielus, and Ioram captaines gaue to the Leuites for the Passouer fise thousand sheep, and fene hundred calves.

10 And when these things were done, the Priests and the Leuites stood in order, hauing v-leauened bread according to the tribes,

11 And after the order of the dignitie of their fathers, before the people, to offer to the Lord, as it is written in the bookes of Moyses: and thus they did in the morning.

12 And they roasted the Passouer with fire, as * appertained, and they sodde their offerings with perfumes in caldrons and pots,

13 And set it before all them that were of the people, and afterward they prepared for themselves, and for the Priests their brethren the sons of Aaron.

14 For the Priests offred the fat vnto the euening, and the Leuites did make ready for themselves, and for the Priests their brethren the sons of Aaron.

15 And the holy singers, the sonnes of Asaph, were in their orders, according to the appointed ordinances of Dauid, to wit, Asaph, & Azarias, and Eddiuns, which was of the Kings appointment.

16 And

[Or, Iehiel]

[Or, Hefekias]
[Or, Iehiel]
[Or, Choralas]

* Exod. 12. 3.

[Or, Ieduthan]

16 And the porters were at every gate, so that it was not lawful, that any should passe his ordinary watch: for their brethren the Leuites made ready for them.

17 And in that day those things which appertained to the sacrifice of the Lord, were accomplished, that they might offer the Pascheouer.

18 And offer sacrifices vpon the Altar of the Lord, according to the commandement of king Iosias.

19 So the children of Israel, which were present at that time, kept the Pascheouer and the feast of vncleanned bread seven dayes.

20 And there was not such a Pascheouer kept in Israel since the time of Samuel the Prophet.

21 And all the kings of Israel did not offer such a Pascheouer, as did Iosias, and the Priests, and the Leuites, and the Iewes, and all Israel, which were found to remaine in Ierusalem.

22 In the eighteenth yeere of the reigne of Iosias was this Pascheouer kept.

23 The workes of Iosias were vpriight before his Lord with a heart full of godlinesse.

24 And concerning the things which came to passe in his time, they are written before, to wit, of those that sinned and did wickedly against the Lord, about euery nation and kingdome, & grieued him with insensible things, so that the wordes of the Lord stood vp against Israel.

25 ¶ Now after all these actes of Iosias, it came to passe that when Pharaoh King of Egypt came to noouie warre at Carchamis vpon Euphrates, Iosias went out against him.

26 But the king of Egypt sent to him, saying, What haue to doe with thee O King of Iudea?

27 I am not sent of the Lord God against thee: but my warre is vpon Euphrates, and now the Lord is with me, and the Lord hasteneth me forward: depart from me, and be not against the Lord.

28 But Iosias would not turne backe his chariot from him, but prepared himselfe to fight with him, not regarding the wordes of Ieremias the Prophet by the mouth of the Lord.

29 But hee felt himselfe in battell aray against him in the field of Megeddo, and the princes came downe to King Iosias.

30 And the King sayd to his seruants, Conuey me out of the battell, for I am very weake. And by and by his seruants brought him out of the battell.

31 So hee gate vp on his second chariot, and being come againe to Ierusalem, he changed his life, and was buried in his fathers graue.

32 And in all Iudea was Iosias bewailed, yea, Ieremias the Prophet did lament for Iosias, and the gouernours and their wiues did lament him vnto this day: and this was ordained in all the kindred of Israel, to be done continually.

33 But these things are written in the booke of the stories of the kings of Iudea, and euery one of the actes that Iosias did, and his glory, and his knowledge in the Law of the Lord, and the things which he did before, and the things now rehearsed are registred in the booke of the Kings of Israel and Iudea.

34 Then they of the nation tooke Iosachaz the sonne of Iosias, and made him king in stead of his father Iosias, when hee was three and twentie yeere olde.

35 And he reigned in Iudea and in Ierusalem three moneths: for the king of Egypt deposed him from reigning in Ierusalem.

36 He taxed also the people of an hundred talents of siluer, and one talent of gold.

37 And the King of Egypt made Ioachim his brother king of Iudea and Ierusalem.

38 And he bound Ioachaz and his gouernours: but when hee had taken Zaraces his brother, hee led him away into Egypt.

39 Twenty and hve yeere olde was Ioachim, when he reigned in Iudea and Ierusalem, and hee did euill in the sight of the Lord.

40 Wherefore against him came vp Nabuchodonosor King of Babylon, who when hee had bound him with a chaine of brasie, led him away into Babylon.

41 Then Nabuchodonosor tooke of the holy vessels of the Lord, and caried them away, and set them in his temple at Babylon.

42 But all his actes, and his prophanation, and his reproch are written in the booke of the Chronicles of the Kings.

43 And Ioachim his sonne reigned for him: and when he was made King, he was eightene yeere olde.

44 And hee reigned three moneths and tenne dayes in Ierusalem, and hee did euill in the sight of the Lord.

45 ¶ So a yeere after Nabuchodonosor sent and brought him to Babylon with the holy vessels of the Lord.

46 And hee made Sedecias King of Iudea and Ierusalem, when hee was one and twentie yeere old, and he reigned eleuen yeeres.

47 And hee did euill in the sight of the Lord, neither did he feare the wordes spoken by Ieremias the Prophet from the mouth of the Lord.

48 For after that he was sworne to King Nabuchodonosor, he forswore himselfe by the Name of the Lord, and fell away, and hardened his necke and his heart, and transgressed the Lawes of the Lord God of Israel.

49 Also the gouernours of the people, and the Priests committed many things against the Lawes, and passed all the pollutions of all nations, and polluted the Temple of the Lord, which was sanctified in Ierusalem.

50 Neuertheless, the God of their fathers sent his messenger to call them backe, because he spared them and his owne Tabernacle.

51 But they derided his messengers, and in the day that the Lord spake vnto them, they mocked his Prophets.

52 So that hee being moued to anger against his people for their great wickednes, commanded the kings of the Chaldeans to inuade them.

53 These killed their yong men with the sword round about their holy Temple, neither did they spare yong man nor maiden, neither old man, nor childe among them.

54 But he deliuered them all into their hands, and all the holy vessels of the Lord, both great and small, with the vessels of the Aske of God: and they tooke, and caried away the Kings treasures into Babylon.

55 And they set fire in the house of the Lord, and brake downe the walles of Ierusalem, and burnt their towres with fire.

56 They consumed also all the precious things thereof,

Or, by worshipping
sensible creatures.
2. 1. 1. 1. 1. 1.

1. Kings. 23. 30.
2. Chron. 36. 1.

thereof, and brought them to nought, and chose that were left by the sword, he caried away into Babylon.

17 And they were seruants to him, and to his children till the Persians reigned, to fulfill the word of the Lord by the mouth of * Ieremias,

18 And that the lande might enioy her Sabbaths all the time that it was desolate, till seventy yeres were accomplished.

CHAP. II.

1 *Cyrus goes leane to the Jewes to returne. 10 Hee sent the holy vessels. 13 The number of them that returned. 16 Their aduises and les their building, and the kings letters for the same.*

1 N^e the first yere of the reigne of Cyrus king of the Persians, to fulfill the word of the Lord by the mouth of Ieremias,

2 The Lord railed vp the spirit of Cyrus king of the Persians, and he made proclamation thorowout all his kingdome, euen by expresse letters,

3 Saying, Thus saith Cyrus king of the Persians, The Lord of Israel, euen the most high Lord, hath made me king ouer the whole world,

4 And he hath commanded me to build him an house in Ierusalem, which is in Iudea.

5 If there be any therefore of you of his people, let the Lord, euen his Lord be with him, and let him go vnto Ierusalem, which is in Iudea, and build the house of the Lord of Israel: hee is the Lord which dwelleth in Ierusalem.

6 All they then that dwell in the places round about, those, *¶ say,* that are in his place, let them helpe him with gold and siluer,

7 With gifts, with horses, and cattell, and other things, which shalbe brought according to the vovs into the Temple of the Lord, which is in Ierusalem,

8 ¶ Then arose the chiefe of the families of Iudea, and of the tribe of Benjamin, & the Priests and Leuites, and all whose minde the Lord had moued to go vp, and build an house to the Lord in Ierusalem.

9 And those that were about them, helped them in all things with siluer and golde, horses, and cattell, and with diuers vovs of many whose minds were stirred vp.

10 Also king Cyrus brought out the holy vessels of the Lord which Nabuchodonosor had caried out of Ierusalem, and had consecrated them in the Temple of his idoles.

11 Now when Cyrus king of the Persians had brought them out, hee deliuered them to Mithridates his treasurer,

12 By whom they were giuen to Abassar the gouernour of Iudea.

13 Whereof this was the number: A thousand golden cups, and a thousand siluer cups, basins of siluer for the sacrifices, nine and twenty vials, of gold thirtie, & of siluer two thousand foure hundred and ten, and a thousand other vessels.

14 So all the vessels of gold and siluer, which they caried away, were five thousand, foure hundred threescore and nine.

15 They were brought by Sanabasser with them of the captivity of Babylon to Ierusalem.

16 ¶ But * in the time of Artaxerxes king of the Persians, Belshemus, and Mithridates, & Tabeilius, and Rathumus, & Beelthumus, and Semelius the secretary, & others which were ioyned to these, dwelling in Samaria and in other places

wrote vnto him this Epistle heere following against them that dwelt in Iudea and Ierusalem, To THE KING ARTAXERXES OVR LORD.

17 Thy seruants, Rathumus the writer of things that come to passe, and Semellius the secretary, and the rest of their counsell and the Iudges which are in Coelofyria and Phenice.

18 Be it now therefore knownen to our lord the king, that the Iewes which came vp from you, are come to vs into Ierusalem, that rebellious and wicked city, and build the market places, and make vp the walles thereof, and lay the foundations of the Temple.

19 Therefore if this city be built, & the walles be finished, they will not onely not indure to pay tribute, but will also resist kings.

20 And because the things pertaining to the Temple, goe forward, we thought it not meete to passe ouer such a thing,

21 But to declare it to our lord the king, that if it be thy pleasure, it may be sought out in the bookees of thy fathers,

22 And thou shalt finde in the Chronicles the writings concerning these things, and shalt know that this city did alwayes rebell, and did trouble both kings and cities,

23 And that the Iewes are rebellious, raising alwayes warres therein: for the which cause also this city was made desolate.

24 Now therefore, O lord the king, we declare it, that if this citie be built and the walles thereof repaired, you shal haue no more passage into Coelofyria, nor Phenice.

25 ¶ Then the king wrote againe to Rathumus, that wrote the things that came to passe, & to Beelthumus, & to Semellius the secretary, and to the rest of those that were ioyned with them, and to the dwellers of Samaria, Syria, & Phenice, these things that follow.

26 I haue read the Epistle, which you sent to me: therefore I commaunded, that it should be sought out, and it was found, that this citie hath alwayes praised against kings,

27 And that the men thereof were giuen to rebellion and warres, & how that mighty kings and fierce haue reigned in Ierusalem, which tooke tribute of Coelofyria and Phenice.

28 Now therefore I haue commanded to forbid these men to build vp the citie, and that it be taken heed that no more be done,

29 And that those wicked things, which should molest the king, goe not forward.

30 Then when Rathumus, and Semellius the secretary and the rest, which were ioyned with them, had read the things, which king Artaxerxes had written, they moued their tents with speed to Ierusalem, with horses and men in aray,

31 And began to let them which built, so that the building of the Temple in Ierusalem ceased vnto the second yere of the raigne of Darius king of the Persians.

CHAP. III.

1 *The feast of Darius. 16 The three wise sentences.*

N^{ow} when Darius reigned, he made a great feast to all his subiects, and to all those of his owne house, and to all the Princes of Media and Persia,

2 And to all the gouernours & captaines and luetenants that were with him, from India vnto Ethiopia

R

Ethiopia

Ethiopia of an hundred and seven and twentie provinces.

3 And when they had eaten and drunke, and were satisfied, they departed, & king Darius went into his chamber, & slept til he wakened againe.

4 ¶ In the meane time three yong men of the gard, keepers of the kings body, said one to another,

5 Let every one of vs speake a sentence, and he that shall ouercome, and whose sentence shall appeare wiser then the others, Darius the king shall giue him great gifts, and great things in token of victorie,

6 As to weare purple, and to drinke in gold, and to sleepe in gold, and a chariot with bridles of gold, and an head tirc of fine linnen, & a chain about his necke,

7 And he shall sit next to Darius for his wisdom, and shalbe called Darius cousin.

8 Then every man wrote his sentence, & sealed it, and put it vnder the pillow of king Darius,

9 And sayd, when the king rose, they would giue him the writing, and whose sentence the king and the three Princes of Persia should iudge to be wisest, to him should the victorie be giuen as it was appoynted.

10 One wrote, The wine is strongest.

11 The other wrote, The king is strongest.

12 The other wrote, Women are strongest, but Truth ouercommeth all things.

13 ¶ And when the king rose, they tooke the writings, and gaue them to him, & he read them,

14 And sent, and called all the noble men of Persia and of Media, and the gouernours, and the captaines, and lieutenant, and the consuls,

15 And sate him downe in the counsell, and the writing was read before them.

16 Then he said, Call the yong men, that they may declare their owne sentences. So they called them, and they came in.

17 Then he said vnto them, Declare vnto vs the writing. So the first began, which had spoken of the strength of wine,

18 And sayd on this manner, O ye men, how strong is wine! it deceiueth all men that drinke it.

19 It maketh the mind of the king and of the fatherlesse both one, of the bondman and of the free man, of the poore man and of the rich man.

20 It turneth also euery thought into ioy and gladnesse, so that one remembreth no maner of sorow, nor debt.

21 It maketh euery heart rich, so that one remembreth neither king nor gouernour, and causeth to speake all things by talents.

22 When men haue drunke, they haue no mind to loue either friends or brethren, and a litle after they draw out swords.

23 But when they are from the wine, they do not remember what they haue done.

24 O ye men, is not wine strongest, which compelleth to do such things? and he helde his peace, when he had thus spoken.

CHAP. IIII.

Of the strength of a king. 13 Of the strength of women. 34 Of the strength of truth, which sentence is approved, 47 and his petition granted.

¶ Then the second, which had spoken of the strength of the king, began to say,

2 O ye men, are not men strongest, which beare rule by land and by sea, and ouer all things which are in them?

3 But the king is yet greater: for he ruleth all things, and is lord of them, so that they doe all things which he commandeth them.

4 If he bid them make warre one against another, they doe it: if he send them out against the enemies, they goe and breake downe mountaines, and walles, and towers.

5 They kill and are killed, and do not passe the commaundement of the king: if they ouercome, they bring all to the king, as wel the spoiles as all other things,

6 And those also which go not to warre and battel, but til the earth: for when they haue sowed it againe, they reape it, & bring it to the king, and compell one another to pay tribute to the king.

7 Yet he is but one man: if hee bid, Kill, they kill: if he say, Spare, they spare.

8 If he bid, Smite, they smite: if hee bid them, Make desolate, they make desolate: if hee bid, Build, they build.

9 If he bid, Cut off, they cut off: if he bid, Plant, they plant.

10 So all his people & all his armies obey one man: in the meane while he sitteth downe, he eateth and drinketh, and sleepeeth.

11 For these keepe him round about: neither can any one go & do his owne businesse, neither are they disobedient vnto him.

12 O ye men, how should not the King bee strongest, seeing he is thus obeyed! so he held his tongue.

13 ¶ Then the third which had spoken of women and of the Truth (this was Zorobabel) began to speake,

14 O ye men, neither I mighty king, nor many men, nor wine is strongest: who then ruleth them or hath dominion ouer these? they not women?

15 Women haue borne the king and all the people which beare rule by sea and by land.

16 Euen of them were they borne, and they nourished them, which planted the vines, of which the wine is made.

17 They also make mens garments and make men honourable, neither can men bee without women.

18 And if they haue gathered together golde and siluer, or any goodly thing, doe they not loue a faire and beautifull woman?

19 Doe they not leaue all those things, and giue themselves wholly vnto her, and gaze, and gaze vpon her, and all men desire her more then gold, and siluer, or any precious thing?

20 A man leaueth his owne father, which hath nourished him, and his owne country, and is ioyned with his wife.

21 And for the woman he ieopardeth his life, and neither remembreth father nor mother, nor country.

22 Therefore by this yee may know that the women beare rule ouer you: doe yee not labour and trauel, and giue and bring all to the women?

23 Yea, a man taketh his sword, & goeth forth to kill and to steale, and to saile vpon the sea, and vpon riuers,

24 And hee seeth a lion, and goeth in darkenesse, & when he hath stolen, rauished and spoyled, he bringeth it to his loue.

25 Wherefore a man leueth his owne wife more then father or mother.

26 Yea, many haue run mad for women, and haue bene seruants for them.

27 Many also haue perished and haue erred and sinned for women.

28 Now therefore doe you not beleue mee? is not the King great in his power? do not all regions feare to touch him?

29 Yet I saw him and Apame, the Kings concubine, the daughter of the famous Bartacus, sitting on the right hand of the King,

30 And shee tooke the crowne off the Kings head, and put it vpon her owne, and strooke the King with her left hand.

31 Yet in the meane season the King gaped and gazed on her: and if she laughed at him, hee laughed: and if she were angry with him, he did flatter her that he might be reconciled with her.

32 How then, O ye men, are not women more strong, seeing they doe thus?

33 ¶ Then the King & the princes looked one vpon another, & he began to speake of the truth.

34 O ye men, are not women stronger? great is the earth, and the heauen is his, and the Sunne is swift in his course: for he turneth round about heauen in one day, and runneth againe into his owne place.

35 Is not hee great that maketh these things? therefore the truth is greater & stronger then all.

36 All the earth calleth for trueth, and the heauen blesteth it: and all things are shaken & tremble, neither is there any vnjust thing with it.

37 The wine is wicked, the King is wicked, women are wicked, and all the children of men are wicked, and all their wicked works are such, and there is no trueth in them, and they perish in their iniquitie.

38 But trueth doeth abide, and is strong for euer, and liueth and reigneth for euer and euer.

39 With her there is no receiuing of persons nor difference: but shee doeth the things which are iust, and absteineith from vnjust, and wicked things, and all men fauour her workes.

40 Neither is there any vnjust thing in her iudgement, and she is the strength and the kingdom and the power, and the maiesty of all ages. Blessed be the God of trueth.

41 So he ceased to speake, and then all the people cryed, and said, Trueth is great and strongest.

42 Then the King said vnto him, Aske what thou wilt beside that which is appointed, and we will giue it thee, because thou art found the wisest, and thou shalt haue liberty to sit by me, and shalt be called my cousin.

43 ¶ Then he said to the King, Remember the vow that thou hast vowed to build Ierusalem, in the day that thou tookest the kingdom.

44 And to send againe all the vessels that were taken out of Ierusalem, which Cyrus set apart when hee made a vow to cut off Babylon, and vowed to send them thither.

45 Thou also hast vowed to build the Temple, which the Idumeans burnt when Iudea was destroyed by the Chaldeans.

46 And now, O lord the King, this is that which I desire and require of thee, and this is the magnificence which I require of thee: I require therefore that thou wouldst accomplish the vow which thou hast vowed with thine owne mouth to doe to the King of heauen.

47 Then King Darius rising vp, kissed him, and wrote him letters to all the stewards and lieutenants, and captaines, and gouernours, that they should bring on the way *with* him, and all that

were with him, which went vp to build Ierusalem.

48 And he wrote letters to all the lieutenants in Caelosyria and Phenice, and to them that were in Libanus, that they should bring cedar wood from Libanus to Ierusalem, & build the city with him.

49 And hee wrote for all the Iewes, which went vp out of his kingdom vnto Iudea, concerning their libertie, that no prince, nor lieutenant, nor gouernour, nor steward should enter into their doores,

50 And that all the region which they kept, should pay no tribute, and that the Idumeans should let goe the villages of the Iewes which they held,

51 And that euery yere there should be giuen for the building of the Temple twentie talents vntill it were built,

52 And to maintaine the burnt offerings vpon the altar euery day (as they had a commandement to offer seuentene) other ten talents euery yere.

53 And that all they which went from Babylon to build the citie, should haue libertie, as well they as their posteritie, and all the Priests that went away.

54 He wrote also touching the charges & the Priests garment, wherein they should minister.

55 And hee wrote that they should giue the Leuites their charges vntill the house were finished, and Ierusalem built.

56 Also he wrote that they should giue pensions and wages to them that kept the citie.

57 And he sent away all the vessels which Cyrus had set apart out of Babylon, and whatsoever Cyrus had commanded to doe, he also commanded to doe it, and to send to Ierusalem.

58 And when the young man was gone forth, he lift vp his face to heauen toward Ierusalem, and gaue thanks to the King of heauen,

59 Saying, Of thee is the victory, & of thee is wisdom, & of thee is glory, and I saw thy seruant.

60 Blessed be thou which hast giuen me wisdom: for vnto thee I acknowledge it, O Lord of our fathers.

61 ¶ So he tooke the letters and went out and came to Babylon, and told all his brethren.

62 And they blessed the God of their fathers, because he had giuen them freedom and liberty.

63 To goe vp and to build Ierusalem, and the Temple, where his Name is renowned, and they reioyced with instruments of musick and ioi, seuen dayes.

C H A P. V.

1 The number of them that returne from the captiuitie. 43 Their voices and sacrifices. 54 The Temple is begun to be built. 64 Their enemies were craftily sowne with them.

After these things, the chiefe of the houses of their fathers were chosen after their tribes, and their wiues, and their sonnes, & their daughters, and their seruants, and their maydes, and their cattell.

2 And Darius sent with them a thousand horsemen, till they were restored to Ierusalem in safetie, and with musickall instruments, with tabrets and flutes.

3 And all their brethren played: thus he caused them to goe vp together with them.

4 ¶ And these are the names of the men that went vp after their families, by their tribes, and after the order of their dignitie.

5 The Priests. The sons of Phinees, the sonne of

of Aaron, Iesus *sonne* of Iofedec, *sonne* of Saraias, and Iosacim: the *sonne* of Zorobabel, the *sonne* of Salathiel of the house of Dauid, of the kinned of Phares, of the tribe of Iuda.

Or, Zorobabel.

6 ¶ Who spake wife words to Darius the king of the Persians in the second yere of his reigne, in the moneth Nisan, which is the first moneth.

7 ¶ And these are they of Iudea, which came out of the captiuitie where they dwelt, whome Nabuchodonosor king of Babylon had caried away into Babylon.

Or, Saraias.

8 And returned vnto Ierusalem and to the rest of Iudea, euery one into his own city: which came with Zorobabel, and Iesus, Nehemias, Zacharias, Reefaias, Eneuius, Mardocheus, Beffarus, Alpharafus, Reelius, Roimus and Baana their guides.

9 The number of them of the nation and their gouernours: the sonnes of Phares two thousand an hundred seuentie and two, the sonnes of Saphat four hundred seuentie and two.

Or, Arab.

10 The sonnes of ¶ Ares feuen hundred, fiftie and fixe.

11 The sonnes of Phaath Moab, two thousand, eight hundred and twelue.

12 The sonnes of Blam, a thousand, two hundred, fiftie and foure: the sonnes of Zachui nine hundred fourtie and fife: the sonnes of Corbe feuen hundred and fife: the sonnes of Bani fixe hundred, fourtie and eight.

Or, Bibai.

13 The sonnes of ¶ Bibi fixe hundred, twentie and three: the sonnes of ¶ Sadas three thousand, two hundred, twentie and two.

Or, Aged.

14 The sonnes of Adonikan, fixe hundred, fiftie and feuen: the sonnes of Bagoi, two thousand, sixtie and fixe: the sonnes of Adinu, four hundred fiftie and foure.

Or, Aterbetein.

15 The sonnes of ¶ Aterfias, ninety and two: the sons of Ceilan & Azotus, sixty and feuen: the sonnes of Azucan four hundred, thirty & two.

Or, the sonnes of Anania an hundred, the sonnes of Arou one, the sonnes of Betai three hundred, twentie and three.

16 ¶ The sonnes of Ananias, an hundred and one: the sonnes of Arom, and the sonnes of Bassa, three hundred twentie and three: the sonnes of Arifpurith, an hundred and two.

Or, Betielem.

17 The sonnes of Meterus, three thousand and fife: the sonnes of ¶ Bethlomon, an hundred twentie and three.

Or, Netophas.

18 They of ¶ Netophas, fiftie and fife: they of ¶ Anaboth, an hundred fiftie and eight: they of Bethfamos, fourtie and two.

Or, Anaboth.

19 They of ¶ Cariathiarus twentie and fife: they of Caphiras and Beroth, feuen hundred fourtie and three: they of ¶ Piras, feuen hundred.

Or, Pirab.

20 They of Chadias and Annuidioi, fife hundred, twentie and two: they of ¶ Cirama and Gabbes, fixe hundred twentie and one.

Or, Aramah.

21 They of ¶ Macalon, an hundred twentie and two: they of ¶ Betolius, fiftie and two: the sonnes of ¶ Nephis, an hundred fiftie and fixe.

Or, Masamor.

22 The sonnes of Calamolalus and Orius feuen hundred, twentie and fife: the sonnes of Iechus, three hundred forty and fife.

Or, Betel.

23 The sonnes of ¶ Annans, three thousand, three hundred and thirtie.

Or, Samaah.

24 The Priests, the sonnes of Ieddu, the sonne of Iesus which are counted among the sonnes of Sanassib, nine hundred seuentie and two: the sonnes of Meruth, a thousand fiftie and two.

Or, Ptoleus.

25 The sonnes of ¶ Phassaron, a thousand fortie and feuen: the sonnes of ¶ Carme, a thousand and seuentee.

Or, Carine.

26 ¶ The Leuites. The sonnes of Ieffue, Cadmiel, Bannu and Suin, seuentie and foure.

27 ¶ The sonnes which were holy fingers. The sonnes of Afaph, an hundred fourtie and eight.

28 The porters. The sonnes of Salum, the sonnes of Iatal, the sonnes of ¶ Tolmain, the sons of Dacobi, the sonnes of ¶ Teta, the sonnes of Sami: all were an hundred thirtie and nine.

29 The ministers of the Temple. The sonnes of Elaw, the sonnes of Afispha, the sons of Batooth, the sons of ¶ Ceias, the sonnes of ¶ Sud, the sonnes of Phaleu, the sonnes of Labana, the sonnes of ¶ Agraba,

30 The sonnes of ¶ Acrua, the sons of ¶ Outa, the sonnes of Cetab, the sonnes of ¶ Agaba, the sonnes of ¶ Subai, the sonnes of Anan, the sonnes of Cathua, the sonnes of ¶ Geddur,

31 The sonnes of ¶ Airus, the sonnes of Daifan, the sonnes of ¶ Noeba, the sonnes of Chaleba, the sonnes of ¶ Gazera, the sonnes of Azias, the sons of Phinees, the sonnes of Alara, the sons of ¶ Balthai, the sonnes of Alana, the sonnes of ¶ Meani, the sonnes of ¶ Naphisi, the sonnes of ¶ Acub, the sonnes of ¶ Acipha, the sonnes of ¶ Asur, the sons of Pharacim, the sonnes of ¶ Bafaloth.

32 The sonnes of ¶ Meeda, the sonnes of Coutha, the sonnes of ¶ Corea, the sons of ¶ Charcus, the sonnes of Aferar, the sonnes of ¶ Thonoi, the sonnes of ¶ Nafith, the sonnes of Acipha.

33 The sonnes of the seruants of Salomon. The sonnes of ¶ Afaphion, the sonnes of ¶ Phariara, the sonnes of ¶ Teeli, the sonnes of Lozon, the sonnes of Ildael, the sonnes of ¶ Sapheth.

34 The sonnes of Agia, the sonnes of ¶ Pachthreth, the sonnes of ¶ Sabie, the sonnes of ¶ Sarothie, the sonnes of Mafias, the sonnes of Gar, the sonnes of ¶ Addus, the sonnes of ¶ Subas, the sonnes of Apheria, the sonnes of Barodis, the sonnes of Sabat, the sonnes of Allom.

35 All the ministers of the Temple, and the sonnes of the seruants of Salomon were three hundred, seuentie and two.

36 These came vp from ¶ Thermelech & Thelerias: Caraathalat and Azar leading them.

37 Neither could they shew their families nor their stocke how they were of Israel, the sonnes of ¶ Ladan, the sonne of ¶ Ban, the sonnes of ¶ Necodan, fixe hundred fiftie and two.

38 And of the Priests those which exercited the office of Priests, and were not found, the sons of ¶ Obdia, the sonnes of ¶ Accos, the sonnes of Addus, * which had taken for wife Augia, one of the daughters of ¶ Berzelaius.

39 And was called after his name: and when the description of the kinred of these men had been sought in the register, & could not be found, they were set apart from the office of Priests.

40 For ¶ Neemias and Artharias said to them, that they should not bee partakers of the holy things, till there arose an hie Priest clothed with doctrine and truth.

41 So all they of Israel from them of twelue yere old and litle children, were ¶ fourtie thousand, besides men seruants and women seruants, two thousand, three hundred and sixtie.

42 Their seruants and handmaids were feuen thousand, three hundred fourtie and feuen: the singing men and women, two hundred fourtie and fife.

43 Camels, foure hundred thirtie and fife: and horses, feuen hundred thirtie and fixe: mules, two

Or, Tolma.

Or, Ceas.

Or, Sud.

Or, Agaba.

Or, Acrua.

Or, Outa.

Or, Cetab.

Or, Agaba.

Or, Subai.

Or, Anan.

Or, Cathua.

Or, Geddur.

Or, Airus.

Or, Daifan.

Or, Noeba.

Or, Chaleba.

Or, Gazera.

Or, Azias.

Or, Phinees.

Or, Alara.

Or, Balthai.

Or, Alana.

Or, Meani.

Or, Naphisi.

Or, Acub.

Or, Acipha.

Or, Asur.

Or, Pharacim.

Or, Bafaloth.

Or, Meeda.

Or, Coutha.

Or, Corea.

Or, Charcus.

Or, Aferar.

Or, Thonoi.

Or, Nafith.

Or, Acipha.

Or, Apheria.

Or, Barodis.

Or, Sabat.

Or, Allom.

Or, Thermelech.

Or, Thelerias.

Or, Caraathalat.

Or, Azar.

Or, Obdia.

Or, Accos.

Or, Addus.

Or, Augia.

Or, Berzelaius.

Or, Neemias.

Or, Artharias.

Or, fourtie and two thousand, three hundred and fiftie.

104.

two hundred, fourtie and five: || beastes that bare the yoke, five thousand, five hundred, twentie and five.

44 And there were of the gouernours after their families, which when they were come to the Temple in Ierusalem, vowed to build the house in his owne place according to their power,

104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

45 And to giue to the treasure of the works, a thousand pound in gold, & five thousand pound in silver, and an hundred Priestly garments.

46 And the Priestes and the Leuites and the people dwelt in Ierusalem and in the countrey, and the holy fingers and the porters and all Israel in their villages.

47 ¶ But * when the seventh moneth was nere, and when the children of Israel were euery one at home, they were all gathered together with one accord into the open place of the first gate, which is toward the East.

48 Then Iesus the sonne of Iosedec and his brethren the Priestes, with Zorobabel the sonne of Salathiel and his brethren, rising vp, made ready the altar of the God of Israel,

49 To offer burnt offerings vpon it according as it is written in the booke of Moyse the man of God.

50 Whither also there were gathered against them of all nations of the land: but they dressed the altar in his owne place, although all the nations of the land were their enemies and vexed them, and they offered sacrifices according to the season, and burnt offerings to the Lord, morning and euening.

51 They kept also the feast of Tabernacles, as it is * ordeined in the Lawe, and offered sacrifices euery day, as was requisite,

52 And afterward, the continual oblations and offerings of the Sabbaths and of the new moneths and of all holy feasts.

53 ¶ And all * they which had made any vow to God, began to offer sacrifice vnto God in the first day of the seventh moneth, although the Temple of God was not yet build.

54 They gaue also money to the masons and to the workemen, & meat and drinke with gladnesse,

55 And charots to the Sidonians and to those of Tyrus to bring cedar wood out of Libanus, which should be brought by flotes to the haue of Ioppe according to the commandement giuen vnto them by Cyrus king of Persia.

56 And in the second yere and second moneth came into the Temple of God in Ierusalem, Zorobabel the sonne of Salathiel, and Iesus the sonne of Iosedec, and their brethren, and the Priestes, and Leuites, and all they that came out of captiuitie into Ierusalem,

57 And * laide the foundation of the house of God in the first day of the second moneth of the second yere after their returne into Iudea and Ierusalem.

58 And they appointed the Leuites from twentie yere old ouer the works of the Lord, and Iesus and his sonne, and his brethren, and his brother Cadmiel, and the sonnes of Madiabon with the sonnes of Toda, the sonne of Heliadun, with their sonnes, and brethren, *even* all the Leuites with one accord did follow after *y* worke, calling vp on the works in the house of God: thus *y* workmen build the Temple of the Lord.

59 And the Priestes stood clothed with their

long garments with muscall instruments and trumpets, and the Leuites the sonnes of Asaph with cymbales,

60 Singing and blessing the Lord, according to the ordinance of Dauid king of Israel.

60 And they sung with loud voyce songs to the praise of the Lord, because his mercie and glorie is for euer in all Israel.

62 Then all the people blew trumpets, and cried with loude voyce, praising the Lord for the raising vp of the house of the Lord.

63 Also some of the Priestes and Leuites, and chiefe men, to wit, the Ancients which had seene the former house,

64 Came to see the building of this with weeping and great crying, and many with trumpets, and ioy *cried* with loud voyce,

65 So that the people coude not heare the trumpets, because of the weeping of the people: yet there was a great multitude that blew trumpets, so that they were heard farre off.

66 ¶ Wherefore when the enemies of the tribes of Iuda and Benjamin heard it, they came to know what noyse of trumpets it was,

67 And they knew that they of the captiuitie build the Temple to the Lord God of Israel.

68 Wherefore they coming to Zorobabel, and Iesus, and the chiefe of the families, said vnto them, Let vs build also with you.

69 For wee obey your Lorde, as you doe, and sacrifice vnto him since the dayes of Asbareth king of the Assyrians, which brought vs hither.

70 Then Zorobabel and Iesus, and the chiefe of the families of Israel said to them, It doth not appertaine to vs, and to you to build an house to the Lord our God:

71 For we alone will build it to the Lord God of Israel, as it becommeth vs, and as * Cyrus the king of the Persians bade vs.

72 Howbeit the people of the land made them sluggish that were in Iudea, and letted them to build the worke, and by their ambushments and seditions and conspiracies hindered the finishing of the building,

73 All the time of king Cyrus life, so that they were let from the building two yere, vntill the reigne of Darius.

CHAP. VI.

1 Of Aggeus and Zacharias. 2 The building of the Temple. 3 Six-fortie would see them. 7 His Epistle to Darius. 23 The king's answer to the contrary.

BVt * in the second yere of the reigne of Darius. Aggeus and Zacharias the sonne of Ado the Prophets propheticd to the Lawes, such vnto them that were in Iudea and Ierusalem, in the name of the Lord God of Israel, which they called *†* vpon.

2 Then Zorobabel sonne of Salathiel, and Iesus the sonne of Iosedec stood vp, and began to build the house of the Lord, which is in Ierusalem, the Prophets of the Lord being with them, and helping them.

3 ¶ In that time Sissanes the gouernour of Syria and Phenice, & Sathabouranes with his companions came vnto them,

4 And sayd vnto them, By whose commandement build you this house and this building, and enterprise all these other things? and who are the builders that enterprise such things?

¶ 3

5 But

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5 But the Ancients of the Iewes had grace of the Lord after that he had visited the captiuitie.

6 That they were not letted to build, vntill it was signified vnto Darius of these matters, and an answer was receiued.

7 ¶ The copy of the Epistle, which hee did write and send to Darius: S I S I N N I S gouernour of Syria and of Phenice, & Sathrabouzan, and their companions, presidents in Syria & Phenice, salute king Darius.

8 It may please the king our master plainly to vnderstand, that when wee came to the countrey of Iudea, and entred into the citie of Ierusalem, we found in the citie of Ierusalem the Ancients of the Iewes that were of the captiuitie.

9 Building an house to the Lord, great and new, of hewen stones, and of great price, and the timber already laid vpon the walles.

10 And these works are done with great speed, yea, and the worke hath good successe in their hands, so that it will be finished with all glorie & diligence.

11 Then we asked their Ancients, saying, By whose commandment build you this house, and lay the foundation of these works?

12 We asked them these things to the intent to notifie them to thee, and to write to thee the men that gouerned it: therefore wee demanded the names of the gouernours in writing.

13 But they answered, saying, We are the seruants of the Lord, which hath created the heauen and the earth.

14 And * this house was built vp many yeeres agoe by a king of Israel great and strong, & was finished.

15 But when our fathers, prouoking God to wrath, sinned against the Lord of Israel, which is in heauen, * hee deliuered them into the hands of Nabuchodonosor king of Babylon of the Chaldeans,

16 Who brake downe the house, and burnt it, and caried the people captiue to Babylon.

17 But in the first yeere of the reigne of Cyrus ouer the countrey of Babylon, king Cyrus wrote that this house should be built vp.

18 And the holy vessels of gold and of siluer, which Nabuchodonosor had caried out of the house at Ierusalem, and had dedicated them in his owne Temple, Cyrus the King tooke out of the Temple at Babylon, and they were given to Zorobabel, and to ¶ Sanabassar ruler.

19 And a commandement was given vnto him, that he should cary away those vessels, and put them in the Temple at Ierusalem, and that this Temple of the Lord should be built in this place.

20 Then the same Sanabassar, beeing come hither, laid the foundations of the house of the Lord at Ierusalem, and since that time till now, it is in building, and is not finished.

21 Now therefore if it please the King, let it bee sought vp in the kings libraries concerning Cyrus.

22 And if it be found that the building of the house of the Lord at Ierusalem hath bene done by the consent of king Cyrus, and if it seeme good to the lord our king, let him make vs answer concerning these things.

23 Then king Darius commanded to search in the kings libraries, that were in Babylon, & there was found in Bechotane, which is a tower in the

region of Media, a place where such things were laid vp for memorie.

24 In the first yeere of the reigne of Cyrus, king Cyrus commanded the house of the Lord at Ierusalem to be builded, where they did sacrifice with the continual fire.

25 Of the which the height *should be* of threescore cubites, the breadth of threescore cubites with three rowes of hewen stones, and one rowe of newe wood of that countrey, and that the costes should be paid out of the house of king Cyrus.

26 And that the holy vessels of the house of the Lord, aswell those of gold as of siluer, which Nabuchodonosor had caried out of the house in Ierusalem, and brought into Babylon, should be restored to the house, which is in Ierusalem, and set in the place where they were afore.

27 Also he commanded that Sisinnes, gouernour of Syria and Phenice, & Sathrabouzan, and their companions, & those which were constitute captaines in Syria and Phenice, should take heed to refraine from that place, and to suffer Zorobabel the seruant of the Lord, and gouernour of Iudea, and the Elders of the Iewes to build that house of the Lord in that place.

28 And I also haue commaunded to build it cleane vp againe, and that they be diligent to help them of the captiuitie of the Iewes, till the house of the Lord be finished.

29 And that some part of the tribute of Coelofrya, and Phenice should be diligently given to these men for sacrifice vnto the Lord, and to Zorobabel the gouernour, for bulles, rammes, and lambes:

30 Also come, and sale, and wine, and oile continually euery yeere without faile, as the Priests, which are in Ierusalem shall testifie to be spent euery day.

31 That offerings may bee made to the holy God for the King, and his children, and that they may pray for the liues.

32 Furthermore hee commanded that whosoever should transgresse any thing afore spoken or written, or derogate any thing thereof, that a tree should be taken out of his possession, and hee be hanged thereon, and that his goods should be the Kings.

33 And therefore let the Lord whose Name is there called vpon, destroy euery King and nation, which stretcheth out his hand to hinder or do euill to that House of the Lord which is in Ierusalem.

34 * I Darius the King haue ordained that it should be diligently executed according to these things.

CHAP. VII.

1 Sisinnes and his companions followe the Kings commandement, and helpe the Iewes to build the Temple. 5 The time that it was build. 10 They keepen the Priests.

T Hen Sisinnes the * gouernour of Coelofrya and Phenice, and Sathrabouzan, and their companions, obeying King Darius commandements,

2 Assisted diligently the holy works, working with the Ancients and gouernours of the Sanctuary.

3 And the holy workes prospered by Aggeus and Zacharias the Prophets which prophesied.

4 So they finished all things by the commandement

* 1. King. 6. 2.

* 2. King. 24. 16.

10. 8. 16. 20. 24.

* Esay. 6. 11.

* Esay. 6. 11.

dement of the Lord God of Israel, and with the consent of Cyrus, and Darius & Artaxerxes kings of the Persians.

5 Thus the holy house was finished in the three and twentieth day of the moneth Adar, in the sixtyeere of Darius king of the Persians.

6 ¶ And the children of Israel, & the Priests and the Leuites, and the rest, which were of the captiuitie, and had any charge, did according to the things written in the booke of Moyfes.

7 And they offered for the dedication of the Temple of the Lord, an hundre h bulles, two hundred rammes, foure hundred lambs,

8 And twelve goats for the sinne of all Israel, according to the number of the chiefe of the tribes of Israel.

9 And the Priests and the Leuites stood according to their kindred, clothed with long robes in the workes of the Lord God of Israel, according to the booke of Moyfes, and also the porters in euery gate.

10 And the children of Israel offered the Pasfeouer together with them of the captiuitie, in the fourteenth day of the first moneth, after that the Priests and Leuites were sanctified.

11 But all the children of the captiuitie, were not sanctified together, but all the Leuites were sanctified together.

12 And they offered the Pasfeouer for all the children of the captiuitie, and for their brethren the Priests, and for themselves.

13 Then all the children of Israel which were of the captiuitie did eate, *euen* all they that had separated themselves from the abominations of the people of the land, and fought the Lord.

14 And they kept the feast of vneleauened bread seuen dayes, reioycing before the Lord,

15 Because hee had turned the counsell of the king of the Assyrians towards them to strengthen their hands in the workes of the Lorde God of Israel.

CHAP. VIII.

¶ *Esdra cometh from Babylon to Ierusalem. 10 The copie of the commission giuen by Artaxerxes. 29 Esdra giueth thanks to the Lord. 32 The number of the bands of the people that came with him. 76 His prayer and confession.*

And after these things, when Artaxerxes king of the Persians reigned, Esdras the sonne of ¶ Saraias, the sonne of Ezerias, the sonne of Helcias, the sonne of Salum,

2 The sonne of Sadoe, the sonne of Achitob, the sonne of Amarias, the sonne of ¶ Ezias, the sonne of ¶ Meremoth, the sonne of ¶ Saraias, the sonne of ¶ Sauias, the sonne of Boccas, the sonne of Abihum, the sonne of Phinees, the sonne of Eleazar, the sonne of Aaron was the high Priest.

3 This Esdras went out of Babylon, and was a scribe well taught in the law of Moyfes, giuen by the Lord God of Israel.

4 Also the king gaue him great honour, and he found grace in his sight in all his requests.

5 With him also there departed some of the children of Israel, and of the Priests and Leuites, and of the holy fingers, and of the porters, and of the ministers of the Temple vnto Ierusalem.

6 In the seauenth yere of the reigne of Artaxerxes, and in the fifth moneth: this was the seauenth yere of the King, (for they went out of Babylon in the first day of the first moneth,

7 And came to Ierusalem according as the Lord gaue them speed in their journey.)

8 For Esdras had gotten great knowledge, so that hee would let nothing passe that was in the law of the Lord, and in the commandements, and he taught all Israel all the ordinances and iudgements.

9 So the commission written by king Artaxerxes was giuen Esdras the Priest & reader of the Law of the Lord: the copie thereof followeth.

10 King Artaxerxes to Esdras the Priest, and reader of the Law of the Lord, Salutation.

11 Forasmuch as I consider things with pitie, I haue commanded that they that will and desire of the nation of the Iewes, and of the Priests and Leuites which are in our kingdome, should goe with thee vnto Israel.

12 Therefore as many as bee willing, let them depart together, as it hath seemed good to me and my leuen friends the counsellors.

13 That they may visit the things that are in Iudea and Ierusalem diligently, as it is contained in the Law of the Lord.

14 And carry the gifts to the Lord of Israel in Ierusalem, which I and my friends haue vowed: also all the gold and siluer, which shalbe found in the country of Babylon appertaining to the Lord in Ierusalem.

15 With that which is giuen of the people to the Temple of the Lord their God, that it might be brought to Ierusalem, aswel siluer as gold, for buls, and rammes, and lambs, and things thereunto pertaining.

16 That they may offer sacrifices to the Lord vpon the altar of the Lord their God, which is in Ierusalem.

17 And whatsoever thou and thy brethren will doe with the gold or siluer, accomplish it according to the will of thy God.

18 And the holy vessels of the Lord, which are giuen thee for the vse of the Temple of thy God, which is in Ierusalem, thou shalt set before thy God in Ierusalem.

19 And what other things soener thou shalt remember for the vse of the Temple of thy God, thou shalt giue it out of the Kings treasure.

20 And I also King Artaxerxes haue commanded the treasurers of Syria and Phenice, that whatsoever Esdras, the Priest and Reader of the Law of the highest God, shall send for, they should giue it him with all speede, *euen* to the summe of an hundred talents of siluer,

21 And likewise vnto an hundred cores of corne, and an hundred pieces of wine, and other things in abundance.

22 Let all things be done to the highest God according to the law of God with diligence, that wrath come not vpon the kingdome of the king and of his tonnes.

23 Also to you it is commanded, that of none of the Priests or Leuits, or holy fingers, or porters, or ministers of the Temple, or of the workmen of this Temple, no tribute nor taxe bee taken, nor that any haue power to taxe them in any thing.

24 Thou also Esdras, according to the wisdom of God, ordeine Iudges & gouernours, that they may iudge in all Syria and Phenice al those which are well instructed in the Law of thy God, and teach those which are not instructed.

25 And let all those which shal transgresse the Law of God and the king, be diligently punished, either with death, or other punishment, either with penaltie of money, or banishment.

26 ¶ Then Esdras the Scribe said, Blessed bee the onely Lord God of my fathers, which hath put this in the heart of the king to glorifie his house which is in Ierusalem,

27 And hath honored me before the king and the counsellors, and all his friends and gouernors.

*Ezra 8.1.

28 ¶ Therefore I was encouraged by the helpe of the Lord my God, and gathered men of Israel to goe vp with me.

29 These are the guides after their families and order of dignities, which came vp with me out of Babylon in the reigne of Artaxerxes the king

¶ Or, Hatin.

30 Of the sonnes of Phinees, Gersom, of the sonnes of Ithamar, Gamael, of the sonnes of Dauid, ¶ Letrus.

¶ Or, Pabais Moab, Alierna.

31 Of the sonnes of Sechenias, of the sonnes of Phares, Zacharias, and with him were counted an hundreth and fiftie men.

¶ Or, Ieziel.
¶ Or, Iobin.

32 Of the sonnes of ¶ Salomon, Abeliacianus the sonne of Zacharias, and with him two hundreth men.

¶ Or, Iezia.

33 Of the sonns of Zathoe Sechenias the sonne of ¶ Iezolus, and with him three hundreth men, of the sonnes of Adin, ¶ Obeth sonne of Ionathas, and with him two hundreth and fiftie men.

¶ Or, Michael.
¶ Or, Obadias, sonne of Ieziel.

34 Of the sonnes of Elam, ¶ Iefias sonne of Gotholias, and with him seuentie men.

¶ Or, Benias,
¶ Iezolus.

35 Of the sonnes of Saphatias, Zarias sonne of ¶ Machael, and with him seuentie men.

36 Of the sonnes of Ioab, ¶ Badias sonne of Iezelus, and with him two hundreth and twelue men.

¶ Or, Afsad, Iohann sonne of Afsad.

37 Of the sonnes of ¶ Banik, Afsalimoth sonne of Iofaphias, and with him an hundreth & threescore men.

¶ Or, Iezel.
¶ Or, Semaias.
¶ Or, Bagui, sonne of Iezel.

38 Of the sonnes of Babi, Zacharias sonne of Bebai, and with him twentie and eight men.

39 Of the sonnes of ¶ Afsad, Iohannes sonne of Acatan, and with him an hundreth and ten.

40 Of the sonnes of Adoniam the last: and these are the names of them, Eliphalet, ¶ Iezuel & ¶ Maia, & with them seuentie men: of the sonnes of ¶ Bagouthi sonne of Isacacorus, and with him seuentie men.

*Ezra 8.15.

41 ¶ And I gathered them together to the flood called * Theras, and pitched our tents there three daies, and numbred them.

¶ Or, Masma, Aluathas.
¶ Or, Iezel, Eluathas, Zacharias, and Iezolus.

42 But when I had found there none of the Priests nor Leuites,

43 I sent to Eleazar, and behold, there came ¶ Maafman, and Alnathan, and Samaian, and ¶ Toribon, and Nathan, Ennatan, Zacharian, and Mossalamon the chiefe, and best learned.

44 And I bad them to goe to Dadeus the captaine, which was in the place of the treasure,

45 With charge to bid Dadeus and his brethren & y treasurers that were there, to send to vs whom, which should offer sacrifice in the house of our Lord.

¶ Or, Seredia.

46 And they brought vnto vs by the mightie hand of our Lord, learned men of the sonnes of Moli, the sonne of Leui, the sonne of Israel, to wit, ¶ Cisebebran and his sonnes, and his brethren being eigheteene.

¶ Or, Auous, Iezas.
¶ Or, Canaanus.

47 And Afebia, and ¶ Annon, and Ofsaian his brethren of the sonnes of ¶ Cananeus with their sonnes, twentie persons.

48 And of the ministers of the Temple, which Dauid gaue, and those which were rulers ouer the worke of the Leuites, to wit, ministers of the Temple, two hundreth and twentie, of whom all the names were registred.

49 ¶ And * there I proclaimed a fast for the yong men before the Lord to aske of him a good iourney both for vs, and for them that were with vs, for our children, and for our cattell.

50 For I was ashamed to aske the king fourmen, or horsemen, or conduct for safegard against our enemies,

51 Because we had said to the king, that the power of our Lord should bee with them that sought him, to direct them in all things.

52 Wherefore we praied our Lord againe, according to these things, who we found fauourable.

53 Then I chose from among the chiefe of the tribes, and of the Priests, twelue men, to wit, ¶ Elebras and Afsanias, and with them tenne of their brethren.

¶ Or, Seredia.

54 And I weighed them the siluer & the gold, and the holy vessels of the house of our Lord, which the king and his counsellors, and his princes, and all Israel had giuen.

55 And I weighed them sixe hundred & fiftie talents of siluer, and siluer vessels of an hundreth talents, and an hundreth talents of gold,

56 And twentie golden basins, and twelue vessels of brasie, of fine brasie shining like gold.

57 And I said to them, You are also holy to the Lord, and the vessels are holy, and the gold, and the siluer is a vow to the Lord of our fathers.

58 Watch & keepe them, til that you giue them to the heads of the families of the Priests and Leuites, and captaines of the families of Israel in Ierusalem in the chambers of the house of our God.

59 So the Priests and Leuites tooke the siluer and the gold, and the vessels, and carried them to Ierusalem to the Temple of the Lord.

60 And we departed from the flood Thera, in the twelfth day of the first moneth, and came to Ierusalem, according to the mightie power of our Lord with vs: and the Lord deliuered vs from the beginning of our iourney from all enemies So we came to Ierusalem.

61 And three daies beeing past there, in the fourth day the siluer that was weighed, and the gold was deliuered in the house of our Lord to ¶ Marmoth the Priest, the sonne of Iouri,

¶ Or, Marmoth, the sonne of Iouri.

62 And with him to Eleazar the sonne of Phinees: and there were with them, Iofabad the sonne of Iesus, and ¶ Moeth sonne of Sabbanus, Leuites: all was deliuered them by number and weight.

¶ Or, Nardia, sonne of Iofabad.

63 And all the weight of them was written that same houre.

64 Afterwards those that were come out of the captiuitie, offered sacrifices to the Lord God of Israel, euen twelue bulls for all Israel, rammes fourescore and sixteene,

65 Lambs threescore and twelue, twelue goats for saluation, all in sacrifice to the Lord.

66 And they presented the commandments of the king to the kings rewards, and to the gouernors of Coelosyria & Phenice, who honoured the people, and the Temple of God.

*Ezra 8.31.

67 ¶ * When these things were done, the gouernours came to me, saying, The people of Israel, the Priuces and the Priests, and the Leuites haue not received from them the strange people of the land,

68 Nor the pollutions of the Gentiles, to wit, of the Canaanites, & Chetites, & Pherefites, & Iebusites, and Moabites, and Egyptians, and Idumeans.

69 For they haue dwelt with their daughters, both they and their sonnes, and the holy seede is mixed

mixed with the strange people of the land, and the governors and rulers have bene partakers of this wickednesse from the beginning of the thing,

70 And alsoone as I had heard these things, I rent my clothes, & the holy garment, and I pulled the haire off mine head, and off my beard, and fate me downe sorrowfull and very sad.

71 Then also they that were mouoed with the word of vs Lord God of Israel, came to me whiles I wept for the iniquitie, but I fate very sad till the euening sacrifice.

72 Then I arose from the fast with my clothes torne, and the holy garment, and bowed my knees and stretched forth mine hands to the Lord,

73 And said, O Lord, I am ashamed, and confounded before thy face.

74 For our sins are increased about our heads, and our ignorances are lifted vp to heauen.

75 Yea, enen from the time of our fathers wee are in great sinne vnto this day.

76 For our sins therefore, and our fathers wee with our brethren, with our kings & Priests haue bene giuen vp to the kings of the earth, to the sword and to captiuitie, and for a pray with all shame vnto this day.

77 And now how great hath thy mercie been, O Lord, that there should bee left vs a roote, and name in the place of thine holinesse!

78 And that thou shouldst reuile to vs a light in the house of the Lord our God, and giue vs meate in the time of our seruitude!

79 For when wee were in bondage, wee were not left of our God, but he gaue vs fauour before the kings of the Persians, that they should giue vs meate,

80 And that they should honour the Temple of our Lord, and raise vp Sion that is desolate, and giue vs assurance in Iudea and Ierusalem.

81 And now, O Lord, what shall wee say, hauing these things? for wee haue transgressed thy commandements, which thou hast giuen by the hands of thy seruants the Prophets, saying,

82 *Because the land which yee goe to inherit, is a land polluted by the pollutions of the strangers of the land, which haue filled it with their filthinesse,

83 Therefore nowe yee shall not ioynne their daughters with your sonnes, neither giue your daughters to their sonnes,

84 Neither shall you desire to haue peace with them for euer, that yee may bee made strong, and eate the good things of the land, and leaue it for an inheritance to your children for euer.

85 Therefore all that is come to passe, was done for our wicked workes, and for our great finnes: yet Lord, thou hast forborne our finnes,

86 And hast giuen vs such a roote: but wee againe haue turned backe to transgresse the lawe, and to mixe vs with the vncleannesse of the people of the land.

87 Mightest thou not be angry with vs to destroy vs, so that thou shouldest neither leaue vs roote, nor seed, nor name?

88 But, O Lord of Israel, thou art true: for there is a roote left, enen vnto this day.

89 Behold, wee are now before thee with our iniquities, neither can we endure before thee for these things.

90 ¶ And * as Esdras prayed and confessed, and wept, & lay vpon the ground before the Temple, a very great multitude was gathered vnto him out

of Ierusalem: of men and women, and yong children: for there was great lamentation among the multitude.

91 Then Iechonias the sonne of || Ieel of the sonnes of Israel crying out, said, O Esdras, wee haue sinned against the Lord God: wee haue taken in marriage strange women of the nations of the land,

92 And now all Israel is doubtfull: therefore let vs make an oth concerning this to the Lord to put away all our wines, which are strangers, with their children.

93 If it seem good to thee, and to al them that obey the Law of the Lord, rise vp and put it in execution.

94 For to thee doth it appertaine, and we are with thee to make thee strong.

95 Then Esdras arose, & made all the chiefe of the families of the Priests & Leuites of al Israel to sweare, that they would do thus: and they sware.

C H A P. IX.

7 After Esdras had read the Law for the strange wiues, 10 They promise to put them away.

Then * Esdras rose from the court of the Temple, and went to the chamber of Ioanman the sonne of Eliashib,

2 And being lodged there, he did eat no bread nor dranke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Iudea and Ierusalem, to all them that were of the captiuitie, that they should be gathered to Ierusalem,

4 And that all they which should not meete there within two or three dayes according to the ordinance of the Elders, which bare rule, should haue their cattell confiscate to the Temple, and he cast out from among them of the captiuitie.

5 Then all they which were of the tribe of Iuda and Benjamin, came together within three dayes into Ierusalem: this was the ninth moneth and twentieth day of the moneth.

6 And al the multitude fate in the broad place of the Temple shaking, because of the extreme winter.

7 Then Esdras arose and said to them, Ye haue sinned: for ye haue married strange wiues, so that ye haue augmented the finnes of Israel.

8 Now therefore confesse and glorifie the Lord God of our fathers,

9 And doe his will, and separate your selues from the people of the land, and from the strange wiues.

10 Then all the multitude cried out, and sayd with a loud voice, We wil do so as thou hast said,

11 But because the multitude is great, and the time is winter, so that we cannot stand without, and the work is not of one day nor of two, seeing that many of vs haue sinned in this matter,

12 Let the chiefe men of the multitude, and all they which haue strange wiues of our families, tarie:

13 And let the Priests and iudges come out of all places at the day appointed, till they haue appealed the wrath of the Lord against vs for this matter.

14 Then Ionathas Afaels sonne, and || Ezecias sonne || of Thecan were appointed concerning these things, and Mosollam and Sabbateus did help them.

15 And they which were of the captiuitie, did after all these things.

[Or, iudges]

* Esdras 10, 6

[Or, iudges]
[Or, Thecan]

16 Eſdras the Prieſt alſo choſe him certaine men,chiefe of their families,all by name:and they ſate together in the firſt day of the tenth moneth, to examine this matter.

17 And they made an end of the things pertaining to them that had married ſtrange wiues in the firſt day of the firſt moneth

18 And there were found of the Prieſts, which had married ſtrange wiues,

19 Of the ſonnes of Ieſus, the ſonne of Iofedec, and of his brethern, || Mathelas, and Eleazar, and Ioribus, and || Ionadan.

20 Who alſo gaue their hands to caſt out their wiues, and offered a ramme for their reconciliation in their purgation.

21 And of the ſonnes of Emmer,* Ananias, and Zabdeus, and Canes, and Saneus, and Hiereel, and Azarias.

22 And of the ſonnes of || Phaſiu, Ellionas, Maſſias, Elmaelus, and Nathanael, and || Ocidelus, and Talas.

23 And of the Leuites, Torabadus, and Semis, and Colius, who was called || Calitas, and Patheus, and Ooudas, and Ionas

24 Of the holy fingers, || Eliazurus, Bacchurus.

25 Of the porters, || Salumus, and Tolbanes.

26 Of them of Iſrael, of the ſonnes of Photus, || Hiermas, and Eddias, and Melchias, and Maelus, and Eleazar, and Aſibias, and || Banaias.

27 Of the ſonnes of || Ela, Matthanias, Zacharias, and || Hiereielas, and || Hieremoth, and Aedias.

28 And of the ſonnes of || Zamoth, Eliadas, Eliſimus, Othonias, Iarimoth, and || Sabarus, and Sardes.

29 Of the ſonnes of || Bebai, Ioannes, and Ananias, and || Iofabad, and Ematheas.

30 Of the ſonnes of || Mani, Olamus, Mamuchus, Iedaias, Luſubus, Iaſael, and Ieremoth.

31 And of the ſonnes of || Addi, Naathus, Mooſias, Lacunus, and Naidus, and Mathanias, and || Seſchel, and Balnuus, and Manaſſeas.

32 And of the ſonnes of Annas, Elionas, and Aſeas, and Melchias, and Sabeus, and Simon a Chofamine.

33 And of the ſonnes of || Aſom, Altaneus, and || Matthias, and Banaias, Eliphalar, and Manaſſe, and Semei.

34 And of the ſonnes of || Maani, Ieremias, Momdis, Omairus, Inel, Mamai, and Paclias, and Amos, Carabaſion, and Euafibus, and Mammumatanaius, Eliſaſis, Vamus, Eliali, Samis, Selemias, Nathanias, and of the ſonnes of Ozoras, Seſis, Eſril, Azailus, Samaras, Sambis, Joſiphus.

35 And of the ſonnes of Ethna, Mazitias, Zabadias, Ethes, Inel, Banaias.

36 All theſe married ſtrange wiues, and put them away with their children.

37 And the Prieſts and the Leuites dwelt in

Ieruſalem, and in the cuntry, the firſt day of the ſeuenth moneth, and the children of Iſrael in their owne houſes.

38 ¶ Then all the multitude aſſembled together with one conſent into the broad place before the gate of the Temple toward the Eaſt.

39 And ſpake to Eſdras the Prieſt and reader, that hee ſhould bring the Law of Moyſes, which had bene giuen by the Lord God of Iſrael.

40 Then brought Eſdras the chiefe Prieſt, the Law to all the multitude both man and woman, and to all the Prieſts, that they might heare the Law the firſt day of the ſeuenth moneth.

41 And he read in the firſt broad place of the gate of the Temple, from morning to midday, before the men and the women, and all the multitude hearkened to the Law.

42 So Eſdras the Prieſt and reader of the Law, ſtood vpon a pulpit of wood that was prepared.

43 And there ſtood by him || Matgathias, Sammus, Ananias, Azarias, Ourias, Ezeccias, Balalamus at his right hand,

44 And at his left hand || Phaldaius, and Sail, Melchias, Aothaſaphus, Nabarias.

45 Then Eſdras tooke the booke of the Lawe before the multitude (for he ſate honourably before them all.)

46 And they all ſtood vpright when hee expounded the Law, and Eſdras bleſſed the Lord the moſt high God, the moſt mighty God of hoſtes.

47 And the whole multitude cryed, Amen.

48 Then Ieſus and || Anus, and Sarabias, and Adimus, and Iacobus, Sabataias, Autanias, Maianias, and Calitas, Azarias, and Ioazabbus, and Ananias, and Biatas the Leuites liſt vp their hands, and fell downe on the ground, and worſhipped the Lord,

49 And taught the Law of the Lord, and ſtood alſo earneſtly vpon the reading.

50 Then ſaid Aatharates to Eſdras the chiefe Prieſt and reader, and to the Leuites that taught the multitude in all things, This day is holy vnto the Lord, and all haue wept in hearing of the Lawe.

51 Goe therefore and eate the fat meates, and drinke the ſweet drinks, and ſend preſents to them that haue not.

52 For this day is holy to the Lorde, and bee not ſorry for the Lord God will gloriſie you.

53 So the Leuites commanded all theſe things to the people, ſaying, This day is holy to the Lorde: be not ſad.

54 Then they departed all to eate and drinke, and to reioyce, and to giue preſents to them that had not, and to make good cheere.

55 For they were yet filled with the wordes wherewith they were inſtructed, when they were aſſembled together.

II. ESDRAS.

CHAP. I.

8 The people is reprimand for their unfaithfulneſſe. 30 God will haue another people if theſe will not be reformed.

¶ He ſecond booke of the Prophet Eſdras, the ſonne of Saraiaſ, the ſonne of Azarias, the ſonne of Helcias, the ſonne of Sadanias, the ſonne of Sadoc, the ſonne of Achitob,

2 The ſonne of Achias, the ſonne of Phinees,

the ſonne of Heli, the ſonne of Amerias, the ſonne of Aſie, the ſonne of Marimoth, the ſonne of Arua: the ſonne of Ozias, the ſonne of Borith, the ſonne of Abiſei, the ſonne of Phinees, the ſonne of Eleazar,

3 The ſonne of Aaron (of the tribe of Leui) which Eſdras was priſoner in the land of Medes, in the reigne of Artaxerxes king of Perſia.

4 ¶ And the word of the Lord came vnto me, ſaying,

5 Goe,

|| Or, Naſſon.
|| Or, Iedaiah.

|| Or, Anani, and Zabab.
|| Or, Phaſhur, Eli-nai, Maſſus, Jeſ-mael.
|| Or, Obridet and Maſa.
|| Or, Iofabai, Sem-i.
|| Or, Galus, Nathin, Ioladas.
|| Or, Eliſit, and Bazar.
|| Or, Salumus.
|| Or, Romias.
|| Or, Romadai.
|| Or, Elam.
|| Or, Ieſuel.
|| Or, Ieremoth, and Helias.
|| Or, Zabene, Eladas, Eliſit.
|| Or, Salad, and Sardis.
|| Or, Bebe.
|| Or, Iofabai, and Iomas.
|| Or, Sami, Olam, Maluch, Iedaias, Iapib.
|| Or, Adim, Naamus, Lacunus, Banaias.
|| Or, Bezeiel, Bal-mur, Manaſſet.
|| Or, Naſon.
|| Or, Matthias, and Matathias.
|| Or, Baas, Ieremias, Momdis, Euram.

* Or, Eli.

|| Or, Matthias.

|| Or, Pedaia.

|| Or, Sami.

|| Or, Nehemias.

5 One, and shew my people their sinnes, and their children their wickednesse, which they have committed against me, that they may tell their childrens children.

6 For the sinnes of their fathers are increased in them, because they have forgotten me, and haue offered vnto strange gods.

7 Haue not I brought them out of the lande of Egypt from the house of bondage? but they haue prouoked mee vnto wrath, and despised my counsels.

8 Pull thou off then the haire of thine head, and cast all euill vpon them: for they haue not bene obedient vnto my Law, but they are a rebellious people.

9 How long shall I forbear them, vnto who I haue done so much good?

10 * Many Kings haue I destroyed for their sakes: Pharaoh with his seruants and al his army haue I smitten downe.

11 All the nations haue I destroyed before them: * I haue destroyed the East, the people of the two countreys Tyrus and Sidon, and haue slaine all their enemies.

12 Speake thou therefore vnto them, saying, Thus saith the Lord,

13 * I haue led you thorow the Sea, and haue giuen you a sure way since the beginning: * I gaue you Moyses for a guide, and Aaron for a Priest.

14 * I gaue you light in a pillar of fire, and great wonders haue I done among you: yet haue ye forgotten me, saith the Lord.

15 Thus saith the Almighty Lord, The quailles * were a token vnto you: I gaue you tents for safeguard, wherein ye murmured:

16 And ye triumphed not in my Name for the destruction of your enemies, but yee yet murmure still.

17 Where are the benefites, that I haue done for you? when ye were hungry in the wilderness, * did ye not cry vnto me,

18 Saying, Why hast thou brought vs into this wilderness, to kill vs? It had bene better for vs to haue serued the Egyptians, then to die in this wilderness.

19 I had pity vpon your mournings, and gaue you Manna to eat: * so ye did eate Angels food.

20 * When ye were thirstie, did I not cleaue the stone, and waters did flow out to satisfie you? from the heate I couered you with the leaues of the trees,

21 And I gaue you fat countries: I cast out the Canaanites, the Phereites, and Philistims before you: * what shall I doe more for you, saith the Lord?

22 Thus saith the Almighty Lord, * When ye were in the wilderness at the bitter waters, being athirst, and blaspheming my Name,

23 I gaue you not fire for the blasphemies, but cast a tree into the water, & made the riuier sweet.

24 What shall I doe vnto thee, O Iacob? thou * Iuda wouldst not obey: I wil turne me to other nations, and vnto those wil I giue my Name, that they may keepe my Lawes.

25 Seeing ye haue forsaken me, I will also forsake you: when ye aske mercy of mee, I will not haue pity vpon you.

26 * When ye call vpon me, I will not heare you: for ye haue defiled your hands with blood, and your feet are swift to commit murder,

27 Although ye haue not forsaken me, but your

owne selues, saith the Lord.

28 Thus saith the Almighty Lord, Haue I not praised you, as a father his sonnes, and as a mother her daughters, and as a nurse her young babes,

29 That ye would be my people, as I am your God, and that ye would be my children, as I am your Father?

30 * I gathered you together as a henne gathereth her chickens vnder her wings: but now what shall I do vnto you? I wil cast you out from my sight.

31 * When you bring gifts vnto mee, I will turne my face from you: for your solemne feasts dayes, your new moones, and your circumcisions haue I forsaken.

32 I sent vnto you my seruants the Prophets, whom ye haue taken and slaine, and torne their bodies in pieces, whose blood I wil reuenge, saith the Lord.

33 Thus saith the Almighty Lord, Your house shall be desolate: I wil cast you out as the winde doth the stubble.

34 Your children shall not haue generation: for they haue despised my commandment, and done the thing that I hate, before me.

35 Your houses will I giue vnto a people to come, who shall beleue me though they heare me not, and they, vnto whom I neuer shewed miracle, shall do the thing that I command them.

36 Though they see no Prophets, yet shall they hate their iniquities.

37 * I wil declare the grace that I will do for the people to come, whose children reioyce in gladnes, and though they haue not seene me with bodily eyes, yet in heart they beleue the things that I say.

38 Now therefore brother, behold what great glory, and see the people that come from the East.

39 Vnto whom I wil giue for leaders, Abraham, Isaac, Iacob, Oleeas, Amos, Micheas, Ioel, Abdias, Ionas,

40 Naum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias (which is called also the * messenger of the Lord.)

CHAP. II.

The Spasmodic-fadeth fault with her owne children. 18 The Gentiles are called.

Thus saith the Lord, I brought this people out of bondage: I gaue them also my commandments by my seruants the Prophets, whom they would not heare, but despised my counsels.

2 The mother that bare them saith vnto the, Goe you away, O children: for I am a widow and forsaken.

3 I brought you vp with gladnesse, but with sorow and heauinesse haue I lost you: for ye haue sinned against the Lord your God, and done the thing that displeaseth him.

4 But what shall I now doe vnto you? I am a widow and forsaken: go ye, O my children, and aske mercy of the Lord.

5 And thee, O father, I call for a witness for the mother of these children, which would not keepe my covenant.

6 That thou bring them to confusion, and their mother to a spoile, that their kinned be not continued.

7 Let their names be scattered among the heathen: let them bee put out of the earth, for they haue despised my covenant.

8 Woe vnto thee, Assur: for thou hidest the vnrighteous

* Mat. 23. 37.

* Jer. 13.

* Mal. 3. 1.

*Gm. 19. 24.

vnrighuous in thee. O wicked people, remember
* what I did vnto Sodom and Gomorrah,

9 Whose land is mixed with clouds of pitch
and heapes of ashes: so will I do vnto them, that
heare me not, saith the Almighty Lord.

10 ¶ Thus saith the Lord vnto Eldras, Tel my
people, that I will giue them the kingdome of Ie-
rusalem, which I would haue giuen vnto Israell.

11 And I willet me glory by them, and giue
them the euerlasting tabernacles, which I had
prepared for those.

12 They shall haue at will the tree of life smel-
ling of ointment: they shall neither labour nor be
weary.

13 Go ye, and ye shall receiue it: pray that the
time, which is long, may be shortened: the king-
dome is already prepared for you: watch.

14 Take heauen and earth to witnesse: for I
haue abolished the euill, and created the good: for
I liue, saith the Lord.

15 Mother, embrace thy children, and bring
them vp with gladnesse: make their feet as fast as
a pillar: for I haue chosen thee, saith the Lord.

16 And those that be dead, wil I raise vp from
their places, and bring them out of the graues: for
I haue known my Name in Israell.

17 Peare not, thou mother of the children: for
I haue chosen thee, saith the Lord.

18 I will send thee my seruants Ely and Iere-
mie to helpe thee, by whose counsell I haue san-
ctified and prepared for thee twelue trees laden
with diuers fruits,

19 And as many fountaines, flowing with
milke and hony, and seuen mighty mountaines,
whereupon there grow roses and lilies, whereby
I will fill thy children with ioy.

20 Execute iustice for the widowe: indge the
cause of the fatherlesse: giue to the poore: defend
the fatherlesse: clothe the naked.

21 Heale the wounded, and sicke: laugh not a
lame man to scorne: defend the creeple, and let the
blind come into the light of my cleerenesse.

22 Keepe the old and the yong that are with-
in thy walles.

*Job. 1. 37.

23 *Wherefoerer thou findest the dead, take
them and bury them, and I will giue thee the first
place in my resurrection.

24 Abide still, O my people, and rest: for thy
quietnesse shall come.

25 Nourish thy children: O thou good nurse:
stablish their feet.

26 None of the seruants that I haue giuen thee,
shall perish: for I will seek them from among thy
number.

27 Bee not weary: for when the day of trou-
ble and heauinesse commeth, other shal weepe and
be sorrowfull, but thou shalt be merrie and haue a
abundance.

28 The heathen shall enuie thee, and shall doe
nothing against thee, saith the Lord.

29 Mine handes shall couer thee, so that thy
children shall not see hell.

30 Be ioyfull, O thou mother, with thy chil-
dren: for I will deliuer thee, saith the Lord.

31 Remember thy children that sleepe: for I
will bring them out of the sides of the earth, and
will shew mercy vnto them: for I am mercifull,
saith the Lord Almighty.

32 Embrace thy children, vntill I come and
shew mercy vnto them: for my fountaines runne
ouer, and my grace shall not faile.

33 I Eldras receiued a charge of the Lord vpon
the mount Horeb, that I should go vnto them
of Israell, but when I came to them, they cast me
off, and despised the commandement of the Lord.

34 And therefore I say vnto you, O yee hea-
then, that heare and vnderstand, Waite for your
shepherd, who shall giue you euerlasting rest: for
he is neere at hand, that shall come in the end of
the world.

35 Be ready to the reward of the kingdome:
for the euerlasting light shall shine vpon you for
euermore.

36 Flee the shadow of this world: receiue the
ioy of your glory: I testifie my Sauour openly.

37 Receiue the gift that is giuen you, and bee
glad, giuing thanks vnto him, that hath called
you to the heauenly kingdome.

38 Arise, and stand vp, and behold the number
of those that are sealed for the feast of the Lord,

39 Which are departed from the shadowes of
the world, and haue receiued glorious garments
of the Lord.

40 Take thy number, O Sion, and shut vp them
that are clothed in white, which haue fulfilled the
Law of the Lord.

41 The number of thy children whome thou
lougest for, is fulfilled: beseech the power of the
Lord, that thy people which haue ben called from
the beginning, may be sanctified.

42 * I Eldras sawe vpon mount Sion a great
people whom I could not number, and they all
prayed the Lord with songs.

43 And in the mids of them there was a yong
man higher in stature then them all, and vpon e-
uery one of their heads he set crownes, and was
higher then 9 others, which I much maruelled at.

44 So I asked the Angel, and sayd, Who are
these, my Lord?

45 Who answered, and sayd vnto me, These be
they, that haue put off the mortall clothing, and
haue put on the immortall, and haue confessed the
Name of God now are they crowned, and receiue
the palmes.

46 Then said I vnto the Angel, What yong
man is it, that setteth crowns on them, and giueth
them the palmes in their hauds?

47 And he answered and said vnto me, It is
the Sonne of God, whom they haue confessed in
the world. Then beganne I greatly to commend
them, that had stand so strongly for the Name of
the Lord.

48 Then the Angel said vnto me, Go thy way,
and tel my people, what, and how great wonders
of the Lord God thou hast seene.

C H A P. III.

4 The wonderfull works which God did for the people, are recited.
31 Eldras maruelled that God suffereth the Babylonians to haue
rule ouer his people, which yet are sinners also.

¶ In the thirtieth yeere after the fall of the citie as
I was at Babylon, I lay troubled vpon my bed,
and my thoughts came vp to my heart,

1 Because I sawe the desolation of Sion, and
the wealth of them that dwelt at Babylon.

2 So my spirit was fore moued, so that I be-
gan to speake fearefull wordes to the most High,
and sayd,

3 O Lord, Lord, thou spakest at the beginning
when thou alone plantest the earth, and gapest
commandement vnto the people,

4 * And a body vnto Adam, without soule,
who

*Reuel. 7. 9.

*Gen. 1. 2.

who was also the workmanship of thine hands, and hast breathed in him the breath of life; so that he liueth before thee,

6 And leddest him into Paradise, which thy right hand had planted, or euer the earth brought forth.

7 Then thou gauest him commandment to lone thy way: but hee transgressed it, and immediately thou appointedst death to him and his generation, of whome came nations, tribes, people and kindreds out of number.

8 And euerie people walked after their own will, and did wonderfull things before thee, and despised thy Commandements.

9 But at the time appointed thou broughtest the flood vpon those that dwelt in the world, and destroyedst them.

10 So that by the flood that came to euerie one of them, which came by death vnto Adam,

11 Yet thou testest one, *nam* Noe, with his household, of whom came all righteous men.

12 And when they that dwelt vpon the earth began to multiply, and the number of the children, people and many nations were increased, they began to be more vngodly then the first.

13 Nowe when they liued wickedly before thee, thou didst choose thee a man from among them, whose name was Abraham.

14 Whom thou loudest, and to whom onely thou shewedst thy will,

15 And madest an euerlasting Couenant with him, promising him that thou wouldest neuer forsake his seede.

16 And vnto him thou gauest Isaac, vnto Isaac also thou gauest Iacob and Esau, and didst choose Iacob, and east off Esau, and so Iacob became a great multitude.

17 And when thou leddest his seed out of Egypt, thou broughtest them vp to the mount Sina,

18 And enclinedst the heavens, and bowedst downe the earth, and didst moue the ground, and cause the depths to shake, and didst astonish the world.

19 And thy glory went thorow foure gates of fire, with earthquakes, winde and cold, that thou mightest giue the Law vnto the seede of Iacob, and that which the generation of Israel should diligently obserue.

20 Yet tookest thou not away from them the wicked heart, that thy Lawe might bring forth fruit in them.

21 For Adam first hauing a wicked heart, was overcome and vanquished, and all they that are borne of him.

22 Thus remained we knesse ioyned with the Law in the hearts of the people, with the wickednes of the root: so that the good departed away, and the euill abode still.

23 So the times passed away, and the yeeeres were brought to an ende, * till thou didst raise thee vp a seruant called Dauid,

24 Whom thou commandedst to build a citie vnto thy Name, to call vpon thee therein with incense and sacrifice.

25 When this was done many yeres, the inhabitants forsooke thee,

26 Following the wayes of Adam and all his generation: for they also had a wicked heart.

27 Therefore thou gauest thy citie ouer into the hands of thine enemies.

28 But doe they that dwell at Babylon any

better, that they should haue the dominion of Sion?

29 For when I came thither, and sawe their wicked deedes without number (for this is the thirtieth yere that I see many trespassing) I was discouraged.

30 For I saw, how thou sufferedst them thus sinne, and sparedst the wicked doers, whereas thou hast destroyed thine owne people, and persecuted thine enemies, and thou hast not shewed it.

31 I cannot perceiue howe this commeth to passe. Are the deeds of Babylon better then they of Sion?

32 Or is there any other people that knoweth thee besides Israel? or what generation hath so beleueed thy testimonies, as Iacob?

33 And yet their reward appeareth not, and their labour hath no fruite: for I haue gone here and there thorowout the heathen, and I see them flourish, and thinke not vpon thy Commandements.

34 Weigh thou therefore our wickednesse now in the balance, and theirs also that dwell in the world, and no mention of thee shall be found, but in Israel.

35 Or when is it that they that dwell on the earth haue not sinned in thy sight? or what people hath so kept thy Commandements?

36 Thou shalt surely find that Israel by name hath kept thy precepts, but not the heathen.

CHAP. I.III.

2 The Angel reuerenteth Elisha, because hee seemed to enter into the profound iudgements of God.

And the Angel that was sent vnto mee, whose name was Uriel, answered,

2 And said, Thine heart hath taken too much vpon it in this world, and thou thinkest to comprehend the wayes of the Highest.

3 Then said I, Yea, my Lord. And he answered me, and said, I am sent to shew thee three wayes, and to set forth three similitudes before thee.

4 Whereof if thou canst declare me one, I will shew thee also the way, that thou desirest to see, and I will shewe thee from whence the wicked heart commeth.

5 And I said, Tell on my Lord. Then said hee vnto me, Goe thy way: weigh me the weight of the fire, or measure me the blast of the winde, or call me againe the day that is past.

6 Then answered I, and sayd, What man is borne that can do that, which thou requirest me, concerning these things?

7 And he said vnto me, If I should aske thee how deepe dwellings are in the midst of the sea, or how great springs are in the beginning of the depth, or how great springs are in the stretching out of the heauen, or which are the borders of Paradise,

8 Peradventure thou wouldest say vnto me, I neuer went downe to the deepe, nor yet to the bell, neither did I euer clime vp to heauen.

9 But now haue I asked thee but of fire and wind, & of the day, wherby thou hast passed, and fro the which things thou canst not be separated, and yet thou canst giue me none answer of them.

10 Hee sayd moreouer vnto me, Thine owne things, and such as are growen vp with thee, canst thou not know:

11 Howe should thy vessel then bee able to comprehend the wayes of the Highest, and now outwardly in this corrupt world, to vnderstand the corruption,

corruption, that is euident in my sight ?

12 Then sayd I vnto him, It were better that we were not at all, then y we should liue in wickednes, and to suffer, and not to know wherefore.

*Eldr. 9.8.
2. ch. 9. 15, 16.

13 And he answered mee, and sayd, * I came to a forest in the plaine where the trees helde a counsell,

14 And said, Come, let vs goe fight against the sea, that it may giue place to vs, and that wee may make vs more woods.

15 Likewise the floods of the sea tooke counsell, and sayd, Come, let vs go vp and fight against the trees of the wood, that we may get another country for vs.

16 But the purpose of the wood was vaine: for the fire came and consumed it.

17 Likewise also the purpose of the floods of the sea: for the faine stood vp, and stopped them.

18 If thou were iudge betwene these two, whom wouldest thou iustifie for whom wouldest thou condemne ?

19 I answered and sayd, Verely it is a foolish purpose, that they both haue deuised: for the ground is appointed for the wood, and the sea hath his place to beare his floods.

20 Then answered he me, and said, Thou hast giuen a right iudgement: but why iudgest thou not thy selfe also ?

*Eldr. 9.9.
ch. 9. 21.
2. ch. 9. 13, 14.

21 For like as the ground is appointed for the wood, and the sea for his floods, so * they that dwell vpon earth, can vnderstand nothing, but that which is vpon earth: and they that are in the heauens, the things that are about the height of the heauens.

22 Then answered I, and sayd, I beseech thee, O Lord, let vnderstanding be giuen me.

23 For I did not purpose to inquire of thine hie things, but of such as we daily meddle withall, namely, wherefore Israel is made a reproch to the heathen, and for what cause the people whom thou hast loued, is giuen ouer to wicked nations, and why the Law of our fathers is abolished, and the written ceremonies are come to none effect.

24 Why we are tossed to and fro through the world as the grahoppers, and our life is a very feare, and we are not thought worthy to obtaine mercie.

25 But what will he doe to his Name, which is called vpon ouer vs ? Of these things haue I asked the question.

26 Then answered he me, and said, The more thou searchest, the more thou shalt maruile: for the world hasteth fast to passe away.

27 And cannot comprehend the things that are promised to the righteous in time to come, for this world is full of vnrightheousnes & weakenes.

28 But to declare thee the things whereof thou askest, the euill is sowne, but the destruction thereof is not yet come.

29 If the euill now that is sowne be not turned vpside downe, and if the place where the euill is sowne, passe not away, then cannot the thing come that is sowne with good.

30 For the corne of euill seed hath been sowne in the heart of Adam from the beginning, & how much vngodlinesse hath he brought vp vnto this time ? and how much shall he bring forth vntill the harvest come ?

31 Ponder with thy selfe, how much fruite of wickednes the corne of euill seed bringeth forth.

32 And when the stalkes shall be cut downe,

which are without number, how great an harvest must be prepared.

33 Then I answered, and said, How, and when shall these things come to passe ? wherefore are our yeeres few and euill ?

34 And he answered me, saying, Hastie not to bee about the most High: for thou labourst in vaine to be about him, though thou endeavour neuer so much.

35 Did not the foules also of the righteons aske question of these things in their chambers, saying, How long shall I thus hope ? and when cometh the fruit of my barne and our wages ?

36 And vpon this Ieremiel the Archangel answered, and said, When the number of the seedes is filled in you: for hee hath weighed the world in the balance.

37 The measure of the times is measured: the ages are counted by number, and they shall not be moued or shaken, till the measure thereof be fulfilled.

38 Then answered I, and said, O Lord, Lord, we are all euen full of sinne.

39 And for our sake peradventure the harvest of the righteous is not fulfilled, because of the sinne of them that dwell vpon earth.

40 So he answered me, and said, Goe, and aske a woman with childe, when the hath fulfilled her nine moneths, if her wombe may keepe the birth any longer within her.

41 Then said I, No, Lord, she cannot. And hee said vnto me, In the graue the places of foules are like the wombe.

42 For as she that is with childe, hasteth to escape the necessitie of the trauell, so doe these places haste to deliner those things that are committed vnto them.

43 That which thou desirest to see, shall be shewed thee from the beginning.

44 Then answered I, and said, If I haue found grace in thy sight, and if it be possible, and if I be meete therefore,

45 Shew me whether there be more to come then is past, or more things past then are to come.

46 What is past, I know, but what is to come I know not.

47 And hee said vnto me, Stand on the right side, and I will expound thee this by example.

48 So I stood, & behold, a hote burning ouen passed before me: & when y flame was gone by, I looked, & behold, the smoke had the vpper hand.

49 After this there passed before me a watrie cloud, and sent downe much raine with a storme; and when the stormie raine was past, the droppes came after.

50 Then said he vnto me, Consider with thy selfe, as the raine is more then the dropper, and as fire exceedeth the smoke, so the portion that is past, hath the vpper hand. And the drops, and the smoke were much.

51 Then I prayed, and sayd, May I sine, thinkest thou, vntill that time ? or what shall come to passe in those dayes ?

52 Hee answered me, and said, Of the tokens whereof thou askest me, I can tel thee a part: but I am not sent to shewe thee of thy life: for I doe not know it.

CHAP. V.

1 In the latter times to earth shall the iud, 10 The righteous shall be gathered in the world. 23 I prayd a reuiled and God deliuereth them. 35 God doeth all things in season.

Neuer.

Neither these, concerning the tokens, behold, the time shall come, that they which dwell vpon earth, shall be taken in a great number, and the way of the truth shall be hid, and the lande shall be barren from faith.

1. And "iniquitie shall be increased more then thou hast seene now, or hast heard in time past.

2. And it shall come so passe, that one shall sit in foote, and thou shalt see the land desolate, which now reigneth.

3. Yea, if God grant thee to liue, thou shalt see after the third trump, that the sunne shall suddenly shine againe in the night, and the moone three times a day.

4. Blood shall drop out of the wood, and the stone shall giue his voyce, and the people shall be moued.

5. And he shall rule, of whom they hope not that dwell vpon earth, and the fowles shall change place.

6. And the sea of Sodom shall cast out fish, make an noise in the night, which many shall not know, but they shall all heare the voyce thereof.

7. There shall be a confusion in many places, and the fire shall oft breake forth, and the wilde beastes shall change their places, and menstruous women shall beare monsters.

8. And salt waters shall be found in the sweet, and all friends shall fight one against another: then shall wit bide it false, and vnderstanding depart into his secret chamber.

9. It shall be sought of many, and yet not be found: then shall, virgineousnesse and voluptuousnesse haue the vpper hand vpon earth.

10. One land also shall aske another, and say, Is righteous iustice gone thorow thee? And it shall say, No.

11. At the same time shall men hope, but not obtaine: they shall labour, but their enterprises shall not prosper.

12. To shew thee such tokens I haue leaue, and if thou wilt pray againe and weepe as now, and fast seuen dayes, thou shalt heare yet greater things then these.

13. ¶ Then I awaked, and a fearefulnesse went thorow al my body, and my mind was feeble and fainted.

14. But the Angel that was come to talke with mee, held me, comforted me, and set me vp vpon my feete.

15. And in the second night, Salathiel the captaine of the people came vnto me, saying, Where hast thou bene? and why is thy countenance so heavy?

16. Knowest thou not that Iſrael is committed vnto thee in the land of their captiuitie?

17. Vp then and eate, and forsake vs not, as the shepheard that leaueh his flocke in the hands of the cruell wolues.

18. Then said I vnto him, Go thy wayes from me, and come not neere me: and when he heard it, he went from me.

19. And I fasted seuen dayes, mourning & weeping, as Vriël the Angel had commanded me.

20. And after seuen dayes the thoughts of mine heart were very grievous vnto me againe.

21. And I had a desire to reason againe, and I began to talke with the most High againe.

22. And sayd, O Lord, Lord: of euery forest of the earth, and of all trees thereof thou hast chosen

thee one onely vineyard.

23. And of all kindes of the world thou hast chosen thee one pit, and of all the floures of the ground thou hast chosen thee one lily.

24. And of all the depths of the sea thou hast filled thee one riuer, and of all builded cities thou hast sanctified Sion vnto thy selfe.

25. And of al the fowles that are created, thou hast named thee one dowe, & of al the cattel that are made, thou hast appoynted thee one sheepe.

26. And among all the multitude of people thou hast gotten thee one people, and vnto this people whom thou loudest, thou gauest a Law, that is proued of all.

27. And now, O Lord, why hast thou giuen this one people ouer vnto many? and vpon one roote thou hast set others, and hast scattered thine only people among many.

28. They tread them downe, which haue withstood thy promises, and beleue not thy testimonies.

29. And if thou didst so much hate thy people, they should haue bene punished with thine owne hands.

30. ¶ Now when I had spoken these words, the Angel that came to me the night afore, was sent vnto me.

31. And said vnto me, Heare me, and I will teach thee, and hearken that I may instruct thee further.

32. And I said, Speak on, my Lord. Then said he vnto me, Thou art fore vexed and troubled for Iſraels sake. Louest thou them better then he doth that made them?

33. And I said, No, Lord: but of very sorow haue I spoken: for my reines paine me euery houre, while I labor to comprehend the way of the most High, and to seeke out part of his iudgement.

34. And he said vnto me, Thou canst not. And I said, Wherefore, Lord, wherefore was I borne? or why was not my mothers wombe then my grave? so had I not seene the trouble of Iacob, and the griefe of the stocke of Iſrael.

35. And he said vnto me, Number vnto me the things that are not yet come, or gather mee the drops that are scattered, or make me the withered flowers greene againe.

36. Open me the places that are closed, & bring mee forth the windes, that are shut vp therein: shew me the image of a voice, and then will I declare thee the thing that thou askest, and labour not to know.

37. And I said, O Lord, Lord, who can know these things, but hee that hath not his dwelling with men?

38. But I that am ignorant, how can I speake of these things whereof thou askest me?

39. Then said he vnto me, Like as thou canst do none of these things that I haue spoken of, so canst thou not finde out my iudgement, nor the least benefit that I haue promised vnto my people.

40. Then I said, Behold, O Lord, the last things are present vnto thee, and what shal they do that haue bene before me, or we that be now, or they that shall come after vs?

41. And he said vnto mee, I will compare my iudgement vnto a ring: as there is no slacknes of the last, so there is no swiftnesse of the first.

42. Then I answered, and said, Coudest thou not make at once those that haue bene, those that are now, and those that shall come, that thou mightest shew thy iudgement the sooner?

43. Then

44 Then answered he me, The creature, sayd he, can not present the Creatour, neither can the world hold them at once, that shall bee created therein.

45 And I sayd, As thou hast taught thy servant that thou which givest strength to all, hast given life at once to all the work created by thee, and hast sustained it, so might it now also containe all men at once.

46 And he said vnto me, Aske the wombe of a woman, and say vnto her, Why must thou haue time before thou bringest forth? require her to bring forth ten at once.

47 And I sayde, Surely shee cannot, but by distance of time.

48 Then sayd he vnto me, So have I diuided the number of the earth by times, when seede is sown vpon it.

49 For as a yong child begetteth not that that belongeth to the aged, so haue I ordained the time which I haue created.

50 ¶ I asked againe, and said, Seeing thou hast now shewed me the way, I will proceed to speake before thee: for our mother, whome thou hast told me is yong, draweth she neere vnto age?

51 He answered me, and said, Aske a woman that traueleth, and she will tell thee,

52 Say vnto her, Wherefore are not they whom thou hast now brought forth, like those that were before thee, but lesse of stature?

53 And shee shall answer thee, Some were borne in the flower of youth, others were borne in the time of age, when the wombe failed.

54 Consider now thy selfe, how that ye are lesse of stature, then those that were before you.

55 And so are they that come after you, lesse then ye, as the creatures which now begin to be old, and haue passed ouer the strength of youth.

56 Then said I, Lord, I beseech thee, if I haue found fauour in thy sight, shew thy seruant, by whom doest thou gouerne thy workmanship?

C H A P. VI.

God hath forserue all things in his secret counsell, and is author thereof, and hath created them for his children. 25 The felicity of the age to come.

And he sayd vnto me, In the beginning when the round world was made, and before the borders of the world were set, and before the windes blew one against another:

2 Before the noyse of thunders founded, before the bright lightning did shine forth, before the foundations of Paradise were layd:

3 Before the faire flowers did appeare, before the mooueable powers were stablished, before the innumerable army of Angels were gathered:

4 Before the heights of the ayre were lifted vp, before the measures of the heauens were named, before the chimneys in Sion were hote:

5 Before the present yeeres were fought out, and before the afflictions of them that now sin, were turned away, and they that haue laid vp the treasure of faith, were sealed,

6 Then did I purpose these things, and they were made by me alone, and by none other: by me also they shalbe ended, and by none other.

7 Then answered I, and sayd, What shalbe the diuision of times? or when shal be the end of the first, and the beginning of it that followeth?

8 And he said vnto me, From Abraham vnto Isaac, when Iacob and Esau were borne of him,

*Iacobs hand held first the heele of Esau.

9 For Esau is the end of this world, and Iacob is the beginning of it that followeth.

10 The hand of man is betwixt the heele and the hand. Other thing, Esdras, aske thou not.

11 ¶ I answered then, and said, O Lord, Lord, if I haue found fauour in thy sight,

12 I beseech thee, make an end to shewe thy seruant thy tokens, whereof thou shewdest mee part the last night.

13 So he answered me, and said, Stand vp vpon thy feet, and heare a mighty founding voyce.

14 There shal come as an earthquake, but the place where thou standest, shal not be mooued.

15 And therefore when he speaketh, bee not afraid: for of the ende shal be the worde, and of the foundation of the earth shal it bee vnderstood.

16 Therefore while one speaketh of them, it trembleth and is mooued: for it knoweth, that it must be changed at the end.

17 And when I had heard it, I stood vp vpon my feet, and hearkened, and behold, there was a voyce that spake, and the found of it was like the found of many waters:

18 And it said, Behold, the dayes come, that I will come and enquire of them that dwell vpon the earth.

19 And when I begin to inquire of them, who by their vnrighteousnesse haue hurt others, and when the affliction of Sion shalbe fulfilled,

20 And the world, that shal vanish away, shal be sealed, then will I shew these signes: the books shalbe opened before the heauen, and they shal see all it together.

21 And the children of a yere old shal speake with their voices: the women with childe shal bring forth vntimely children of three or foure moneths old, and they shal liue that are raised vp.

22 Then suddenly shal the fowlen places appeare as the vnfowen, and the full store houses shal suddenly be found empty.

23 And the trumpet shal sound, and all they that heare it, shal be suddenly afraid.

24 At that time shal friends fight with friends, as with enemies, and the earth shal feare with them: the springs of the wels shal stand still, and in three houres they shal not run.

25 Whosoever remaineth from all these things that I haue told thee, shalbe saved, and see my saluation, and the end of your world.

26 And the men that are receiued, shal see it: they that haue not tasted death from their birth, and the heart of the inhabitants shalbe changed, and turned to another meaning.

27 For euil shal be put out, and deceit shalbe quenched,

28 But faith shal flourish: corruption shalbe overcome, and the truth which hath ben so long without fruit, shal come forth.

29 ¶ And when he talked with me, beholde, I looked a litle vpon him before whom I stood.

30 And these words said he vnto me, I am come to shew thee the time of the night to come.

31 If thou wilt pray again, and fast seuen daies more, I will tel thee more things, and greater then these, which I haue heard in the day.

32 For thy voyce is heard before the Highest: surely the mighty hath scene thy righteous dealing: he hath scene also thy chastity, which thou hast kept since thy youth,

33 Therefore hath he sent me to shew thee all these things, & to say vnto thee, Be of good comfort, feare not.

34 And haste not in the vaine consideration of the first times, nor make haste to the latter times.

35 And after this I wept againe & fasted seuen dayes in like manner, that I might fulfill the three weekes which he had appointed me.

36 And in the eight night was mine heart vexed within me againe, and I began to speake before the most High.

37 For my spirit was greatly set on fire, and my soule was in distresse.

38 And I said, O Lord, thou spakest expressly in the first creation (euen the first day) and commandedst that the heauen and the earth should be made, and the worke followed thy word.

39 And then was there the spirit, & the darknesse was on euery side with silence: there was no mans voice as yet created of thee.

40 Then commandedst thou a bright light to come forth out of thy treasures, that it might giue light to thy worke.

41 Vpon the second day thou createdst the heauenly aire, and commandedst it, that going betwixt, it should make a diuision betwixt the waters, that the one part might remaine aboue, and the other beneath.

42 Vpon the third day thou commandedst, that the waters should bee gathered together in the seuen part of the earth: fixe parts diddest thou dry, and kept them to the intent that of these there should be that should serue thee, being sowed of God and tilled.

43 Assoone as thy word went forth, the worke was in continually made.

44 For immediately great & innumerable fruit did spring vp, and many diuers pleasures for the taste, and flower of vnnchangable colour, and odours of a most wonderful smell, and these things were created the third day.

45 Vpon the fourth day thou createdst the light of the sunne, & of the moone, and the order of the starres.

46 And gauest them a charge, to doe seruice euen vnto man that was for to be made.

47 And vpon the fift day thou saydest vnto the seuen part: where the waters were gathered, that it should bring forth beasts, as fowles & fishes: and it was so.

48 For the dumbe waters, and without life, brought forth liuing things at the commandment of God, that the nations might praise thy wondrous worke.

49 Then didst thou prepare two liuing things: the one thou calledst Behemoth, and the other thou calledst Leuiathan.

50 And diddest separate the one from the other: for the seuen part, where the water was gathered, could not hold them.

51 Vnto Behemoth thou gauest one part, which was dried vp the third day, that he should dwell in the same part, wherein are a thousand hilles.

52 But vnto Leuiathan thou gauest the seuen part, that is wet, and hast prepared him to deuoure what thou wilt, and when thou wilt.

53 Vpon the sixt day thou gauest commandment vnto the earth, that before thee it should bring forth beasts, cattell and creeping things.

54 And besides this Adam, whom thou made

lord ouer all the works, which thou hast created, of him come we all, and the people also whom thou hast chosen.

55 Al this haue I spoken before thee, O Lord, because thou hast created the worlde for our sakes.

56 As for the other people, which also come of Adam, thou hast declared them that they are nothing before thee, but be like vnto spittle, and hast compared their riches vnto a drop that falleth from a vessell.

57 And now, O Lord, beholde, these heathen, which haue bene reputed as nothing, haue begun to be lords ouer vs, and to deuoure vs.

58 And we thy people (whom thou hast called the first borne, the only begotten, and thy seruient lower) are giuen into their hands.

59 If the world then be created for our sakes, why haue we not the inheritance thereof in possession? or how long shall we suffer these things?

CHAP. VII.

1 Without tribulation none can come to felicity. 19 God aduertieth all in time. 28 The coming and death of Christ. 32 The resurrection and last iudgements. 43 after this in which all corruption shall cree. 48 As fell in Adam. 55 The true life. 62 The mercies and goodness of God.

And when I had made an end of these words, there was sent vnto me an Angel, which had bene sent downe to me the nights afore.

2 And he said vnto me, Vp Eldras, and heare the words that I am come to tell thee.

3 And I said, Speake on, my God, Then said he vnto me, The sea is set in a wide place, that it might be deepe and great.

4 But presuppose that the entrance thereof were narrow, and like the rivers,

5 Who could go into the sea to looke vpon it, and to rule it? if he went not thorow the narrow, how could he come into the broad?

6 There is also another thing: a city is builded and set vpon a broad field, and is full of all good things:

7 The entrance thereof is narrowe and in a dangerous place to fall, that there is fire at the right hand, and a deepe water at the left,

8 And there is but one path betwixt them, euen betwixt the fire and the water, so that there could but one man go there.

9 If this city were giuen vnto a man for an inheritance, if he neuer went thorow the perill before it, how could he receiue his inheritance?

10 And I said, It is so, Lord. Then said he, So is the portion of Israel.

11 Surely for their sakes haue I made the world: and when Adam transgressed my statutes, then came this thing to passe.

12 Then were the entrances of the world made narrowe, full of sorow and trauell: they are but few, and euill, and full of perils, and very painefull.

13 For the entrances of the fore-world were wide and sure, and brought immortall fruit.

14 If then they that are liuing labour not to enter by these straight & brittle things, they can not attaine to those things that are hid.

15 Why then disquietest thou thy selfe, seeing thou art corruptible? and why art thou mooued, seeing thou art mortall?

16 And why hast thou not considered in thy minde the things to come, rather then them that are present.

* Deut. 8. 1.

17 Then said I, Lord, Lord, * seeing thou hast ordained in thy Lawe, that the righteous should inherit these things, and that the vngodly should perish.

18 Should the righteous suffer straitnesse in hoping for large things? yet they that haue liued vngodly & suffer straitnesse, shall not see the large things.

19 Then he sayd vnto me, There is no iudge more iust then God, and there is none more wise then the most High.

20 For many perish in this life, because they despise the Law of God that is appointed.

21 For God hath diligently admonished such as came, so oft as they came, what they should do to haue life, and what they should obserue, to a vnoy punishment.

22 Neuerthelesse, they were not obedient vnto him, but spake against him, and imagined vain things.

23 And deceived themselves by their wicked deeds, & denied the power of the most High, and regarded not his wayes.

24 But they despised his Law, and refused his promises: they haue vnfaithfully broken his ordinances, and haue not performed his works.

25 And therefore, Eldras, vnto the empty are empty things, and to the full, full things.

26 Behold, the time shall come, that these tokens which I haue told thee, shall come to passe, and the bride shall appeare, and she shall come forth, and be seene, that is now vnder the earth.

27 And whosoever shall escape these euils, he shall see my wonders.

28 For my sonne Iesus shall appeare with those that be with him, and they that remaine, shall reioyce within foure hundred yeeres.

29 After these same yeeres, shall my sonne Christ die, and all men that haue life.

30 And the world shall be turned into the old silence for seven dayes, as in the fore-iudgments, so that no man shall remaine.

31 But after seven dayes, the world that is yet asleepe, shall be raised vp: and that shall die that is corrupt.

32 Then the earth shall restore those that haue slept in her, and so shall the dust those that dwell therein in silence, and the secret places shall deliuer the soules that were committed vnto them.

33 And the most High shall appeare vpon the seat of iudgement, and miseries shall vanish away, and long suffering shall haue an end.

34 Iustice onely shall continue: the trueth shall remaine, and faith shall be strong.

35 The worke shall follow, & the reward shall be shewed: the good deeds shall be of force, and vnrighteousnesse shall beare no more rule.

36 Then said I, * Abraham prayed first for the Sodomites, and * Moyses for the fathers that sinned in the wilderness,

37 And they that came after him, for Israel in the time of Achaz and Samuel,

38 And * Dauid for the destruction, * and Salomon for them that came into the Sanctuary,

39 * And Elias for those that received raine, and for the dead that he might liue,

40 * And Ezechias for the people in the time of Sennacherib, and diuers others for many.

41 Euen so now, seeing vice is increased, and wickednesse aboundeth, and the righteous haue

prayed for the vngodly, wherefore shall not the same effect follow also now?

42 Then he answered me, and said, This present life is not y end, oft times honour is retained in it: therefore haue they prayed for the weake.

43 But the day of iudgement shall be the end of this world, and the beginning of the immortality to come, wherein all corruption shall cease.

44 Intemperancie shall passe away: infidelitie shall be cut off: righteounesse shall grow vp, and the verity shall spring vp.

45 Then shall no man be able to saue him that is destroyed, nor oppresse him that hath gotten the victory.

46 I answered then: and said, This is my first & last saying, that it had bene better not to haue giuen the earth vnto Adam, or when it was giuen him, to haue kept him that hee should not haue sinned:

47 For what profit is it for men in this present life to be in heauiness, and after death to feare punishment?

48 O Adam, what hast thou done? * for in that that thou hast sinned, thou art not fallen alone, but the fall also redoundeth vnto vs that come of thee.

49 For what profit is it vnto vs, if there be promised an immortall life, when wee doe the workes that bring death?

50 And that an euillasting hope should be promised vs, seeing that wee be tied our selues to deadly vanity?

51 And that there should be appointed vs dwellings of health and safety, if wee haue liued wickedly?

52 And that the glory of the most High should be kept to defend them which haue led a patient life, if we haue walked in the wicked wayes?

53 And that an eternall Paradise should be shewed, whose fruit remaineth incorruptible, wherein is safety and health, if we will not enter into it?

54 (For we haue bene conuerfant in vnpleasant places)

55 And that the faces of them which haue abstained, should shine more then the starres, if our faces be blacker then darkenesse?

56 For while we liued, we did not remember when we did vnrighteously, that we should suffer after death.

57 Then answered he me, and said, This is the manner of the battell, which man, that is borne in the earth, shall fight,

58 That if he be ouercome, he should suffer as thou hast said: but if he get the victory, he should receiue the thing that I said.

59 For this is the life whereof Moyses spake vnto the people, while he liued, saying, * Chuse the life that thou mayest liue.

60 Neuerthelesse, they beleued him not: neither the Prophets after him, nor me also which haue sayd vnto them,

61 That heauenesse should not so bee to their destruction, as ioi should come vnto them, to whom saluation is perfwaded.

62 I answered then, & said, I know Lord, that the most High is called mercifull, in that he hath mercy vpon them, which are not yet come to that world,

63 And that he hath pity on those that walke in his Law.

* Gen. 28. 23.
* Exod. 32. 3. 11.

* 2. Sam. 24. 17.
* 2. Chron. 6. 14.

* 1. King. 17. 24.
and 18. 41. 45.
* 2. King. 19. 15.

* Rom. 5. 18.

* Deut. 32. 19.

64 And that^a he is patient : for hee long suffereth those that haue sinned as his creatures,

65 And that he is liberrall : for he will giue as much as needeth,

66 And that he is of great mercy : for he ouercommeth in mercy those that are present, and that are past, and then which are to come.

67 For if he were not abundant in his mercies, the world could not continue, nor they that haue the possession thereof.

68 He pardoneth also: for if he gaue not of his goodnesse, that they which haue done euill, might be relieved from their wickednesse, the ten thousand part of men should not remaine aliue.

69 And if he, being Iudge, forgauē not those that he healed with his word, and tooke away the multitude of finnes,

70 There should peraduenture be very few left in an innumerable multitude.

CHAP. VIII.

¹ The number of the godly is small. ⁶ The workers of God are euil. ²⁰ Eldras praye for him for his people. ²⁹ The promise of saluation to the iust. ³⁵ The destruction of the uniuers.

And he answered me, saying, The most High made this world for many, but the world to come for fewe.

1 I will tell thee a similitude. O Eldras, As when thou askest the earth, it shall say vnto thee, that it giueth much earthly matter to make pots, but little dust that gold commeth of, so is it with the worke of this world.

2 There be many created, but few shall bee saved.

4 Then answered I, & sayd, Then swallow vp the wit, O my soule, and deuoure vnderstanding.

5 For thou hast promised to heare, and thou wilt prophesie: for thou hast no longer space, but the life giuen thee.

6 O Lord, if thou suffer not thy seruant, that we may inuente thee, that thou mayest giue seede vnto our heart, and prepare our vnderstanding, that there may come fruite of it, whereby euery one which is corrupt, may liue, who can set himselfe for man?

7 For thou art alone, & we all are one workmanship of thine hands as thou hast said.

8 For when the body is fashioned now in the wombe, and thou hast giuen it members, the creature is preferred by fire and water, and the worke created by thee, doeth suffer nine moneths the creature, which is fashioned in it.

9 But the thing that conceiveth, and that which is contained, shall both be preferred, and when time is come, the wombe, being preferred, deliuereth the things that grew in it.

10 For thou hast commanded the members, even the breasts, to giue milke vnto the fruite appointed to the breasts,

11 That y^e thing which is created, may be nourished for a time, till thou dispoest it to thy mercy.

12 Thou bringest it vp with thy righteousness, nourishest it in thy law, and reformest it with thy iudgement.

13 Thou slayest it as thy creature, and giuest it life as thy worke.

14 Seeing then that thou destroyest him, which with so great labours is fashioned, it is an easie thing to appoint by thy Commandement, that the thing also which is made, might be preferred.

15 Now therefore, O Lord, I will speake (as touching men in generall thou shalt rather prouide)

but concerning thy people, for whose sake I am sorry,

16 And for thine inheritance, for whose cause I mourne: for Israel, for whom I am sorrowfull, and for Iacob, for whose sake I am grieved.

17 For them will I pray before thee, as well for my selfe, as for them: for I see our faults that dwell in the land.

18 But I haue heard the sudden coming of the Iudge, which is to come.

19 Therefore heare my voice, & vnderstand my words, which I will speake before thee. The beginning of y^e words of Eldras, before he was take vp.

20 O Lord, that liuest for euer, which beholdest from aboue that which is aboue, and in the ayre,

21 Whose throbbe is inestimable, and his glory incomprehensible, before whom the hosts of the Angels stand with trembling,

22 Whose keeping is turned in wind and fire, whose word is true, and sayings stedfast: whose comandement is strong, & gouernment terrible,

23 Whose looke dryeth vp the depths, and wrath maketh the mountaines to melt away, as the thing beareth witness,

24 Heare the prayer of thy seruant, and receiue into thine eares the petition of thy creature.

25 For while I liue, I will speake, and so long as I haue vnderstanding, I will answer.

26 Looke not vpon the finnes of thy people, rather then thy faithfull seruants.

27 Haue not respect vnto the wicked deeds of men, rather then to them that haue thy testimonies in afflictions.

28 Thinke not vpon those that haue walked faintly before thee, but remember them that reuerence thy will.

29 Let it not bee thy will to destroy them, which haue liued like beasts, but looke vpon them that haue clearly taught thy Law.

30 Take not displeasure with them which appeare worse then beasts, but loose them that alway put their trust in thy righteousness and glory.

31 For wee and our fathers haue all the same sickenesse: but because of vs that are sinners, thou shalt be called mercifull.

32 If therefore thou wilt haue mercie vpon vs, thou shalt bee called mercifull towards vs which haue no workes of righteousness.

33 For the righteous, which haue laid vp many good workes, let them receiue the reward of their owne deedes.

34 But what is man, that thou shouldst take displeasure at him? or what is this mortal generation, y^e thou shouldst be so grieved towards it?

35 For verely there is no man among them that be borne, but he hath done wickedly, nor any y^e doth confesse thee, which hath not done amisse.

36 For in this, O Lord, thy righteousness, & thy goodnes shall be praised, if thou be mercifull vnto them, which haue not y^e substance of good workes.

37 Then answered hee me, and sayd, Some things hast thou spoken aright, and according vnto thy words it shall be.

38 For I will not verely consider the workes of them, before the death, before the iudgement, before destruction:

39 But I will reioyce in the wayes of the righteous, and I will remember the pilgrimage, the saluation and the reward that they shall haue.

40 Like as I haue spoken now, so shall it come to passe.

* 1. King. 8. 46.
2. cor. iii. 6. 36.

* Gen. 4.

41 For as the husbandman soweth much seed vpon the ground, and planteth many trees, and yet alway the thing that is sowed, commeth not vp in time, neither yet doeth all that is planted, take root: so neither shall all they that are brought into the world, be saved.

42 I answered then, and sayd, If I haue found grace, let me speake.

43 Like as the husbandmans seed perisheth, if it come not vp, and receiue not raine in due season, or if it be destroyed with two much raine:

44 So perisheth man, which is created with thine hands, and thou art called his parent, because he is created to thine image, for whose sake thou hast made all things, and likened him vnto the husbandmans seede.

45 Be not wroth with vs, O Lord, but spare thy people, & haue mercy vpon thine inheritance: for thou wilt be mercifull vnto thy creature.

46 Then answered he me, and said, The things present are for the present, and the things to come for such as be to come.

47 For thou art farre off that thou shouldest loue my creature about me: but I haue oft times drawn neere vnto thee and vnto it, but neuer to the vnrighteous.

48 In this also thou art marueilous before the Highest,

49 In that thou hast humbled thy self, as it becometh thee, and hast not iudged thy selfe worthy to boast thy selfe greatly among y^e righteous.

50 For many miseries and calamities remaine for them that shall liue in the latter time, because they shall walke in great pride.

51 But learne thou for thy selfe, and seeke out the glory for such as be like thee.

52 For vnto you is paradise opened: the tree of life is planted: the time to come is prepared, plenteousnes made ready: the city is builded & rest is prepared, perfect goodnesse & absolute wisdom.

53 The root of euill is sealed vp from you: the weakenesse and moth is destroyed from you, and into hell flyeth corruption to be forgotten.

54 Sorowes are vanished away, and in the end is shewed the treasure of immortalitye.

55 Therefore aske thou no more questions concerning the multitude of them that perish.

56 For when they had libertie, they despised the most High: they contemned his Law, and forsooke his wayes.

57 Moreover, they haue troden downe his righteous,

58 * Saying in their heart, that there was no God, though they knew that they should die.

59 For as the thing y^e I haue spoken of, is made ready for you: so is thirst and paine prepared for them: for God would not that man should perish.

60 But they, after that they were created, haue defiled the Name of him that made them, and are vnthankfull vnto him, which prepared life for them.

61 Therefore my iudgement is now at hand.

62 These things haue I not shewed vnto all men, but vnto thee, and to a few like thee: then I answered, and sayd,

63 Behold now, O Lord, thou hast shewed me the many wonders, which thou art determined to doe in the last time, but in what time, thou hast not shewed me.

CHAP. IX.

5 All things in this world haue a beginning and an end, 10 Tur-

ment for the wicked after this life. 19 The number of the wicked is more then of the good. 29 The Tewen imprudent. 38 Therefore they perish. 38 The vision of a woman lamenting.

He answered me then, and sayd, Measure the time with it selfe, and when thou seest that one part of the tokens come to passe, which I haue tolde thee before,

2 Then shalt thou vnderstand that it is the time wherein the most High will begin to visite the world which he made.

3 Therefore when there shall be seene an earthquake in the w. rid, and an vprore of the people,

4 Then shalt thou vnderstand that the most High spake of those things from the dayes that were before thee, euen from the beginning.

5 For as all that is made in the world, hath a beginning and an end, and the end is manifest,

6 So the times also of the most High haue plaine beginnings in wonders and signes, and end in effect and miracles.

7 And euery one that shall escape safe, and shall be deliuered by his workes, and by the faith wherein ye haue beleued,

8 Shall be preferred from the said perils, & shall see my saluation in my land, and within my borders: for I haue kept me holy from the world.

9 Then shall they haue pitie of themselves, which now haue abused my wayes: and they that haue cast the out despitefully, shall dwell in paines.

10 For such as in their life haue receiued benefits, and haue not knowne me,

11 But haue abhorred my Lawe, while they were yet in libertie, and when they had yet leisure of amendment, and would not vnderstand, but despised it,

12 They must be taught it after death by paine.

13 And therefore be thou no more careless, to know how the vngodly shall be punished, but inquire how the righteous shall be saved, and whose the world is, and for whom it is, and when.

14 Then answered I, and said,

15 I haue afore sayd that which I say now, and will speake it hereafter, that there be many moe of them which perish, then of them that shall be * saved.

16 As the flood is greater then a drop.

17 And hee answered me, saying, As the field is, so is also the seed: as the flowers be, so are the colours also: such as the workman is, such is the worke: and as the husbandman is, so is his husbandry: for it was the time of the world.

18 Surely when I prepared the world, which was not yet made for them to dwell in that now liue, no man spake against me.

19 For then euery one obeyed, but now the manners of them that are created in this world, that is made, are corrupted by a perpetual seed, and by a Law, whereout they cannot rid themselves.

20 So I considered the world, and beholde there was perill, because of the deuities, that were sprung vp into it.

21 Yet when I saw it, I spared it greatly, and haue kept me one grape of the cluster, and a plant out of a great people.

22 Let therefore the multitude perish, which are borne in vaine: and let my grape be kept, and my plant, which I haue dressed with great labor.

23 ¶ Neuerthelesse, if thou wilt cease seven dayes moe (but thou shalt not fast in them,

24 But shalt goe into a faire field, where no house is builded, and shalt eate only of the flowers

* Matt. 24. 7.

* Chap. 8. 3. mat. 20. 16.

* 7. 14. 1. and 5. 1.

of the field, and eat no flesh, nor drinke wine, but the flowers onely,

25 And pray vnto the most High continually) then I will come, and talke with thee.

26 So I went my way, as hee had commanded me, into the field, which is called Ardath, & there I late among the flowers, and did eat of the herbs of the field, and the meat of the same satished me.

27 And after seuen dayes, as I late vpon the grasse, and mine heart was vexed win me, as afore,

28 I opened my mouth, and began to talke before the most High, and to say,

29 O Lord, when thou wouldest shew thy selfe vnto vs, thou declaredst thy self vnto our fathers in wilderness, in a place where no man dwelleth, in a barren place, when they came out of Egypt,

30 And expressly spakest vnto them, saying, Heare me, O Israel, and marke my wordes, thou seed of Iacob.

31 For behold, I sowe my Lawe in you, that it may bring forth fruit in you, and that ye may be honoured by it for euer.

32 But our fathers which received the Lawe, kept it not, neither obserued thine ordinances, neither did the fruit of the Lawe appeare, neither could it, for it was thine.

33 For they that receiued it, perished because they kept not the thing that was sowed in them.

34 And loe, it is a custome when the ground receiueth seed, or the sea a ship, or a vessell meate and drinke, if that perish wherein a thing is sowed, or wherein any thing is put,

35 Likewise the thing that is sowed, or is put therein, & the things that are receiued, must perish: so the things that are receiued, doe not remaine with vs: but in vs it commeth not so to passe.

36 For we that haue receiued the Law, perish in sinne, and our heart also which receiued it.

37 But the Law perisheth not, but remaineth in his force.

38 ¶ And when I spake these things in mine heart, I looked about me, & vpon the right side I saw a woman which mourned sore, and lamented with a loud voice, and was grieved in heart, and rent her clothes, and she had ashes vpon her head.

39 Then I left my thoughts, wherein I was occupied, and turned me vnto her,

40 And sayde vnto her, Wherefore weepest thou? why art thou so sory in mind?

41 And she said vnto me, Sir, let me alone, that I may bewaile my selfe, and increase sorrow: for I am sore vexed in my mind, and brought very low.

42 Then I said vnto her, What aileth thee? tell me.

43 And she said vnto me, I thy seruant haue bene barren, and haue had no child, hauing an husband thirty yeeres.

44 And euery houre, and euery day these thirty yeeres, I pray to the most High day and night.

45 And after thirty yeeres God heard mee thine handmaide, and looked vpon my misery, considered my trouble, and gaue me a sonne, and I was glad of him: so was mine husband also and all they of my cuntry, and we gaue great honour vnto the Almighty.

46 And I nourished him with great trauell.

47 So when he grew vp, and came to take a wife, I made a feast.

CHAP. X.

¶ Here and the woman that appeareth vnto him, commeth againe.

B Vt when my sonne went into his chamber, he fell downe, and died.

2 Then we all ouerthrew the lights, and all my neighbours rose vp to comfort me: so I rested vntill the second day at night.

3 And when they had all left off to comfort me, that I should be quiet, then I rose vp by night, and fled, and am come into this field as thou seest.

4 And am not purposed to return into the city, but to remaine here, and neither to eat nor drink, but continually to mourne and fast, vntill I die.

5 Then left I my purpose wherein I was, and spake to her angrily, and said,

6 Thou foolish woman aboute all other, seest thou not our heauines, & what commeth vnto vs?

7 For Sion our mother is all woful, and is fore afflicted, and mourneth extremely.

8 Seeing we be at now in heauines, and make our moue (for we be all sorrowfull) art thou sorie for one sonne?

9 Demand the earth, and she shall tell thee that it is thee which ought to mourne for the fall of so many that grow vpon her.

10 For from the beginning all men are borne of her, and other shall come, and beholde, they walke almost all into destruction, and the multitude of them shalbe destroyed.

11 Who should then rather mourne, she that hath lost so great a multitude, or thou which art sory but for one?

12 But if thou wouldest say vnto me, My mourning is not like the mourning of the earth (for I haue lost the fruit of my womb, which I brought forth with heauinesse and bare wish for owes,

13 But the earth is according to the maner of the earth, and the present multitude returneth into her as it came)

14 Then said I vnto thee, As thou hast borne with trauell, so the earth also from the beginning giueh her fruit vnto man, euen to him that laboured her,

15 Now therefore withhold thy sorrow in thy selfe, and beare constantly that which commeth vnto thee.

16 For if thou allowest Gods purpose, and receiuest his counsell in time, thou shalt bee commended therein.

17 Goe thy way then into the citie to thine husband.

18 ¶ Then shee said vnto me, I will not, I will not go into the city, but here will I die.

19 So I continued to speake more with her, and sayd,

20 Do not so, but be counselled: for how many fallies hath Sion? Be of good comfort because of the sorrow of Ierusalem.

21 For thou seest that our Sanctuary is layde waste: our altar is broken downe: our Temple is destroyed.

22 Our psalterion fainteth, and the song ceaseth, and our mirth is vanished away, & the light of our candlestick is quenched, and the Arke of our couenant is taken away, and our holy things are defiled, and the Name that is called vpon ouer vs, is almost dishonoured, and our children are put to shame, and our Priests are burnt, and our Leuites are called into captiuitie, and our virgins are defiled, and our viues rauished, and our righteous men spoyled, and our children destroyed, & our yong men are brought into bondage, and our strong men are become weake,

23 And, which is the greatest of all, Sion the scale hath lost her worship: for shee is delivered into the hands of them that hate vs.

24 And therefore shake off thy great heauynesse, and put away the multitude of sorowes, that the Almighty may be mercifull vnto thee, and that the most High may giue thee rest and ease from thy labour.

25 And when I was talking with her, her face and beauty shined suddenly, and her countenance was bright, so that I was afraid of her, and mused what it might be.

26 And behold, immediately she cast out a great voyce, very fearefull, so that the earth shooke at the noyse of the woman.

27 And I looked, and behold, the woman appeared vnto mee no more: but there was a citie builded, and a place was shewed from the ground and foundation. Then was I afraid, and cryed with a loud voyce, and sayd,

28 Where is Yriel the Angel * which came to me at y first? for he hath caused me to come into many and deepe considerations, and mine ende is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words, behold, he came vnto me, and looked vpon me.

30 And loe, I lay as one dead, and mine vnderstanding vexed, and he tooke me by the right hand and comforted me, and let mee vpon my feete, and said vnto me,

31 What aileth thee? and why is thine vnderstanding vexed? and the vnderstanding of thine heart? and wherefore art thou fory?

32 And I said, Because thou hast forsaken me, and I haue done * according vnto thy words: I went into the field, and there haue I leene things, and see that I am not able to expresse.

33 Then said he vnto me, Stand vp manly, and I will giue thee exhortation.

34 Then said I, Speake vnto me, my Lord, and forsake me not, lest I die through rashnesse.

35 For I haue seene that I knew not, and heare that I do not know.

36 Or is mine vnderstanding deceiued, or doth my mind, being haughty, erre?

37 Nowe therefore I beseech thee that thou wilt shew thy seruant of this wonder.

38 Then he answered me, and said, Heare me, and I will informe thee, and tell thee wherefore thou art afraid: for the most High hath reueled many secret things vnto thee.

39 He hath seene thy good purpose, that thou art fory continually for thy people, and makest great lamentation for Sion.

40 This therefore is the vnderstanding of the vision, which appeared vnto thee a little while ago.

41 Thou sawest a woman mourning, and thou beganest to comfort her:

42 But now seest thou the likenesse of the woman no more, but there appeared vnto thee a citie builded.

43 And where as the told thee of the death of her sonne, this is the solution.

44 This woman which thou sawest, she is Sion: and whereas the told thee (euen shee which thou seest now as a citie builded).

45 And as touching that shee said vnto thee, that shee was barren thirty yeeres, this was concerning that, there was euen thirty yeeres where-in there was no offering offered in her.

46 But after thirty yeeres, Salomon built the citie, and offered offerings: then bare the barren a sonne.

47 And whereas the told thee, that shee nourished him with labour, that was the inhabiting of Ierusalem.

48 But whereas the told thee that her sonne, as his chance was, died when she came into her chamber, that is the sal that is come to Ierusalem.

49 And when thou sawest her like one that mourned for her sonne, thou beganest to comfort her: of these things which haue chanced there are to be opened vnto thee.

50 For now the most High seeth, that thou art fory in thy mind, and because thou sufferest with all thine heart for her, he shewed thee the clearenesse of her glory, and the fairenes of her beauty.

51 And therefore I bade thee remaine in the field where no house was built.

52 For I knewe that the most High would shew thee things vnto thee.

53 Therefore I commaunded thee to goe into the field, where no foundation nor building is.

54 For the worke of mans building can not stand in that place where the citie of the most High should be shewed.

55 And therefore feare not, neither let thine heart be afraid, but goe in, and see the beauty and greatnesse of the building as much as thou art able to see with thine eyes.

56 And after this shalt thou heare, as much as thine eares may comprehend.

57 For thou art blessed aboue many, and art called with the most High among the few.

58 But to morow at night thou shalt remaine here,

59 And the most High shal shew thee visions of high things, which the most High will do vnto them that dwell vpon earth, in the last dayes. So I slept that same night and another, as he had commaunded me.

CHAP. XI.

1 The vision of an eagle coming fourth of the sea, and of her feathers. 2 Of a lyon coming out of the forest.

Then sawe I a dreame, and behold, there came vp from the sea an eagle, which had twelue feathered wings and three heads.

2 And I saw, and behold, she spread her wings ouer all the earth, and all the windes of the ayre blew on her, and gathered themselves.

3 And I beheld, and out of her feathers grew other contrary feathers, and they became like feathers and small.

4 But her heads remained still, and the head in the middes was greater then the other heads, yet rested it with them.

5 Moreover, I sawe that the eagle flew with his feathers and reigned vpon earth, and ouer them that dwell therein.

6 And I sawe that all things vnder heauen were subiect vnto her, and no man spake against her, no not one creature vpon earth.

7 I saw also that the eagle stoode vp vpon her clawes, and spake to her feathers, saying,

8 Watch not altogether: sleepe euery one in his owne place, and watch by course.

9 But let the heads be preferred for the last.

10 Neuertheles, I saw that the voice went not out of her heads, but from the mids of her body.

11 Then I numbred her contrary feathers, and behold, there were eight of them.

12 And I looked, and behold, vpon the right side there arose one feather, and reigned ouer all the earth.

13 And when it had reigned, the end of it came, and the place thereof appeared no more. So the next flood vp, & reigned: it continued a long time.

14 And when it had reigned, the end of it came also, and as the first, so it appeared no more.

15 Then there came a voice vnto it, and said,
16 Heare thou that hast kept the earth so long: this I say vnto thee, before thou beginnest to appeare no more,

17 There shall none after thee attaine vnto thy time, neither to the halfe thereof.

18 Then arose the third, and reigned as the other afore, and it appeared no more also.

19 So came it to all the others one after another, so that euery one reigned, and then appeared no more.

20 Then I looked, & behold, in proesse of time the feathers that followed, stood vp on the right side, that they might rule also, & some of them ruled, but within a while they appeared no more.

21 For some of them were set vp, but ruled not.

22 After this I looked, and behold, the twelue feathers appeared no more, nor the two wings.

23 And there was no more vpon the egles bodie, but two heads that rested, and fixe wings.

24 Then sawe I also that two wings diuided themselves from the fixe, and remained vnder the head, that was vpon the right side: for the foure continued in their place.

25 So I looked, and behold, the vnder wings thought to set vp themselves, & to haue the rule.

26 Then was there one set vp, but shortly it appeared no more.

27 And the second were sooner gone then the first.

28 Then I beheld, and lo, the two that remained, thought also in themselves to reigne.

29 And when they so thought, behold, there awaked one of the heads that were at rest, which was in the mids: for that was greater then $\frac{1}{2}$ two.

30 And then I saw, that the two heads were ioyned therewith.

31 And behold, the head was turned with them, that were with it, and did eate vp the two vnder wings that would haue reigned.

32 But this head put the whole earth in feare & bare rule in it, ouer all those that dwelt vpon earth with much labor, & it had the gouernance of the world, more then all the wings that had bene.

33 After this I looked, and behold, the head that was in the mids, suddenly appeared no more, as did the wings.

34 But $\frac{1}{2}$ two heads remained, which also ruled likewise vpon earth, & ouer those $\frac{1}{2}$ dwelt therein.

35 And I beheld, and loe, the head vpon the right side deuoured it that was vpon the left side.

36 ¶ Then I heard a voice which said vnto mee, Look before thee, and consider the thing that thou seest.

37 So I saw, and behold as it were a Lion that roareth, running hastily out of the wood: and I saw that he sent out a mans voice vnto the eagle, and spake, and said,

38 Heare thou, I will talke with thee, and the most High shall say vnto thee,

39 Art not thou that that of the foure brasts remainest whome I made to reigne in my world, that by them the end of times might come,

40 And the fourth is come, and hath ouercome all the beasts that were past, and hath power ouer the world with great fearefulness, and ouer the whole compasse of the earth with most wicked oppression, and that dwellest so long time in all the world with deceit?

41 For thou hast not iudged $\frac{1}{2}$ world with truth

42 Seeing thou hast troubled the meeke, thou hast hurt the peaceable, and thou hast loued liars, & destroyed the dwellings of them that brought forth fruit, and hast cast downe the wals of such as did thee no harme,

43 Therefore is thy wrongfull dealing come vp vnto the most High, & thy pride vnto the mighty.

44 The most High also hath looked vpon the proud times, & behold, they are ended, and their abominations are fulfilled.

45 Therefore appeare no more, thou eagle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, and thy wicked clawes, nor all thy vaine bodie,

46 That all the earth may bee refreshed, and come againe as one deliuered from thy violence, and that shee may hope for the iudgement and mercie of him that made her.

CHAP. XII.

The declaration of the former vision.

And when the Lion spake these wordes to the Eagle, I saw,

2 And behold, the head that had the vpper hand, appeared no more, neither did the foure wings appeare any more, that came to it, and set vp themselves to reigne, whose kingdome was small and full of vproares.

3 And I saw, and behold, they appeared no more, and the whole body of the eagle was burnt, so that the earth was in great feare. Then I awaked out of the trouble & trance of my mind, and from the great feare, and said vnto my spirit,

4 Loe, this hast thou done vnto mee in that thou searchest out the wayes of the most High.

5 Loe, yet am I weary in my minde, and very weake in my spirit, and little strength is there in me, for the great feare that I receiued this night.

6 Therefore nowe I will beseech the most High that he will comfort me vnto the end.

7 And I said, O Lord, Lord, if I haue found grace before thy sight, and if I am iustified with thee before many other, and if my prayer indeede be come vp before thy face,

8 Comfort me, and shew me thy seruant the interpretation & difference of this horrible sight, that thou mayest perfectly comfort my soule.

9 Seeing thou hast iudged me worthy to shew me the last times.

10 ¶ Then hee said vnto me, This is the interpretation of this vision,

11 The eagle, whom thou sawest come vp from the sea, is the $\frac{1}{2}$ kingdome which was seene in the vision of thy brother Daniel.

12 But it was not expounded vnto him: therefore now I declare it vnto thee.

13 Behold, the dayes come, that there shall rise vp a kingdome vpon the earth, and it shall be feared aboute all kingdomes that were before it.

14 In it shall twelue kings reigne one after another,

15 Whereof the second shall begin to reigne, and shall haue more time then the twelue.

16 And this doe the twelue wings signifie which thou sawest.

19 As for the voice that thou heardest speake, and that thou sawest not goe out from the heads, but from the middles of the bodie thereof, this is the interpretation,

20 That after the time of that kingdom there shall arise great strife, and it shall be in danger to fall, but it shall not then fall, but shall be reitored againe to his beginning.

21 Concerning the eight vnder wings, which thou sawest hang vnder her wings, this is the interpretation,

22 In him shall arise eight Kings, whose time shall be but small, and their yeeres swift, and two of them shall perish.

23 But when the midde time cometh, there shall be foure kept a time, whiles his time beginneth to come, that it may be ended, but two shall be kept vnto the end.

24 And whereas thou sawest three heads resting, this is the interpretation,

25 In his last dayes shall the most High raise vp three kingdomes, and shall call againe many things into them, and they shall haue the dominion of the earth,

26 And of those that dwell therein, with much griefe aboute all those that were before them: therefore are they called the heads of the Eagle:

27 For they shall accomplish his wickednes, and shall finish his last end.

28 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die vpon his bed, and yet with paine.

29 For the two that remaine, the sword shall deuoure them,

30 For the sword of the one shall deuoure the other: but at the last hee shall fall by the sword himselfe.

31 And whereas thou sawest two vnder wings, that went off toward the head, which was on the right side, this is the interpretation,

32 These are they whom the most High hath preferred for their end, whose kingdome is little, and full of trouble as thou sawest.

33 And the Lion whom thou sawest rising vp out of the wood, and roaring, and speaking vnto the eagle, and rebuking her for her vnrighteousnes with all the words that thou hast heard,

34 This is the wind which the most High hath kept for them, and for their wickednesse vnto the end, and hee shall reprocue them, and cast before them their spoiles.

35 For hee shall set them aline in the iudgement, and shall rebuke them, and correct them.

36 For he will deliuer the residue of my people by affliction, which are preferred vpon my borders, and hee shall make them ioyfull, vntill the coming of the day of iudgement, whereof I haue spoken vnto thee from the beginning.

37 This is the dreame that thou sawest, and these are the interpretations.

38 Thou onely hast bene meepte to know this secret of the most High.

39 Therefore write all these things that thou hast seene in a booke and hide them,

40 And teach them the wife of the people, whose hearts thou knowest may comprehend and keepe these secrets.

41 But waite thou here yet seuen dayes moe, that it may be shewed thee whatsoeuer it pleaseth the most High to declare vnto thee; and with that he went his way.

42 And when all the people perceiued, that the seuen dayes were past, and I not come againe into the citie, they gathered them all together, from the least vnto the most, and came vnto me, and spake vnto me saying,

43 What haue we offended thee? or what euil haue we done against thee, that thou forsakest vs, and firtest in this place?

44 For of all the people thou onely art left vs as a grape of the vine, and as a candle in a darke place, and as an hauen or ship preferred from the tempest.

45 Are not the euils which are come vnto vs sufficient?

46 If thou then forsake vs, how much better had it bene for vs, that we had bene burnt also as Sion was burnt?

47 For wee are no better then they that died there: and they wept with a lowd voice. Then answered I them, and said,

48 Be of good comfort, O Israel, and be not heauie, thou house of Iakob.

49 For the most High hath you in remembrance, and the Almightye hath not forgotten you in temptation.

50 As for me I haue not forsaken you, neither am I departed from you, but am come into this place to pray for the desolation of Sion, I might seeke mercy for the low estate of your Sanctuary.

51 And now goe your way home euery man, and after these dayes will I come vnto you.

52 So the people went their way into the citie, as I commanded them:

53 But I remained still in the field seuen dayes, as he had commanded me, and did eate onely of the flowers of the field, and had my meate of the herbes in those dayes.

C H A P. XIII.

The vision of a winde coming forth of the sea, 3 which became a man. 5 His properties and power against his enemies, 21 The declaration of this vision.

And after the seuen dayes, I dreamed a dreame by night.

2 And behold, there arose a winde from the sea, and it moued all the waues thereof.

3 And I looked, and beholde, there was a mighty man with the thousandes of heauen: and when he turned his countenance to looke, all the things trembled that were seene vnder him.

4 And when the voice went out of his mouth, all they burned that heard his voice, as the earth faileth when it feeleth the fire.

5 After these things I saw, and behold, there was gathered together a multitude of men out of number, from the foure windes of the heauen, to fight against the man that came out from the sea.

6 And I looked, and beholde, he graued himselfe a great mountaine, and flew vpon it.

7 But I would haue seene his countrey or place whereout the hill was grauen, and I could not.

8 I saw after these things, and beholde, all they which came to fight against him, were foreafraid, and yet they durst fight.

9 Neuerthelesse when hee saw the fiercenesse of the multitude that came, hee lifted not vp his hand: for hee held no sword nor any instrument of warre.

10 But only, as I saw, he sent out of his mouth as it had bene a blast of fire, and out of his lips the winde of the flame, and out of his tongue hee cast out sparkes and stormes.

11 And they were all mixt together, *euen* this blast of fire, the winde of the flame, and the great storme, & fell with violence vpon the multitude, which was prepared to fight, and burnt them vp all, so that of the innumerable multitude there was nothing sene, but onely dust, and smell of smoke. When I saw this, I was afraid.

12 ¶ Afterward, sawe I the same man come down from the mountaine, and calling vnto him another peaceable multitude.

13 And there came many vnto him, some with joyfull countenance, and some with sad: some of them were bound, and some brought of them that were offered: and I was sicke through great feare, and awaked, and said,

14 Thou hast shewed thy servant these wonders from the beginning, and hast counted mee worthy to recueue my prayer.

15 Shew me now therefore the interpretation of this dreame.

16 For thus I consider in mine vnderstanding, Woe vnto them that shall be left in those dayes, and much more woe vnto them that are not left behinde.

17 For they that were not left, were in heauinesse.

18 Now vnderstand I the things that are laid vp in the latter dayes, which shall come both vnto them, and to those that are left behinde.

19 Therefore are they come into great perils and many necessities, as these dreames declare.

20 Yet is it easier that hee that is in danger should fall into these, and foresee the things to come hereafter, then to passe away as a cloud out of the world.

21 ¶ Then answered he me, and sayd, The interpretation of the vision will I shewe thee, and I will open to thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behinde, this is the interpretation,

23 He that shall beare the danger in that time, hee shall keepe himselfe. They that be fallen into danger, are such as haue works and faith toward the most High.

24 Know therefore, that they which be left behinde, are more blessed then they that be dead.

25 These are the meanings of the vision, Whereas thou sawest a man comming vp from the mids of the sea,

26 The same is he whom the most High hath kept a great season, who by his owne selfe shall deliuer his creature, and he shall order them that are left behinde.

27 ¶ And whereas thou sawest, that out of his mouth there came a blast with fire and storme,

28 And that he neither held sword nor weapon, but that by his fiercenesse hee destroyed the whole multitude that came to fight against him, this is the interpretation,

29 Behold, the dayes come that the most High will beginne to deliuer them that are vpon the earth:

30 And hee shall astonish the hearts of them that dwell vpon the earth:

31 And one shall prepare to fight against another, citie against citie, and place against place, * and nation against nation, and realme against realme.

32 When this commeth to passe, then shall the tokens come, that I shewed thee before, and then

shall my sonne be reuealed, whome thou sawest goe vp as a man.

33 And when all the people heare his voice, euery man shall in their owne land leaue the battell that they haue one against another.

34 And an innumerable multitude shall be gathered as one, as they that bee willing to come, and to fight against him.

35 But hee shall stand vpon the top of mount Sion.

36 And Sion shall come, and shall be shewed to all, being prepared and builded, as thou sawest the hill grauen forth without any hands.

37 And this my sonne shall rebuke the wicked inuentions of those nations, which for their wicked life are fallen into the tempest,

38 And into torments like to flame, whereby they shall be tormented: and without any labour will he destroy them, euen by the Law, which is compared vnto the fire.

39 And whereas thou sawest that he gathered another peaceable people vnto him,

40 Those are the ten tribes which were caried away captiues out of their owne land, * in the time of Oseas the King, whome Salmanassar the King of the Assyrians tooke captiue, and caried them beyond the riuer: so were they brought into another land.

41 But they tooke this counsel to themselves, that they would leaue the multitude of the heathen, and go forth into a further country, where neuer mankind dwelt,

42 That they might there keepe their statutes, which they neuer kept in their owne land.

43 And they entred in at the narrow passages of the riuer Euphrates.

44 For the most High then shewed them signes, * and staid the springs of the blood til they were passed ouer.

45 For thorow the country there was a great journey, euen of a yere and an halfe, and the same region is called || Asareth.

46 Then dwell they there vntil the latter time: and when they come forth againe,

47 The most High shall hold still the springs of the riuer againe, that they may goe thorow: therefore sawest thou the multitude peaceable.

48 But they that be left behinde of thy people, are those that be found within my borders.

49 Now when he destroyeth the multitude of the nations that are gathered together, hee shall defend the people that remaine,

50 And then shall he shew great wonders vnto them.

51 Then said I, O Lord, Lord, shewe me this, wherefore haue I sene the man comming vp from the mids of the sea?

52 And he said vnto me, As thou canst neither seeke out, nor know these things, that are in the deepe of the sea, so can no man vpon the earth see my Sonar, or those that be with him, but in the time of that day.

53 This is the interpretation of the dreame which thou sawest, and whereby thou onely art lightened.

54 For thou hast forsaken thine owne Lawe, and applied thy diligence vnto mine, & sought it.

55 Thy life hath thou ordered in wisdom, and hast called vnderstanding thy mother.

56 Therefore haue I shewed thee the rewards with the most High: and after three other dayes I will

* 2 Kings 17-3.

* Exod. 14-22, 16-3, 15, 16.

| Or, Asareth.

I will speake other shings vnto thee, and will declare vnto thee great and wonderous things.

57 Then went I forth vnto the field, glorifying and praising the most High for the wonderous which he did in time,

58 Which he gouerneth, and such things as come in their seasons: & there I sate three dayes.

C H A P. XIII.

3 How God appeared to Moses in the bush. 10 All things decline to age. 15 The latter times worse then the former. 19 The ingratitude of Israel. 35 The resurrection and iudgements.

Vpon the third day I sate vnder an Oke, and behold, there came forth a voice vnto me out of the bush, and said, Eldras,

2 And I said, Here am I, Lorde, and stood vpon my fete.

* Exod. 3. 2.

3 Then said hee vnto me, * In the bush I reuealed my selfe, and spake vnto Moyses, when my people sinned in Egypt:

4 And I sent him, and led my people out of Egypt, and brought him vpon the mount Sinai, and I held him with me a long season,

5 And I told him many wonderous, and shewed him the secrets of the times and the ende, and commanded him, saying,

6 These wordes shalt thou declare, and these shalt thou hide.

7 And now I say vnto thee, that thou lay vp in thine heart the things that I haue shewed, and the dreames that thou hast seene, and the interpretations which thou hast heard.

8 For thou shalt be taken away from all, and thou shalt remaine henceforth with my countell, and with such as be like thee, vntill the times be ended.

9 For the world hath lost his youth, and the times begin to waxe old.

10 For the world is diuided into twelue parts, and ten parts of it are gone already, and halfe of the tenth part.

11 And there remaineth that which is after the halfe of the tenth part.

12 Therefore set thine house in order, and reforme thy people, and comfort such of them as be in trouble, and now renounce the corruption.

13 Let goe from thee mortall thoughts: cast away from thee the burdens of men, and put off now the weake nature,

14 And set aside thy most grieuous thoughts, and haste thee to depart from these times.

15 For greater euils then those which thou hast seene now, shall they commit.

16 For the weaker that the world is by reason of age, the more shall the euils be increased vpon them that dwell therein.

17 For the truth is fled farre away, and lyes are at hand: for now hasteth the vision to come, that thou hast seene.

18 ¶ Then answered I, and said before thee,

19 Behold, O Lorde, I will goe as thou hast commanded mee, and reforme the people, which are present: but they that shall bee borne afterward, who shall admonish them?

20 Thus the world is set in darknes, and they that dwell therein are without light.

21 For thy Lawe is burnt, therefore no man knoweth the things that are done of thee, or the workes that shalt be done.

22 But if I haue found grace before thee, send the holy Ghost into me, and I will write all that hath beene done in the world since the begin-

ning, which was written in thy Lawe, that men may finde the path, and that they which will liue in the latter dayes, may liue.

23 And he answered me, saying, Goe, and gather the people, and say vnto them, that they seeke thee not for forty dayes,

24 But prepare thee many box tables, and take with thee these five, Sarea, Dabria, Selenia, Ecanus and Afel, which are ready to write swiftly,

25 And come hither, and I will light a candle of vnderstanding in thine heart, which shall not be put out till the things be performed, which thou shalt begin to write.

26 And then shalt thou declare some things openly vnto the perfitt men, and some things shalt thou shew secretly vnto the wife: to morow this house shalt thou begin to write.

27 Then went I forth, as he commanded me, and gathered all the people together, and said,

28 Heare these wordes, O Israel.

* Gen. 47. 4.

29 * Our fathers at the beginning were strangers in Egypt, from whence they were deliuered,

* Acts 7. 13.

30 And receiued the Law of life, * which they kept not, which yee also haue transgressed after them,

31 Then was the land, euen the land of Sion parted among you by lot: but your fathers and ye also haue done vnrighteously, and haue not kept the wayes which the most High commanded you.

32 And forsomuch as he is a righteous Iudge, he tooke from you in time the thing that he had giuen you.

33 And now are ye here, and your brethren among you.

34 Therefore if so be that ye will subdue your owne vnderstanding, and reforme your heart, ye shall be kept aliue, and after death shall ye obtaine mercie.

35 For after death shall the iudgement come, when we shall liue againe: & then shall the names of the righteous bee manifest, and the workes of the vngodly shall be declared.

36 Let no man therefore come now vnto me, nor seeke me these fortie dayes.

37 So I tooke the five men, as he commanded me, & we went into the field, & remained there.

38 The next day, behold, a voice called mee, saying, Eldras, * open thy mouth, and drinke that I giue thee to drinke.

* Gen. 47. 1.

39 Then opened I my mouth, and behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I tooke it, and dranke, and when I had drunke it, mine heart had vnderstanding, and wisdom grewe in my breast: for my spirit was strengthened in memory,

41 And my mouth was opened, & shut no more.

42 The most High gaue vnderstanding vnto the five men, that they wrote the high things of the night, which they vnderstood not.

43 But in the night they did eate bread, but I spake by day, and held not my tongue by night.

44 In fourtie dayes they wrote two hundred and foure bookes.

45 And when the fortie dayes were fulfilled, the most High spake, saying, The first that thou hast written, publish openly, that the worthy and vnworthy may reade it.

46 But keepe the seuentie last, that thou mayst giue them to the wife among the people.

47 For in them is the veine of vnderstanding and

and the fountaine of wifedome, and the riner of knowledge: and I did fo.

CHAP. XV.

1 The prophesie of Ezechiel is certain. 2 The euils that shall come on the world. 3 The Lord will avenge the innocent blood. 12 Egypt shall lament. 16 Sedition. 20 And punishment upon the Kings of the earth. 24 Cursed are they that sinne. 29 Troubles and warres upon the whole earth. 33 God is the revenger of his elect.

Behold, speake thou in the eares of my people the words of prophesie, which I will put in thy mouth, saith the Lord:

2 And cause them to be written in a letter: for they are faithfull and true.

3 Feare not the imaginations against thee: let not the vnfaithfulness of speakers trouble thee, that speake against thee.

4 For euery vnfaithfull shall die in his vnfaithfulness.

5 Behold, saith the Lord, I will bring plagues vpon all the world, the sword, famine, death, and destruction:

6 Because that iniquitie hath fully polluted all the earth, and their wicked works are fulfilled.

7 Therefore, saith the Lord, I will holde my tongue no more for their wickednesse, (they do vngodly) neither will I suffer them in the things that they do wickedly.

8 Behold, the innocent and righteous blood crieth vnto me, and the soules of the iust cry continually.

9 I will surely avenge them, saith the Lord, and receive vnto me all the innocent blood from among them.

10 Behold, my people is led as a flocke to the slaughter: I will not suffer them now to dwell in the land of Egypt.

11 But I will bring them out with a mightie hand, and stretch out arme, and smite it with plagues as afore, & will destroy al the land therof.

12 Egypt shall mourne, and the foundations thereof shall be smitten with the plague and punishment, that God shall bring vpon it.

13 The plowmen that till the ground, shall mourne: for their seedes shall faile through the blasting and haile, and by an horrible starre.

14 Woe to the world, and to them that dwell therein.

15 For the sword, and their destruction draweth neere, and one people shall stand vp to fight against another with swords in their hands.

16 For there shall be sedition among men, and one shall invade another: they shall not regard their king, and the princes shall measure their doings by their power.

17 A man shall desire to go into a city, and shall not be able.

18 Because of their pride the cities shall be troubled, the houses shall be afraid, men shall feare.

19 A man shall haue no pity vpon his neighbor, but shall destroy their houses with the sword, and their goods shall be spoiled for lack of bread, and because of great trouble.

20 Behold, saith God, I call together all the kings of the earth to reuerence me, which are from the East, and from the South, from the East, and from Libanus, to turne vpon them, and to repay the things that they haue done to them.

21 As they do yet this day vnto my chosen, so will I do also, and recompense them in their bosome: thus saith the Lord God.

22 My right hand shall not spare the sinners,

neither shall the sword cease from them, that shed innocent blood vpon earth.

23 The fire is gone out from his wrath, and hath consumed the foundations of the earth, and the sinners like the straw, that is kindled.

24 Wo to them that sinne, and keepe not my commandments, saith the Lord.

25 I will not spare them: depart, O children, from the power: defile not my Sanctuary.

26 For the Lord knoweth all them that sinne against him, and therefore deliuereth he them vnto death and destruction.

27 For now are the plagues come vpon the world, & ye shall remain in them: for God will not deliuer you because ye haue sinned against him.

28 Behold, an horrible vision cometh from the East.

29 Where generations of dragons of Arabia shall come out with many charrets, and the multitude of them shall be caried as the wind vpon the earth, that all they which heare them, may feare and tremble.

30 Euen the Carmanians raging in wrath, shall goe forth as the bores of the forest, and shall come with great power, and stand against them in battell, and shall destroy a portion of the land of the Assyrians.

31 But after this shall the dragons haue the vpper hand, and remember their nature, and shall turne about, and conspire to consume them with a great power.

32 Then these shall be troubled, and keepe silence by their power, and shall flee.

33 From the land of the Assyrians shall the enemies besiege them, and consume some of them, and in their host shall be feare and dread, and strife among their kings.

34 Behold clouds from the East, and from the North vnto the South, and they are very horrible to looke vpon, full of wrath and storme.

35 They shall smite one vpon another: & they shall smite downe a great multitude of stars vpon the earth, euen their owne starre, and the blood shall be from the sword vnto the belly,

36 And the tongue of man vnto the camels litter.

37 And there shall be great fearefulness and trembling vpon earth, and they that see the wrath shall be afraid, and a trembling shall come vpon them.

38 And then there shall come great stormes from the South, and from the North, & part from the West.

39 And from the East shall windes arise, and shall open it with the cloud, which he raised vp in wrath, and the starre, raised to feare the East and West winde, shall be destroyed.

40 As the great and mighty cloudes shall bee life vp full of wrath, and the starre, and they may make all the earth afraid, and them that dwell therein, and that they may poure out ouer euery hie place, and lifted vp, an horrible constellation.

41 As fire and haile, and flying swords, and many waters, that all fields may be full, and all rivers with the abundance of great waters.

42 And they shall breake down the cities and walles, and mountaines, and hills, and the trees of the wood, and the grasse of the meadowes, and their corne.

43 And they shall goe with a straight course vnto Babylon, and make it a sayd,

44 They

44 They shal come to her, and besiege her, and shal powre forth the constellation, & al the wrath against her: then shall the dust and smoke go vp vnto the heauen, & al they that be about her, shal bewaile her.

45 And they that remaine vnder her, shall do sermice vnto them, that haue put her in feare.

46 ¶ And thou Asia, that art partaker of the hope of Babylon, and the glory of her person,

47 Wo vnto thee, O wretch, because thou hast made thy selfe like vnto her, and hast deckt thy daughters in whoredome, that they might please and glory in thy louers, which haue alway desired to commit whoredome with thee.

48 Thou hast folowed her that is hated in all her works, and in her inuentions: therefore saith God,

49 I wil send plagues vpon thee, widowhood, potterty, and famine, and the sword, & pestilence, to waste thine houses with destruction and death

50 And the glory of thy power shall be dried vp as a flower when the heat riseth, that is sent vpon thee.

51 Thou shalt be sicke as a poore wife that is plagued and beaten of women, so that the mighty and the louers shall not be able to receiue thee.

52 Would I thus hate thee, saith the Lord,

53 If thou hadst not alway flaine my chosen, exalting the stroke of thine hands, and said out their death, when thou wast drunken,

54 Set forth the beauty of thy countenance?

55 The reward of thy whoredome shall be in thy bosome: therefore shalt thou receiue a reward.

56 As thou hast done vnto thy chosen, saith the Lord, so will God do vnto thee, and will deliuer thee vnto the plague.

57 And thy children shall die of hunger, and thou shalt fall by the sword, and thy cities shalbe broken downe, and all thy men shall fall by the sword in the field.

58 And they that be in the mountains shal die of hunger, and eat their owne flesh, & drink their owne blood for want of bread and thirst of water

59 And thou, as vnhappy, shalt come thorow the sea, and receiue plagues againe.

60 In the passage they shall cast downe the flaine city, and shal root out one part of thy land, and consume the portion of thy glory, and shall returne to her that was destroyed.

61 When thou shalt be cast down, thou shalt be to them as stubble, and they shalbe to thee as fire.

62 And they shall destroy thee, and thy cities, thy land and thy mountaines: all thy woods, and all thy fruitfull trees shall they burne with fire.

63 Thy children shall they cary away captiue, and shal spoile thy substance, and marre the beauty of thy face.

CHAP. XVI.

1 Against Babylon, Asia, and Egypt and Syria. 18. 38 Of the euils that shall come vpon the world, with admonition how to gouerne themselves in afflictions. 45 To acknowledge their sinnes, and to commit themselves to the Lord. 53 Whose mighty providence and iustice is to be reuerenced.

WOe to thee, Babylon and Asia: wo to thee Egypt and Syria.

2 Gird your selues with sacke & hairecloth, and mourne your children, and be sory: for your destruction is at hand.

3 A sword is sent vnto you, and who will turne it backe? a fire is sent among you, and who will quench it?

4 Plagues are sent vnto you, and who can

drive them away?

5 May any man drive away an hungry Lion in the wood? or quench the fire in stubble when it hath once begun to burne? may one turne againe the arrow, that is shot of a strong archer?

6 The mighty Lord sendeth the plagues, and who can drive them away? the fire is gone forth in his wrath, and who can quench it?

7 He shall cast lightnings, and who shall not feare? he shal thunder, and who shal not be afraid?

8 The Lord shall threaten, and who shall not utterly be broken in pieces at his presence? the earth quaketh, and the foundation thereof: the sea ariseth vp with waues from the deepe, and the waues thereof are troubled, and the fishes thereof, before the Lord, and the glory of his power.

9 For strong is his right hand, that bendeth the bow: his arrowes that he shooteth, are sharpe, and shall not misse, when they begin to bee shot into the ends of the world.

10 Behold, the plagues are sent, and shall not turne againe; till they come vpon earth.

11 The fire is kindled, and shall not be put out, till it consume the foundations of the earth.

12 As an arrow which is shot of a mighty archer, returneth not backward, so the plagues that shalbe sent vpon earth, shall not turne againe.

13 Woe is me, woe is me: who wil deliuer me in those dayes?

14 The beginning of sorrowes and great mourning: the beginning of famine and great death: the beginning of wars, and the powers shal feare: the beginning of euils, & all shall tremble. What shall I doe in these things, when the plagues come?

15 Behold, famine and plague, and trouble, and anguish are sent as scourges for amendment.

16 But for all these things they will not turne from their wickednesse, nor be alway mindful of the scourges.

17 Behold, vittailles shalbe so good cheape vpon earth, that they shall thinke themselves to be in good case: but then shall the euils bud forth vpon earth, yea the sword, the famine and great confusion.

18 For many of them that dwell vpon earth, shall perish with famine, and the other that escape the famine, shall the sword destroy.

19 And the dead shall be cast out as dung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast downe.

20 There shall be no man left to til the earth, and to sowe it: the trees shall giue fruit, but who shall gather them?

21 The grapes shalbe ripe, but who shal tread them? for all places shalbe desolate, so y one man shall desire to see another, or to heare his voyce.

22 For of one city there shall be ten left, and two of the fields, which shall hide themselves in the thicke woods, and in the clefts of rocks.

23 As when there remaineth three or foure olives in the place where olives grow, or among other trees,

24 Or as when a vineyard is gathered, there are left some grapes of them that diligently sought thorow the vineyard:

25 So in those daies there shalbe three or foure left by them that search their houses with the sword.

26 And the earth shalbe left waste, & the fields thereof

thereof shall waxe olde, and her wayes and all her pathes shall grow full of thornes because no man shall trauell therethrough.

27 The virgins shall mourne, hauing no bridegromes: the women shall make lamentation, hauing no husbands: their daughters shall mourne, hauing no helpers.

28 In the warres shall their bridegroomes be destroyed, and their husbands shall perish with famine.

29 But, yee seruants of the Lord, heare these things, and marke them.

30 Behold the word of the Lorde, receiue it: beleue not the gods of whome the Lorde speaketh: behold, the plagues draw neere, and are not slacke.

31 As a trauelling woman which in the ninth month bringeth forth her sonne, when the houre of birth is come, two or three houres afore the paines come vpon her body, and when the child commeth to the birth, they tary not a whit:

32 So shall not the plagues be slacke to come vpon the earth, and the world shall mourne, and sorrowes shall come vpon it on euery side.

33 O my people, heare my worde: make you ready to the battell, and in the troubles be euen as strangers vpon earth.

34 He that selleth, let him be as he that fleeth his way: and he that buyeth, as one that wil lose.

35 Who so occupieth merchandise, as hee that winneth not: and he that buildeth, as he that shall not dwell therein:

36 He that soweth, as one that shall not reape: he that cutteth the vine, as he that shall not gather the grapes:

37 They that marrie, as they that shall get no children: and they that marrie not, so as the widowes.

38 Therefore, they that labour, labour in vaine:

39 For strangers shall reape their fruites, and spoile their goods, & ouerthrow their houses, and take their children captiue: for in captiuitie and famine shall they get their children.

40 And they that occupie their merchandise with couetousnesse, the more they decke their cities, their houses, their possessions, and their owne persons,

41 So much more wil I be angry against them for their finnes, sayth the Lord.

42 As a whore enuieth an honest and vertuous woman,

43 So shall righteousness hate iniquity, when shee seeth her selfe, and shall accuse her openly, when hee shall come that shall bridle the author of all sinne vpon the earth.

44 And therefore be ye not like thereunto, nor to the workes thereof: for or euer it be long, iniquitie shall be taken away out of the earth, and righteousness shall reigne among you.

45 Let not the sinner say, that he hath not sinned: for coales of fire shall burne vpon his head, which sayth, I haue not sinned before the Lorde God and his glory.

46 Behold, the Lord * knoweth all the workes of men, their imaginations, their thoughts, and their hearts.

47 * For as soone as he sayd, Let the earth be made, it was made: let the heauen be made, and it

was created.

48 By his word were the starres established, and he * knoweth the number of them.

49 Hee searcheth the depth, and the creatures thereof: hee hath measured the sea, and what it containeth.

50 He hath shut the sea in the mids of the waters, and with his word hath he hanged the earth vpon the waters.

51 Hee spreadeth out the heauen like a vane: vpon the waters hath he founded it.

52 In the desert hath he made springs of water, and pooles vpon the top of the mountaines, to powre out floods vpon the high rockes to water the earth.

53 He made man, & put his heart in the mids of the body, and gaue him breath, life and vnderstanding.

54 And the Spirit of the Almighty God, which made all things, and hath searched all the hidde things in the secretes of the earth,

55 He knoweth your inuentions, and what ye imagine in your heart: when yee sinne and would hide your finnes.

56 Therefore hath the Lorde searched and sought out all his workes, and will put you all to shame.

57 And when your fins are brought forth before men, yee shalbe confounded, and your owne finnes shall stand as your accusers in that day.

58 What wil ye doe, or how wil ye hide your finnes before God and his Angels?

59 Behold, God himselfe is the iudge: feare him: cease from your finnes, and forget your iniquities, & meddle no more from henceforth with them: so shall God leade you forth, and deliuer you from all trouble.

60 For behold, the heate of a great multitude is kindled against you, and they shall take away certaine of you, and shall slay you for meat to the idoles.

61 And they that consent vnto them, shall be had in derision and in reproch, and troden vnder foote.

62 For in euery place and cities that are neere, there shalbe great insurrection against those that feare the Lord.

63 They shalbe like mad men: they shall spare none: they shal spoile, and waste such as yet feare the Lord.

64 For they then shall waste and spoile their goods, and cast them out of their houses.

65 Then shal the triall of my chosen appeare, as the gold is tryed by the fire.

66 Heare, O ye my beloued, saith the Lord, behold, the dayes of trouble are at hand, but I will deliuer you from them: be not yee afraid: doubt not, for God is your captaine.

67 Who so kerpeth my Commandements and precepts, sayth the Lord God, let not your finnes weigh you downe, and let not your iniquities liue themselves vp.

68 Woe vnto them that are bound with their finnes, and couered with their iniquities, as a field is hedged in with bushes, and the path thereof couered with thornes, whereby no man may trauell: it is shut vp, and is appointed to be deuoured with fire.

TOBIT.

TOBIT.

CHAP. I.

*1 Tobias paragon. 2 Hagadolim. 3 His equis. 4 His char-
rine and possessor. 5 His facts, and his goods are sufficient.
6 And after referred.*

Tobias, being cap-
tive amongst the
Assyrians, did not
leave the way of
truth.

For Salmana's.

** 2 King. 17. 3.*

Tobias was mor-
tall.

** 1 King. 12. 20.*

He fled from idols.

** Exod. 32. 19.
dem. 12. 6.*

He married to
wife Anna, which
beareth him To-
bias.

** Num. 36. 7.*

** Gen. 43. 32.*

He found grace in
the sight of Salma-
nazar.

*Or, sonne.
Or, in Regis a city
of Media.*

*Or, Salmana's.
The charitie of
Tobias.*

** 2 King. 19. 35. 36.
Isa. 37. 36. 37.
eccl. 48. 18. 22.
1. mac. 7. 41.
2. mac. 8. 19.*

THe booke of the words of Tobit
sonne of Tobiel, the sonne of A-
naneel, the sonne of Adnel, the
son of Gabael, of the seed of Alael,
and of the tribe of Nephthalim,
2 Who in the time of || Ene-
mesar King of the Assyrians was * led away cap-
tive out of Thirbe, which is at the right hand of
that cite which is called properly Nephthalim, in
Galilee about Afer.

3 I Tobias have walked all my life long in the
way of truth and iustice, and I did many things
liberally to the brethren which were of my nati-
on, and came with me to Nineue into the land of
the Assyrians.

4 And when I was in mine owne country in
the land of Israel, being but young, all the tribe of
Nephthalim my father fell from the house of Je-
rusalem, which was chosen out of all the tribes of
Israel, y all the tribes should sacrifice there, where
the Temple of the tabernacle of the most High
was consecrated, and built vp for all ages.

5 * Now all the tribes which fell from God,
yea, and my father Nephthalims house offered to
the beifer called Baal.

6 But I (as it was ordained to all Israel by an
euerlasting decree) went alone often to Ierusalem,
at the feastes * bringing the first frutes, and
the tenth of beafts, with that which was first thorne,
and offered them at the altar to the Priests of the
children of Aaron.

7 The first tenth part I gaue to the Priests the
sonnes of Aaron, which ministred in Ierusalem:
the other tenth part I sold, and came and bestow-
ed it euery yeere at Ierusalem.

8 The third tenth part I gaue vnto them to
whom it was meet, as Debora my fathers mother
had commanded mee, for my father left me as a
pupill.

9 Furthermore when I was come to the age
of a man, I married Anna of * mine owne kinted,
and of her I begate Tobias.

10 ¶ But when I was led captiue to Nineue, all
my brethren, and those which were of my kintred,
did eate of the * bread of the Gentiles.

11 But I kept my selfe from eating,

12 Because I remembered God with all mine
heart.

13 Therefore the most High gaue me grace and
fauour before Enemessar, so y I was his puruey-
or.

14 ¶ And I went into Media, and I deliuered
ten talents of siluer to Gabael the brother of Gab-
riels in the land of Media.

15 But when Enemessar was dead, Sennacherib
his sonne reigned in his stead: whose state because
it was troubled, I could not goe into Media.

16 ¶ But in the time of || Enemessar, I gaue
many almes to my brethren, and gauemy bread
to them which were hungry,

17 And my clothes to the naked: and if I saw
any of my kiored dead, or cast about the walles
of Nineue, I buried him.

18 And if the king Sennacherib had slaine any,
when he * was come and fled from Iudea, I buried

them priuily (for in his wrath he killed many) but
the bodies were not found when they were sought
for of the King.

19 Therefore when a certaine Nineuite had
accused me to the King, because I did bury them, I
hid my selfe: & because I knew that I was sought
to be slaine, I withdrew my selfe for feare.

20 Then all my goods were spoiled, neither
was there any thing left me besides my wife Anna
and my sonne Tobias.

21 Neuerthelesse * within five and fiftie dayes,
two of his sonnes killed him, & they fled into the
mountaines of Ararath, and Sarchedonus his
sonne reigned in his stead, who appointed over
his fathers accounts and ouer all his domestical
affaires Achicharus my brother Anaels sonne.

22 And when Achicharus had made a request
for me, I came againe to Nineue: now Achichar-
us was cupbearer and keeper of the signet, and
steward, and ouersaw the accounts: so Sarchedo-
nus appointed him next vnto him, and he was my
brothers sonne.

CHAP. II.

*1 Tobias eateth the fithill to his table. 2 He leaueh the feast
to bury the dead. 30 How he became blind. 32 His wife le-
aueh for her liuing. 34 See reproach him bitterly.*

NOW when I was come home againe, and my
wife Anna was restored vnto me with my son
Tobias, in the feast of Pentecost, which is y holy
feast of the seven weekes, there was a great dinner
prepared me, in the which I sate downe to eate.

2 And when I saw abundance of meat, I said
to my sonne, Go, and bring what poore man soe-
uer thou shalt finde of our brethren which doeth
remember God, and loe, I will tary for thee.

3 But hee came againe, and said, Father, one
of our nation is strangled, and is cast out into the
market place.

4 Then before I had tasted any meate, I start
vp, and brought him into mine house vntill the
going downe of the Sunne.

5 Then I returned and washed, and ate my
meate in heauinesse.

6 Remembering that prophecie of * Amos,
which had said, Your solemne feasts shalbe turned
into mourning, and your ioyes into wailing.

7 Therefore I wept, & after the going downe
of the Sunne I went and made a graue, and buri-
ed him.

8 But my neighbours mocked me, and said,
Doeth hee not feare to die for this cause, who * fled
away, and yet, loe, he burieth the dead againe?

9 The same night also when I returned from
the buriall, and slept at the wall of mine house,
because I was polluted, and hauing my face vaco-
uered,

10 And I knew not that sparowes were in the
wall, and as mine eyes were open, the sparowes
cast downe warme doung into mine eyes, and a
whitenesse came in mine eyes, and I went to the
Physicians, but they helped mee not. Moreover,
Achicharus did nourish me, vntill I went into
Helimaïs.

11 And my wife Anna did take womens
workes to doe.

12 And when shee had sent them home to the
owners, they payed the wages, and gaue a kid.

13 Which when it was at mine house, & began
to

Tobit fresh from
the face of Senna-
cherib.

** 2 King. 19. 37.
2. Chron. 32. 21.*

Tobit returned.

Tobit doeth his
dinner, shalbe which
is our God.

Tobit leaueh his
ghostly, taken by
the dead body into
his house to burye.

** Amos. 8. 10.
1. mac. 1. 4.*

Tobit is rebuked
of his neighbours.
** Gen. 1. 19.*

He is made blind
for an example of
patience to his
posteritie.

The wife of Tobit
laboureth for her
liuing.

to bleat, I said vnto her, From whence is this kid? is it not stolen? render it to their owners: for it is not lawful to eat any thing that is stolen.

14 But she sayd, It was giuen for a gift more then the wages: but I did not beleue, and haue her to render it to the owners, and I did blush, because of her. Furthermore she said, * Where are thine almes, and thy righteounesse? behold, they all now appeare in thee.

CHAP. III.

The prayer of Tobias, 7 Sarra Raguels daughter, and the things that came vnto her. 12 Her prayer heard, 19 The Angel Raphael sent.

Then I, being sorowfull, did weepe, and in my sorow prayed, saying,

O Lord, thou art iust, and al thy works, and all thy wayes are mercy and trueth, and thou iudget truly and iustly for euer.

Remember me, & looke on me, neither punish me according to my finnes or mine ignorances or my fathers, which haue sinned before thee.

For they haue not obeyed thy commandments: wherefore thou hast deliuered vs for a spoile and vnto captiuitie, & to death, & for a prouerbe of a reproch to al them among whom we are dispersed, and now || thou hast many and iust causes.

To do with me according to my finnes, and my fathers, because we haue not kept thy commandments, neither haue walked in truth before thee.

Now therefore deale with me as seemeth best vnto thee, & command my spirit to be taken from me, that I may be discolued, & become earth: for it is better for mee to die then to liue, because I haue heard falsereproches, & am very sorowfull: command therefore that I may be discolued out of this distresse, and *goe* into the euerslasting place: turne not thy face away from me.

¶ It came to passe the same day that in Ecabane a city of Media, Sarra the daughter of Raguel was also reproched by her fathers maids.

Because she had bene married to seven husbands, whom Asmodeus the euil spirit had killed, before that they had lien with her. Dost thou not know, said they, that thou hast strangled thine husbands? thou hast had now seven husbands, neither wast thou named after any of them.

Wherefore doest thou beat vs for them? if they be dead, go thy waies hence to them, that we may neuer see of thee either some or daughter.

¶ When she heard these things, she was very sorowfull, so that shee thought to haue strangled her selfe. And she said, I am the onely daughter of my father, and if I do this, I shal slander him, and shall bring his age to the graue with sorow.

¶ Then she prayed toward the window, and said, Blessed art thou, O Lord my God, and thine holy and glorious Name is blessed, and honorable for euer: let all thy works praise thee for euer.

¶ And now, O Lord, I set mine eyes, and my face toward thee.

¶ And say, Take me out of the earth, that I may heare no more any reproch.

¶ Thou knowest, O Lorde, that I am pure from all sinne with man.

¶ And that I haue neuer polluted my name, nor the name of my father in the land of my captiuitie. I am the onely daughter of my father, neither hath he any manchild to be his heire, neither any yeneere kinseman or childe borne of him, to whom I may keepe my selfe for a wife: my seven husbands are now dead, and why should I liue?

But if it please not thee that I should die, command to looke on me, and to pitie me that I do no more heare reproch.

¶ So the prayers of them both were heard before the Maiestie of the great God.

¶ And Raphael was sent to heale them both, that vs, to take away the whitenes of Tobits eyes, and to giue Sarra the daughter of Raguel for a wife to Tobias the sonne of Tobit, and to binde Asmodeus the euil spirit, because she belonged to Tobias by right. The selfe same time came Tobit home, and entered into his house, and Sarra the daughter of Raguel came downe from her chamber.

CHAP. IIII.

Precepts and exhortations of Tobit to his sonne.

¶ That day Tobit remembered * the filuer which he had deliuered to Gabael in Rages a city of Media,

¶ And said with himselfe, I haue wished for death: wherefore do I not call for my sonne Tobias that I may admonish him before I die.

¶ And when he had called him, he said, My son, after that I am dead, bury me, and despise not thy mother, but * honour her all the daies of thy life, & do that which shal please her, & anger her not.

¶ Remember, my sonne, how many dangers she sustained when thou wast in her wombe.

¶ And when she dieth, bury her by me in the same graue.

¶ My sonne, set our Lord God alwaies before thine eyes, and let not thy wil be set to sinne, or to transgresse the commandments of God. Do vprightly all thy life long, and follow not the waies of vnrighteounesse, for if thou deale truly, thy doings shal prosperously succcede to thee, and to all them which liue iustly.

¶ Giue * almes of thy substance: and when thou giuest almes, let not thine eye bee enuious, neither turne thy face from any poore, lest that God turne his face from thee.

¶ Giue almes according to thy substance: if thou haue but a litle, be not afraid to giue a litle almes.

¶ For thou layest vp a good store for thy selfe against the day of necessity.

¶ Because that almes doeth deliuer from death, and suffereth not to come into darkenesse.

¶ For almes is a good gift before the most High to all them which vie it.

¶ Beware of all * whoredome, my sonne, and chiefly take a wife of the seed of thy fathers, and take not a strange woman to wife, which is not of thy fathers stocke: for we are the children of the Prophets Noe, Abraham, Isaac, and Iacob are our fathers from the beginning. Remember my sonne, that they married wiues of their own kinsed, and were blessed in their children, and their seedes shal inherit the land.

¶ Now therefore, my sonne, loue thy brethren, and despise not in thine heart thy brethren, the sonnes and daughters of thy people, in not taking a wife of them: for in pride is destruction, & much trouble, and in fiercenesse is scarcity, and great poverty: for || fiercenesse is the mother of famine.

¶ Let not the * wages of any man, which hath wrought for thee, tary w thee, but giue it him out of hand: for if thou serue God, he wil also pay thee be circumpet my sonne, in all things that thou doest, & be wel instructed in all thy conseruation.

¶ Do that to no man which thou haste: drink not wine to make thee drunken, neither let drunkenesse

The prayers of Tobit and Sarra are heard both at a time.

* Chap. 1. 14.

Tobits exhortation to his sonne, when he thought he should die. The mother is to be reuerenced. * Eccl. 20. 12. eccl. 7. 27.

God must be in our hearts.

Almes. * Psal. 35. eccl. 4. 1. and 14. 13.

* Luke 14. 13. eccl. 35. 10.

* Eccles. 39. 13.

Adulterie. * 1. Thes. 4. 3.

Pride.

10. * Propter idcirco. Wages of any hired forward. * Levit. 19. 13. deus. 2. 14. 3.

* Mat. 7. 12. Luc. 6. 31.

⁴ Luke 14. 12.
The hungry.
⁵ Mat. 6. 1.

¹⁰ Or, be libe all to
the iust, even to
their death,
Coptic II.

God is to be
blessed.

* Chap. 1. 14.

Poverty with
the feare of God.

Tobias sent by his
father to Rages,
seeketh a compa-
nion and meeteth
with Raphael, who
he bringeth to his
father.

¹⁰ Or thou cannot
be happy.

kennesse go with thee in thy journey.

16 * Gine of thy bread to the hungry, & of thy garments to them that are naked, and of all thine abundance gine almes, and let not thine eye becunions when thou giuest almes.

17 ¹⁰ Powre out thy bread on the buriall of the iust, but giue nothing to the wicked.

18 Aske counsell alway of the wife, and despise not any counsell that is profitable.

19 Blesse thy Lord God alway, and desire of him that thy wayes may be made straight, and that all thy purposes and counsells may prosper: for every nation hath not counsell: but the Lord giueth all good things, and humbleth whome he will, as he will: now therefore, my sonne, remember my commandements, neither let them at any time depart out of thy minde.

20 * Furthermore, I signifie this to thee, that I deliuered ten talents to Gabael the sonne of Gabrias at Rages in Media.

21 And care not, my sonne, forasmuch as we are made poore: for thou hast many rhings, if thou feare God, & flee from all sinne, and do that thing which is acceptable vnto him.

CHAP V.

Tobias sent to Rages. 4 Hee meeteth with the Angel Raphael which did conduct him.

Tobias then answered, & said, Father, I will do all things which thou hast commanded me.

2 But how can I receiue the siluer, seeing I know him not?

3 Then he gaue him the hand writing, & said vnto him, Seeke thee a man, which may goe with thee, whiles I yet liue, and will giue him wages, and go and recieue the money.

4 Therefore when hee was gone to seeke a man, he found Raphael the Angel.

5 But he knew not, and said vnto him, May I goe with thee into the land of Media? and knowest thou these places well?

6 To whom the Angel said, I will go with thee, for I haue remained with our brother Gabael.

7 Then Tobias said to him, Tary for me, till I tell my father.

8 Then he sayd vnto him, Goe, and tary not: so hee went in and sayd to his father, Beholde, I haue found one, which will goe with me. Then he said, Call him vnto me, that I may knowe of what tribe he is, and whether he be faithful to go with thee.

9 So he called him, and he came in, and they saluted one another.

10 Then Tobit sayd vnto him, Brother, shew me of what tribe and familie thou art.

11 To whom he said, Doeſt thou seeke a stock or familie, or an hired man to go with thy sonne? Then Tobit said vnto him, I would know, brother, thy kindred and thy name.

12 Then he said, I am of the kindred of Azarias and Ananias the great, and of thy brethren.

13 Then Tobit said, ¹⁰ Thou art welcome, brother: be not now angry with me, because I haue inquired to know thy kindred and thy family: for thou art my brother, of an honest & good stocke: for I know Ananias and Ionathas, sonnes of that great Samaias: for wee went together to Ierusalem to worship, and offered the first borne, and the tenths of the fruits, and they were not deceived with the enuie of our brethren: my brother, thou art of a great stocke.

14 But tell me, What wages shal I gine thee?

with thou a groat a day and things necessary, as to mine owne sonne?

15 Yea, moreover if ye returne safe, I will adde ¹⁰ something to the wages.

16 So they agreed. Then said he to Tobias, Prepare thy selfe for the iourney, & go you on Gods Name. And when his sonne had prepared all things for the iourney, his father said, Goe thou with this man, & God which dwelleth in heaven, prosper your iourney, & the Angel of God keepe you company. So they went forth both and departed, and the dog of the yong man with them.

17 But * Anna his mother wept, and sayde to Tobit, Why hast thou sent away our sonne? is he not the staffe of our hand to minister vnto vs?

18 Would to God we had not laid money vpon money, but that it had bene cast away in respect of our sonne.

19 For that which God hath giuen vs to liue with, doth suffice vs.

20 Then said Tobit, Be not careful, my sister: he shal returne in safety, and thine eyes shal see him.

21 For the good Angel doth keepe him company, and his iourney shall be prosperous, and he shal returne safe.

22 Then shee made an end of weeping.

CHAP. VI.

Tobias deliuered from the fish. 7 Raphael sheweth him certain medicines. 20 Hee conducteth him toward Senna.

And as they went on their iourney, they came at night to the flood Tygris, and there abode

2 And when the yong man went to wash himselfe, a fish leaped out of the river, and would haue deuoured him.

3 Then the Angel said vnto him, Take the fish. And the yong man tooke the fish, and drew it to land.

4 To whom the Angel said, Cut the fish, and take the heart and the liuer, and the gall, and put them vp surely.

5 So the yong man did as the Angel commanded him: and when they had roasted the fish, they ate it: then they both went on their way, till they came to Ecbatane.

6 ¶ Then the yong man said to the Angel, Brother Azarias, what auiseth the heart, and the liuer, and the gall of the fish?

7 And he said vnto him, Touching the heart, & the liuer, if a deuil or an euil spirit trouble any, we must take a perfume of this before the man or the woman, and he shalbe no more vexed.

8 As for the gall, anoint a man that hath whitenesse in his eyes, and he shalbe healed.

9 ¶ And when they were come nere to Rages, 10 The Angel said to the yong man, Brother, to day we shal lodge with Raguel, whos thy cousin: he hath also one only daughter named Sarra. I wil speak for her that she may be giue thee for a wife

11 For to thee doth the right of her pertaine, seeing thou alone art the remnant of her kindred,

12 And the maid is faire and wise: now therefore heare me, & I wil speak for her father, that we may make the marriage when we are returned ¹⁰ to Rages: for I know that Raguel cannot marry her to another according to the law of Moses: els he should deserue death, because the right doeth rather appertaine to thee then to any other man.

13 Then the yong man answered the Angel, I haue heard, brother Azarias, that this maid hath bene giuen to seven men, who all died in the marriage chamber.

Tobias poeth
forth the Angel
carrying his com-
pany. His mother
weepeth.
* Chap 1. 14.

Tobias inuolued
a fish, is deliuered
by the Angel.

* Namd 17. 8.
and 26. 6.

14 And I am the onely begotten son of my father, and I am afraid, lest I go in to her, and die as the other before: for a wicked spirit louseth her, which hurteth no body but those which come in to her: wherefore I also feare lest I die, and bring my fathers and my mothers life because of me to the graue with sorow: for they haue no other son to bury them.

15 Then the Angel said vnto him, Doeſt thou not remember the precepts which thy father gaue thee, that thou shouldſt marry a wife of thine owne kinned? wherefore heare me, O my brother: for she ſhall be thy wife, neither be thou careful of the euil ſpirit: for this ſame night ſhall ſhe be giuen thee in marriage.

16 And when thou ſhalt go into the marriage chamber, thou ſhalt take of the hot coles for perfumes, and make a perfume of the heart, and of the liuer of the fiſh,

17 Which if the ſpirit doe ſmell, he will flee away, and neuer come againe any more: but when thou ſhalt come to her, riſe vp both of you, & pray to God which is mercifull, who will haue pittie on you, and ſaue you: feare not, for ſhe is appointed vnto thee from the beginning, & thou ſhalt keep her, and ſhe ſhall goe with thee: moreover I ſuppoſe that ſhe ſhall beare thee children: now when Tobias had heard theſe things, he loued her, and his heart was effectually ioyned to her.

CHAP. VII.

Tobias marrieth Sarra Raguels daughter.

AND when they were come to Ecbatane, they came to the houſe of Raguel: & Sarra mette them, and after they had ſaluted one another, ſhe brought them into the houſe.

1 Then ſaide Raguel to Edna his wife, How like is this young man to Tobit my couſin!

3 And Raguel asked, Whence are you, my brethren? To whom they ſaid, that they were of the tribe of Nephtalim, and of the captiues that dwelt at Nineue.

4 Then he ſaid to them, Doe ye know Tobit our kinfman? And they ſaid, We know him. Then ſaid he, Is he in good health?

5 And they ſaid, He is both aliue, and in good health: and Tobias ſaid, He is my father.

6 Then Raguel leaped, and kiſſed him, and wept,

7 And bleſſed him, and ſaid vnto him, Thou art the ſon of an honeſt and good man: but when he had heard that Tobit was blind, he was ſorowfull and wept.

8 And likewiſe Edna his wife, and Sarra his daughter wept. Moreover they receiued the with a ready mind, and after that they had killed a ram of the flocke, they ſet much meate on the table. Then ſaid Tobias to Raphael, Brother Azarias, put forth thoſe things whereof thou ſpakeſt in the way, that this buſineſſe may be diſpatched.

9 So he communicated the matter with Raguel, and Raguel ſaid to Tobias, Eate, and drinke and make merry.

10 For it is meete that thou ſhouldeſt marrie my daughter: neuertheleſſe, I will declare vnto thee the truth.

11 I haue giuen my daughter in marriage to ſeu- en men, who died that night which they came in vnto her: neuertheleſſe be thou of a good courage and merry. But Tobias ſaid, I will eate nothing here, yncill ye bring her hither, and betroth her to me.

12 Raguel ſaid then, Marry her then according to the cuſtome: for thou art her couſin, and ſhe is thine. God which is mercifull, make this propitious to you in all good things.

13 Then he called his daughter Sarra, and ſhe came to her father, and he tooke her by the hand, and gaue her for wife to Tobias, ſaying, Beholde, take her after the lawes of Moyleſe, and lead her away to thy father: and he bleſſed them,

14 And called his wife Edna, and he tooke a booke, and wrote a contract, and ſealed it,

15 Then they began to eate.

16 After Raguel called his wife Edna, and ſaid vnto her, Siſter, prepare another chamber, and bring her in thither.

17 Which whiſe she had done, as he had bidden her, ſhe brought her thither: then Sarra wept, & her mother wiped away her daughters teares.

18 And ſaide vnto her, Be of good comfort, my daughter: the Lord of heauen and earth giue thee ioy for this ſorow: be of good comfort my daughter.

CHAP. VIII.

Tobias driueth away the euil ſpirit. 4. Hee prayeth to God with his wife. 11. Raguel prepareth a graue for the ſumme in law. 16. Raguel bleſſeth the Lord.

AND when they had ſupped, they brought Tobias in vnto her.

3 And as he went, he remembered the wordes of Raphael, and tooke coles for perfumes, and put the heart and liuer of the fiſh thereupon, and made a perfume.

3 The which ſmell when the euil ſpirit had ſmelled, he fled into the vtmoſt parts of Egypt, whom the Angel bound.

4 And after that they were both ſhat in, Tobias roſe out of the bed, and ſaid, Siſter, ariſe and let vs pray, that God would haue pittie on vs.

5 Then began Tobias to ſay, Bleſſed art thou, O God of our fathers, and bleſſed is thine holy and glorious Name for euerm: let the heauens bleſſe thee, and all thy creatures.

6 Thou madeſt Adam, and gaweſt him Eua his wife for an helpe, & ſtay: of them came mankind: thou haſt ſaide, It is not good, that a man ſhould bee alone: let vs make vnto him an aide like vnto himſelfe.

7 And now, O Lorde, I take not this my ſiſter for fornication, but vprightly: therefore graunt me mercy, that we may become aged together.

8 And ſhe ſaid with him, Amen.

9 So they ſlept both that night, and Raguel roſe, and went and made a graue,

10 Saying, Is not he dead alſo?

11 But when Raguel was come into his houſe,

12 He ſaid to his wife Edna, Send one of the maids, and let them ſee whether hee be aliue: if not, that I may bury him, and none know it.

13 So the maid opened the doore, and went in, and found them both aſleepe,

14 And came forth, and tolde them that hee was aliue.

15 Then Raguel praized God, & ſaid, O God, thou art worthy to bee praized with all pure and holy praiſe: therefore let thy Saints praiſe thee with all thy creatures, and let all thine Angels & thine elect praiſe thee for euerm.

16 Thou art to bee praized, O Lorde: for thou haſt made me ioyfull, and that is not come to me which I ſuſpected: but thou haſt dealt with vs according to great mercie.

Raguel giueth his daughter Sarra to Tobias.

2 Sam. 3. 6. 4.

Tobias followeth Raphaels counſell, as Chap. 4. 7.

1 Cor. 13. 12.

Tobias prayes.

Gen. 1. 26, 27.

Raguel thinking Tobias was dead, made a graue for him.

Raguel praizeth God for Tobias.

17 Thou art to bee praised because thou hast had mercy of two that were the onely begotten children of their fathers: graunt them mercy, O Lord, and finish their life in health with ioy and mercie.

18 Then Raguel bade his seruants to fill the graue.

19 And hee kept the wedding feast foueteene dayes.

20 For Raguel had said vnto him by an othe, that he should not depart before that the foueteene dayes of the marriage were expired.

21 And then hee should take the halfe of his goods & returne in safety to his father, & should haue the rest, when he and his wife were dead.

CHAP. IX.

Raphael leadeth Gabael to Tobias marriage

Then Tobias called Raphael, and sayde vnto him,

2 Brother Azarias, take with thee a seruant and two camels, and go to Rages of the Medes to Gabael, and bring mee the money, and bring him to the wedding.

3 For Raguel hath sworn § I shall not depart.

4 But my father counteth the dayes: and if I tarie long, he will be very sorry.

5 So Raphael went out & came to Gabael and gaue him the hand writing, who brought fourth bags which were sealed vp, & gaue them to him.

6 And in the morning they went forth both together, and came to the wedding. And Tobias begate his wife with child.

CHAP. X.

1 Tobias and his wife thinke long for their sonne. 10 Raguel sendeth away Tobias and Sarra.

Now Tobit his father counted euery day, and when the dayes of the iourney were expired, and they came not,

2 Tobit said, Are they not mocked? or is not Gabael dead, and there is no man to giue him the money?

3 Therefore he was very fory.

4 Then his wife said to him, My sonne is dead, seeing he tarieth: and she began to bewaile him, and said,

5 Now I care for nothing, my sonne, since I haue lost thee the light of mine eyes.

6 To whom Tobit said, Hold thy peace: bee not carefull, for he is safe.

7 But she said, Hold thy peace, and deceiue me not: my sonne is dead, and she went out euery day by the way which they went, neither did she eate meate on the day time, and did consume whole nights in bewailing her sonne Tobias vntill the foueteene daies of § wedding were expired, which Raguel had sworn, that hee should tary there. Then Tobias said to Raguel, Let me goe: for my father and my mother looke no more to see me.

8 But his father in law said vnto him, Tary with me, and I will send to thy father, and they shall declare him thine affaires.

9 But Tobias sayd, No, but let me goe to my father.

10 Then Raguel arose, and gaue him Sarra his wife, and halfe his goods, as seruants, & catell, and money,

11 And he blessed them, and sent them away, saying, The God of heauen make you, my children, to prosper before I die.

12 And he sayd to his daughter, Honour thy father and thy mother in law, which are now thy

parents, that I may heare good report of thee: and hee kissed them. Edna also sayd to Tobias, The Lord of heauen restore thee, my deare brother, & grant that I may see thy children of my daughter Sarra, that I may reioyce before the Lord. Beholde now, I commit to thee my daughter, as a pledge: doe not entreate her euill.

CHAP. XI.

1 The returne of Tobias to his father. 9 How he was receiued. 10 His father hath his sight restored and prayeth the Lord.

After these things Tobias went his way, praying God that he had giuen him a prosperous iourney, & blessed Raguel and Edna his wife, and went on his way till he drew nere to Nineue.

2 Then Raphael said to Tobias, Thou knowest, brother, how thou diddest leaue thy father.

3 Let vs haiste before thy wife, and prepare the house,

4 And take in thine hand the gall of the fish. So they went their way, and the dog followed them.

5 Now Anna fate in the way looking for her sonne,

6 Whom when she saw comming, she said to his father, Behold, thy sonne commeth, and the man that went with him.

7 Then said Raphael, I knowe, Tobias, that thy father shall receive his sight.

8 Therefore anoint his eyes with the gall, and being pricked therewith, he shall rub and make the whitenesse to fall away, and shall see thee.

9 ¶ Then Anna ranne fourth, and fell on the necke of her sonne, and sayd vnto him, Seeing I haue seene thee, my sonne, from henceforth I am content to die, and they wept both.

10 Tobit also went forth toward the doore, and stumbled, but his sonne ranne vnto him,

11 And tooke hold of his father, and sprinkled of the gall on his fathers eyes, saying, Be of good hope, my father.

12 And when his eyes began to prick, he rubbed them.

13 And the whitenesse pilled away from the corners of his eyes, and when he saw his sonne, he fell vpon his necke,

14 And he wept and said, Blessed art thou, O Lord, and blessed be thy Name for euer, and blessed be all thine holy Angels.

15 For thou hast scourged me, & hast had pity on me: for behold, I see my sonne Tobias: and his sonne, being glad went in, and told his father the great things that had come to passe in Media.

16 Then Tobit went out to meet his daughter in law, reioycing and praying God to the gate of Nineue: and they which saw him goe, maruelled, because he had receiued his sight.

17 But Tobit testified before them all, that God had had pity on him. And when he came nere to Sarra his daughter in law, hee blessed her, saying, Thou art welcome, daughter: God bee blessed, which hath brought thee vnto vs, and blessed bee thy father: and there was great ioy among all his brethren which were at Nineue.

18 And Achiacharus and Nasbas his brothers sonne came.

19 And Tobias marriage was kept seuen dayes with great ioy.

CHAP. XII.

1 Tobias declareth to his father the pleasures that Raphael had done him. 9 The which hee would recompence. 11. 15 Raphael declareth that he is an Angel sent of God.

Then

Raguel gieth halfe of his goods toward the marriage of his daughter to Tobias.

Tobias care for his sonne. The Angel goeth on Tobias marriage.

The father and mother are in heavynesse for Tobias saying.

* Chap. 1. 17.

Raguel gieth Tobias, and his wife leave to depart.

Sarra is instructed by her parents.

The Angels come tell to Tobias.

Howe hee was receiued, and he prayeth the Lord.

Howe hee was receiued, and he prayeth the Lord.

Howe hee was receiued, and he prayeth the Lord.

Then Tobit called his son Tobias, & said vnto him, Prouide, my sonne, wages for the man, which went w thee, & thou must giue him more.

2 And he said vnto him, O father, it shall not grieve me to giue him halfe of those things which I haue brought.

3 For hee hath brought me againe to thee in safety, and hath made whole my wife, and hath brought me the money, and hath likewise healed thee.

4 Then the old man said, It is due vnto him.

5 So he called the Angel, and said vnto him, Take halfe of all that ye haue brought, and goe away in safetie.

6 But he tooke them both apart, and said vnto them, Praise God, and confesse him, and giue him the glory, & praise him for the things which he hath done vnto you before all them that liue. It is good to praise God, and to exalt his Name, and to shew forth his euident workes with honour: therefore be not weary to confesse him.

7 It is good to keep close the secrets of a king, but it is honourable to reueale the workes of God: doe that which is good, & no euil shall touch you.

8 Prayer is good with fasting, & almes, and righteousnesse. A little with righteousnesse, is better then much with vnrighteousnesse: it is better to giue almes then to lay vp gold.

9 For almes doeth deliuer from death, and doeth purge all sinne. Those which exercise almes and righteousnesse, shall be filled with life.

10 But they that sinne, are enemies to their owne life.

11 Surely I will keep close nothing from you: neuertheless, I sayd it was good to keepe close the secret of a king, but that it was honourable to reueale the workes of God.

12 Now therefore when thou diddest pray, and Sarra thy daughter in law, I did bring to memory your prayer before the Holy one: and when thou diddest bury the dead, I was with thee likewise.

13 And when thou wast not grieved to rise vp and leave thy dinner to bury the dead, thy good deed was not hid from me: but I was with thee.

14 And now God hath sent me to heale thee, and Sarra thy daughter in law.

15 I am Raphael one of the seuen holy Angels, which present the prayers of the Saints, and which goe forth before his holy maiestie.

16 Then they were both troubled, and fell vpon their face: for they feared.

17 But he said vnto them, Feare not, for it shall goe well with you: praise God therefore.

18 For I came not of mine owne pleasure, but by the good will of your God: wherefore praise him in all ages.

19 At these daies I did appeare vnto you, but I did neither eat nor drink, but you saw it in vision.

20 Now therefore giue God thanks: for I goe vp to him that sent me: but write all things which are done, in a booke.

21 And when they rose, they saw him no more.

22 Then they confessed the great and wonderful workes of God, & how the Angel of the Lord had appeared to them.

CHAP. XIII.

At the coming of Tobias, who exhorts all to praise the Lord.
Then Tobit wrote a prayer of reioicing, and said, Blessed be God that liueth for euer, and blessed be his kingdom.

2 *For he doeth scourge, and hath pity: hee

leadeth to hell, and bringeth vp, neither is there any that can auoid his hand.

3 Confesse him before Gentiles, ye children of Israel: for he hath scattered you among them.

4 There declare his greatnesse, & extoll him before all the liuing: for hee is our Lord and our God, and our Father for euer.

5 He hath scourged vs for our iniquities, and will haue mercy againe, and will gather vs out of all nations, among whom we are scattered.

6 If you turne to him with your whole heart, and with your whole minde, and deale vprightly before him, then will he turne vnto you, and will not hide his face from you, but yee shall see what he will do with you: therefore confesse him with your whole mouth, and praise the Lord of righteousness, and extoll the euellasting King. I will confesse him in the land of my captiuitie, & will declare his power and greatnesse to a sinfull nation. O yee sinners, turne and doe iustice before him: who can tell if he will receiue you to mercy, and haue pitie on you?

7 I will extoll my God, and my soule shall praise the King of heauen, and shall reioyce in his greatnesse.

8 Let all men speake, and let all praise him for his righteousness.

9 O Ierusalem the holy citie, he will scourge thee for thy childrens workes, but hee will haue pity againe on the sonnes of righteous men.

10 Giue praise to the Lord duely, and praise the euellasting king, that his tabernacle may be builded in thee againe with ioy: & let him make ioyfull there in thee those that are captiues, and loue in thee for euer those that be miserable.

11 Many nations shall come from farre to the Name of the Lord God, with gifts in their hands, new gifts to the King of heauen: all generations shall praise thee, and giue signes of ioy.

12 Cursed are all they, which hate thee: but blessed are they for euer which loue thee.

13 Reioyce, and be glad for the children of the iust: for they shall be gathered, and shall blese the Lord of the iust.

14 Blessed are they which loue thee: for they shall reioyce in thy peace. Blessed are they which haue bene sorrowfull for all thy scourges: for they shall reioyce for thee, when they shall see all thy glory, and shall reioyce for euer.

15 Let my soule blese God the great King.

16 For Ierusalem shall be built vp with saphires, and emerauds, & thy walles with precious stones, and thy towres, & thy bulwarkes with pure gold.

17 And the streets of Ierusalem shall be paved with berrall, and carbuncle, & stones of Ophir.

18 And all her streets shall say, Halleluiah, and they shall praise him, saying, Blessed be God which hath extolled him for euer.

CHAP. XIII.

Lesson of Tobit to his sonne. 4. Hee prophesieth the destruction of Ierusalem, 5. and the restoring of Ierusalem and the Temple. 13. The death of Tobit and his wife. 14. Tobias age and death.

SO Tobit made an end of praising God.

2 And hee was eight and fifty yeere olde, when he lost his sight, which was restored to him after eight yere, and he gaue almes, and he continued to feare the Lord God, and to praise him.

3 And when hee was very aged, he called his sonne, and fixe of his sonnes sonnes, and sayd to him, My sonne, take thy children (for behold, I am aged, and am ready to depart out of this life)

4. Goe into Media my sonne: for I surely beleeue those things which Ionas the Prophet spake of Nineue, that it shalbe destroyed, and for a time peace shall rather be in Media, and that our brethren shall bee scattered in the earth from that good land, and Ierusalem shalbe desolate, and the House of God in it shalbe burned, and shalbe desolate for a time.

5. Yet againe God will haue pity on them, & bring them againe into the land where they shal build a Temple, but not like to the first, vntill the times of that age bee fulfilled, which being finished, they shal returne fro euery place out of captivity, and build vp Ierusalem gloriously, and the House of God shalbe built in it for euer a glorious building, as the Prophets haue spoken therof.

6. And all nations shall turne, and feare the Lord God truly, and shall bury their idoles.

7. So shall all nations praise the Lord, and his people shall confesse God, and the Lord shal exalt his people, and all those which loue the Lord in truth and iustice, shall reioyce, and those also which shew mercy to our brethren.

8. And now, my sonne, depart out of Nineue, because that those things which the Prophet Ionas spake, shall surely come to passe.

9. But keepe thou the Law, and the commandments, and shewe thy selfe mercifull and iust,

that it may goe well with thee.

10. And bury mee honestly, and thy mother with me: but tary no longer at Nineue. Remember, my sonne, how Aman handled Achiacharus that brought him vp, how out of light he brought him into darknesse, and how he rewarded him againe: yet Achiacharus was saued, but the other had his reward: for he went downe into darknesse. Manasses gaue almes, and escaped the snare of death, which they had set for him, but Aman fell into the snare and perished.

11. Wherefore now, my sonne, consider what almes doeth, and how righteousnes doth deliuer. When he had said these things, he gaue vp the ghost in the bed, being an hundredth & eight and fiftie yeere old, and he buried him honourably.

12. And whē Anna was dead, he buried her with his father: but Tobias went with his wife & children to Ecbatane to Raguel his father in law.

13. Where he became old with honour, and he buried his father & mother in law honourably, & he inherited their substance & Tobits his father.

14. And he died at Ecbatane in Media, being an hundredth & seuen and twentie yeere old.

15. But before he died, he heard of the destruction of Nineue, which was taken by Nabuchodonosor and Assuerus, and before his death he reioyced for Nineue.

I V D E T H.

CHAP. I.

1. The building of Iachetan. 2. Nabuchodonosor made warr against Arphaxad, and overcame him. 3. He showed him that he would not helpe him.



In the twelfth yeere of the reigne of Nabuchodonosor, who reigned in Nineue the great cite (in the dayes of Arphaxad, which reigned ouer the Medes in Ecbatane,

1. And built in Ecbatane the walles round about, of hewen stone, three cubits broad, and fixe cubites long, and made the height of the wall seventy cubites, and the bredth thereof fifty cubits,

2. And made the towers thereof in the gates of it an hundredth cubits, and the bredth thereof in the foundation threecore cubits,

3. And made the gates thereof, euen gates that were lifted vp on his seventy cubits, & the bredth of them forty cubits, for the going forth of his mighty armies, and for the setting in aray of his footmen)

4. Euen in those dayes, king Nabuchodonosor made warr with king Arphaxad in the great field, which is the field in the coasts of Ragau.

5. Then came vnto him all they that dwelt in the mountains, & all that dwelt by Euphrates, & Tygris, & Hydaspes, & the countrey of Arioch king of the Elymeans, & very many nations assembled themselves to the battell of the sonnes of Chelod.

6. And Nabuchodonosor king of the Assyrians sent vnto all that dwelt in Persia, and to all that dwelt in the West, and to those that dwelt in Cilicia, and Damascos, and Libanus, and Antilibanus, and to all that dwelt vpon the sea coast,

7. And to the people that are in Carmel, and Galaad, and the higher Gassie, and the great field of Eldreim,

8. And to all that were in Samaria, & the cities thereof, & beyond Iorden vnto Ierusalem, & Be-

rame, & Chellus, and Cades, & the riuier of Egypt, and Taphnes, & Ramesse, & all the land of Gelem,

9. Vnto one come to Tanis, and Memphis, and to all the inhabitants of Egypt, and to one come to the mountaines of Ethiopia.

10. But all the inhabitants of this countrey did not passe for the commandement of Nabuchodonosor king of the Assyrians, neither would they come with him to the battell: for they did not feare him: yea, he was before them as one man: therefore they sent away his ambassadors from them without effect, and with dishonour.

11. Therefore Nabuchodonosor was very angry with all this countrey, & sware by his throne and kingdome, that hee would surely be auenged vpon all those coasts of Cilicia & Damascus, and Syria, & that he would slay with the sword all the inhabitants of the land of Moab, & the children of Ammon, and all Iudea, and all that were in Egypt, till one come to the borders of the two seas.

12. Then hee marched in battell aray with his power against king Arphaxad in the seventeenth yeere, and he preuailed in his battell: for he overthrew all the power of Arphaxad, and all his horsemen, and all his chariots.

13. And he wan his cities, & came vnto Ecbatane, and tooke the rowies, and spoiled the streets thereof, & turned the beauty thereof into shame.

14. He tooke also Arphaxad in the mountaines of Ragau, and smote him thorow with his darts, and destroyed him vtterly that day.

15. So he returned afterward to Nineue, both he and all his company with a very great multitude of men of warre, and there hee passed the time, and banquetted, both hee and his armie an hundredth and twentie dayes.

CHAP. II.

1. Nabuchodonosor commanded preeminently: that all people should be brought in subjection, & smite & destroy those that disobeyed him. 2. The preparation of Olofernes armie. 3. The conquest of his enemies.

And

And in the eighteenth yere, the two and twentieth day of the first moneth, there was talke in the house of Nabuchodonosor king of the Assyrians, that he should avenge himselfe on all the earth, as he had spoken.

2 So hee called vnto him all his officers and all his nobles, and communicated with them his secret counsell, and set before them with his owne mouth all the malice of the earth.

3 Then they decreed to destroy all flesh, that had not obeyed the commandement of his mouth.

4 And when he had ended his counsell, Nabuchodonosor king of the Assyrians called Olofernes his chiefe captaine, and which was next vnto him, and said vnto him,

5 Thus saith the great king, the Lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their own strength, of footmen, an hundred and twenty thousand, and the number of horses with their riders, twelue thousand,

6 And thou shalt goe against all the West country, because they disobeyed my commandement.

7 And thou shalt declare vnto them, that they prepare for me the land & the water: for I will go forth in my wrath against them, & will couer the whole face of the earth with the feet of mine armie, and will giue them as a spoyle vnto them.

8 So that their wounded shal fill their valleys, and their riuers, and the flood shall ouerflow, being filled with their dead.

9 And I will bring their captiuitie to the utmost parts of all the earth.

10 Thou therefore shalt depart hence, & take vp for me all their country: and if they yeeld vnto thee, thou shalt reuenge them for me vntill the day that I rebuke them.

11 But concerning them that rebell, let not thine eye spare them, but put them to death, and spoile them wherefoeuer thou goest.

12 For as I liue, and the power of my kingdom, whatsoeuer I haue spoken, that will I doe by mine hand.

13 And take thou heede that thou transgresse not any of the commandements of thy lord, but accomplish them fully, as I haue commanded thee, and deferre not to do them.

14 ¶ Then Olofernes went forth from the presence of his lord, and called all the gouernors, and captaines, and officers of the army of Assur.

15 And hee mustred the chosen men for the batell, as his lord had commanded him, vnto an hundred and twenty thousand, and twelue thousand archers on horsebacke.

16 And hee fet them in aray according to the manner of setting a great army in aray.

17 And hee tooke camels and asses for their burdens a very great number, & sheepe, and oxen, and goats without number for their prouision.

18 And vntaile for every man of the army, & very much gold and siluer out of the kings house.

19 Then he went forth and al his power, to go before in the voyage of king Nabuchodonosor, & to couer all the face of the earth Westward, with their charres, and horsemen, and chosen footmen.

20 A great multitude also of sundry sorts came with them like grashoppers, and like the granel of the earthe for the multitude was without number.

21 And they went forth of Nineue three daies journey toward the country of Becilash, and pitched from Becilash neere the mountaine which is on the left hand of the vpper Cilicia.

22 Then he tooke all his army, his footemen and horsemen, and charrets, and went from thence into the mountaines.

23 And he destroyed Phud and Lud, and spoiled all the children of Rasse, and the children of Ismael, which were toward the wilderness at the South of the Chelians.

24 Then hee went ouer Euphrates, and went thorowe Mesopotamia, and destroyed all the hie cities that were vpon the riuer of Arbonai, vntill oue come to the sea.

25 And he took the borders of Cilicia, and destroyed al that resisted him, and came to the borders of Iapheth, which were toward the South and ouer against Arabia.

26 He compassed also all the children of Median, and burnt vp their tabernacles, and spoiled their lodges.

27 Then he went downe into the countrey of Damascus, in the time of wheat harvest, and burnt vp all their fields, and destroyed their flockes and the herds, hee robbed their cities, & spoiled their countrey, and smote al their yong men with the edge of the sword.

28 Therefore feare and trembling fel vpon all the inhabitants of the sea coast, which were in Sidon and Tyrus, & them that dwelt in Sur and Ocina, and all that dwelt in Iemnaan: and they that dwelt in Azotus, and Ascalon feared him greatly.

C H A P. III.

The people submit to Olofernes. 8 He destroyed their gods that Nabuchodonosor might easily be worshipped.

So they sent ambassadours to him with messages of peace, saying,

2 Behold, we are the seruants of Nabuchodonosor the great king: we lie downe before thee: vse vs as shall be good in thy sight.

3 Behold, our houses and al our places, and al our fields of wheat, and our flockes, & our herds, and all our lodges and tabernacles lie before thy face: vse them as it pleaseth thee.

4 Behold, euen our cities and the inhabitants thereof are thy seruants: come, and take them, as seemeth good to thee.

5 ¶ So the men came to Olofernes, and declared vnto them after this manner.

6 Then came he downe toward the sea coast, both he and his army, and set garisons in the hie cities, and tooke out of them chosen men for the warre.

7 So they and all the countrey round about receiued them with crownes, with dances, and with timbrels.

8 Yet he brake downe all their borders, and cut downe their woods: for it was iudged him to destroy all the gods of the land, that al nations should worship Nabuchodonosor only, & that al tongues and tribes should call vpon him as God.

9 Also he came against Eldraelon, neere vnto Iudea, ouer against the great strait of Iudea.

10 And he pitched betwene Geba, & a city of the Scythians, and there he taried a moneth, that he might assemble all the baggage of his army.

C H A P. XIII.

The Israelites were affraide and desisted their countrey. 8 Iudas the Priest writeth to Bethsai, that they should forsake themselves. 9 They cryed to the Lord, and humbled themselves before him.

Now the childre of Israel that dwelt in Iudea, heard all that Olofernes the chiefe captaine

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of Nabuchodonosor king of the Assyrians had done to the nations, and how he had spoiled all their temples, and brought them to nought.

2 Therefore they feared greatly his presence, and were troubled for Jerusalem, and for the Temple of the Lord their God.

3 For they were newly returned from the captivity, and of late all the people was assembled in Judea, and the vessels and the altar of the house had bene sanctified because of the pollution.

4 Therefore they sent into all the coastes of Samaria, and the villages, and to Bethoro, and Belmen, and Iericho, and to Chobza, and Efora, and to the valley of Salem.

5 And tooke all the toppes of the hie mountaines, and walled the villages that were in them, and put in victuals for the prouision of warre: for their fields were of late reaped.

6 Also Ioachim the hie Priest which was in those dayes in Jerusalem, wrote to them that dwell in Bethulia and Betometham, which is ouer against Edraelon toward the open countrey nere to Dothaim.

7 Exhorting them to keep the passages of the mountaines: for by them there was an entry into Judea, and it was easie to let them that would, come vp, because the passage was strait for two men at the most.

8 And the children of Israel did as Ioachim the hie Priest had comanded them with the Ancients of all y^e people of Israel which dwelt at Jerusalem.

9 Then cried every man of Israel to God with great feruency, & their soules with great affection.

10 Both they, and their wives, and their children, and their catel, and every stranger, and hireling, and their bought seruants put sackcloth vpon their loynes.

11 Thus every man and woman, and the children, and the inhabitants of Jerusalem fell before the Temple, and sprinkled ashes vpon their heads, and spred out their sackcloth before the face of the Lord: also they put sackcloth about the skar,

12 And cried to the God of Israel, al with one consent most earnestly, that hee would not giue their children for a pray, and their wives for a spoile, and the cities of their inheritance to destruction, and the Sanctuary to pollution and reproch, and vnto derision to the heathen.

13 So God heard their prayers, and looked vpon their affliction: for the people fasted many dayes in all Judea and Jerusalem before the Sanctuary of the Lord Almighty.

14 And Ioachim the hie Priest, & al the Priests that stood before the Lord, and ministred vnto the Lord, had their loines girt with sackcloth, and offered the continual burnt offering, with prayers and the fies gifts of the people.

15 And had ashes on their miters, and cried vnto the Lord with all their power for grace, and that he would looke vpon all the house of Israel.

CHAP V.

Achior the Ammonite doth declare to Olofernes the manner of the Israelites.

Then was it declared to Olofernes the chiefe captaine of the army of Assur, that the children of Israel had prepared for war, and had shut the passages of the mountaines, and had walled all the toppes of the hie hills, and had laid impediments in the champion countrey.

2 Wherewith he was very angry, and called all the princes of Moab, and the captaines of Am-

mon, and all the gouernours of the sea coast,

3 And he said vnto them, Shewe me, O ye sonnes of Chanaan, Whois this people that dwelleth in the mountaines? and what are the cities that they inhabite? and what is the multitude of their armie? and wherein is their strength and their power? and what king or captaine is raised among them ouer their armie?

4 And why haue they determined not to come to meete me, more then all the inhabitants of the West?

5 ¶ Then said Achior the captaine of all the sons of Ammon, Let my lord heare y^e word of the mouth of his seruant, & I will declare vnto thee the truth concerning this people, that dwell in these mountaines, nere where thou remainest: and there shal no lie come out of the mouth of thy seruant.

6 This people come of the stocke of the Chaldeans.

7 And they dwelt before in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldaea.

8 But they went out of the way of their ancestors and worshipped the God of heauen, the God whome they knewe: so they cast them out from the face of their gods, and they fledde into Mesopotamia, and sojourned there many dayes.

9 Then their God commanded them to depart from the place where they sojourned, and to goe into the land of Chanaan, where they dwelt, and were increased with golde and siluer, and with very much cattell.

10 But when a famine covered all the land of Chanaan, they went down into Egypt, and dwelt there till they returned, and became there a great multitude, so y^e one could not number their linage.

11 Therefore the king of Egypt rose vp against them, and vsed deceit against them, and brought them low with labouring in bricke, and made them slaves.

12 Then they cried vnto their God, & he smote all the land of Egypt with incurable plagues: so the Egyptians cast them out of their sight.

13 And God dried the red sea in their presence.

14 And he brought them into mount Sina and Cadesbarne, and cast forth all that dwell in the wilderness.

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esbon, and passing ouer Iordan, they inherited all the mountaines.

16 And they cast forth before them the Chanaanites and the Phereites, and the Iebusites, and them of Sichem, and all the Gergesites, and they dwell in that countrey many dayes.

17 And whiles they sinned not before their God, they prospered, because the God that hated iniquity, was with them.

18 But when they departed from the way which he appointed them, they were destroyed in many battels after a wonderfull sort, and were led captiues into a land that was not theirs: and the Temple of their God was cast to the ground, and their cities were taken by the enemies.

19 But now they are turned to their God, and are come vp from the scattering wherein they were scattered, & haue possessed Jerusalem, where their Temple is, and dwell in the mountaines which were desolate.

20 Now therefore, my lord and gouernour, if there

* Chap. 11. 7. 8.

* Gen. 11. 31.

* Gen. 12. 1.

* Exod. 8.

* Exod. 12. 17. 18.
* Exod. 14. 1.

* Exod. 19. 1.

* 1. Sam. 11. 8.

* 1. Sam. 13. 1.
and 5. 8.
* 2. King. 19. 1. 12.

* Exod. 19.

there be any fault in this people, so that they have sinned against their God, let vs consider that this shalbe their ruine, and let vs goe vp, and wee shall ouercome them.

21 But if there be none iniquitie in this people, lemy lord passe by, least their Lord defend them, and their God be for them: and we become a reproch before all the world.

22 ¶ And when Achior had finished these sayings, all the people, standing round about the tent, murmured: and the chiefe men of Olofernes, and all that dwelt by the sea side and in Moab, spake that he should kill him.

23 For, say they, we feare not to meet the children of Israel: for see, it is a people that haue no strength nor power against a mightie armie.

24 Let vs therefore goe vp, O lord Olofernes, and they shalbe meate for thy whole armie.

CHAP. VI.

Olofernes with his army God without Achior confessed. 14 Achior is delivered into the hands of them of Bethulia. 18 The Bethulians trie vpon the Lord.

And when the tumult of the men that were about the conncell, was ceased, Olofernes, the chiefe captaine of the army of Assur, said vnto Achior before all the people of the strangers, and before all the children of Moab, and of them that were hired of Ephraim.

1 Because thou hast prophesied among vs to day, and hast said that the people of Ierusalem is able to fight: because their God will defend them: and who is God but Nabuchodonosor?

2 Hee will fend his power, and will destroy them from the face of the earth, and their God shall not deliuer them: but wee his seruants will destroy them as one man: for they are not able to susteine the power of our horses.

3 For wee will treade them vnder feete with them, and their mountaines shall bee drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before vs: but they shall verily perish.

4 The King Nabuchodonosor, lord of all the earth hath said, euen hee hath sayd, None of my words shalbe in vaine.

5 And thou Achior an hireling of Ammon, because thou hast spoken these words in the day of mine iniquitie, thou shalt see my face no more from this day vntill I take vengeance of that people that is come out of Egypt.

6 And then shall the yron of mine army, and the multitude of them that serue me, passe thorow thy sides, and thou shalt fall among their slaine, when I shall put them to flight.

7 And my seruants shall carie thee into the mountaines, and they shall leaue thee at one of the high cities: but thou shalt not perish, till thou be destroyed with them.

8 And if thou perswade thy selfe in thy mind, that they shall not bee taken, let not thy countenance fail: I haue spoken it, and none of my words shalbe in vaine.

9 Then commanded Olofernes them concerning Achior, that they should bring him to Bethulia, and deliuer him into the hands of the children of Israel.

10 So his seruants tooke him, & brought him out of the campe into the plaine: & they went out from the midst of the plaine into the mountaines, & came vnto the fountaines, where were vnder Bethulia

11 And when the men of the city sawe them from the toppe of the mountaine, they tooke their armour, and went forth of the city vnto the top of the mountaine, euen all the throwers with slings, and kept them from comming vp, by casting stones against them.

12 But they went priuily vnder the hill, and bound Achior, and let him lying at the foote of the hill, and returned to their lord.

13 Then the Israelites came down from their citie, and stood about him, and loosed him, and brought him into Bethulia, and presented him to the gouernours of their citie.

14 Which were in those dayes, Ozias the son of Micha, of the tribe of Simeon, and Chabris the sonne of Gothoniell, and Charmis the sonne of Melchiel.

15 And they called together all the Ancients of the citie, and all their youth ran together, and their women to the assembly: and they let Achior in the midst of all their people. Then Ozias asked him of that which was done.

16 And hee answered and declared vnto them the words of the counsell of Olofernes, and all the words that hee had spoken in the midst of the princes of Assur, and whatsoever Olofernes had spoken proudly against the house of Israel.

17 Then the people fell downe and worshipped God, and cryed vnto God, saying.

18 O Lord God of heauen, behold their pride, and haue mercie on the basenesse of our people, and behold this day the face of those that are sanctified vnto thee.

19 Then they comforted Achior, and praised him greatly.

20 And Ozias took him out of the assembly into his house, & made a feast to the Elders, & they called on the God of Israel all night for helpe.

CHAP. VII.

Olofernes death before Bethulia. 8 The counsell of the Judaeans and Achior against the Israelites. 21 The Bethulians murmur against their gouernours for lacke of water.

He next day Olofernes commanded all his armie, and all his people, which were come to take his part, that they should remoue their camps against Bethulia, and that they should take all the streits of the hill, and to make warre against the children of Israel.

2 Then their strong men remoued their camps in that day, and the armie of the men of war was an hundred thousand and seuentie footmen, and twelue thousand horsemen, beside the baggage and other men that were afote among them, a very great multitude.

3 And they camped in the plaine neere vnto Bethulia, by the fountaine, and they spread abroad toward Dothaim vnto Belbaim, and in leigh from Bethulia vnto Ciamon, which is ouer against Elraelom.

4 Now the children of Israel, when they saw the multitude, were greatly troubled, and said euey one to his neighbour, Now will they shut vp all the whole earth: for neither the high mountaines nor the valleys, nor the hills are able to abide their burden.

5 Then euey one tooke his weapons of war, and burning fires in their towers, they remained and watched all that night.

6 But in the second day, Olofernes brought forth all his horsemen in the sight of the children of Israel, which were in Bethulia,

7 And viewed the passages vp to their citie, and came to the fountains of their waters, and tooke them, and set garisons of men of warre ouer them, and remoued toward his people.

8 Then came vnto him all the chiefe of the children of Eſau, and all the gouernours of the people of Moab, and all the capitaines of the sea coast, and said,

9 Let our captaine now heare a word, lest an inuencence come in thing annie.

10 For this people of the children of Iſrael do not truſt in their ſpeeres, but in the height of the mountaine, wherein they dwell, becauſe it is not eaſie to come vnto the tops of their mountaines.

11 Now therefore my lord, fight not againſt them in battell array, and there ſhall not ſo much as one man of thy people periſh.

12 Remaine in thy campe, and keepe all the men of thine armie, and let thy men keepe full the water of the country, that cometh forth as the foote of the mountaine.

13 For all the inhabitants of Bethulia haue their water therof: ſo ſhall ſerſt kill them, and they ſhal giue vp their citie: and we and our people will goe vp to the tops of the mountaines that are nere, and will campe vpon them, and watch that none goe out of the citie.

14 So they and their wives, and their children ſhal be conſumed with famine, & before the ſword come againſt them, they ſhall be ouerthrowen in the ſtreets where they dwell.

15 Thus ſhalt thou ſender them an euill reward, becauſe they rebelled and obeyed not thy perſon peaceably.

16 And theſe words pleaſed Olofernes and all his ſouldiers, and he appointed to doe as they had ſpoken.

17 So the campe of the children of Ammon departed, & with them five thouſand off Aſſyrians, & they pitched in the vally, & took the waters, & the fountains of the waters of the children of Iſrael.

18 Then the children of Eſau went vp with the children of Ammon, & camped in the mountaine ouer againſt Dothaim, & they ſent ſome of themſelues toward the South, and toward the Eaſt, ouer againſt Rebel, which is nere vnto Chuſi, that is vpon the ſiuer Moſchur, and the reſt of the army of the Aſſyrians camped in the field, and covered the whole land: for their tents and their baggage were pitched in a wonderfull great place.

19 Then the children of Iſrael cried vnto the Lord their God, becauſe their hearts failed: for all their enemies had compaſſed them about, & there was no way to eſcape out from among them.

20 Thus all the companies of Aſſur remained about them, both their footmen, chariots, and hogſemen, ſome and thirty dayes: in ſuch ſort all the places of their waters failed, all the inhabitants of Bethulia.

21 And the ciſternes were empty, and they had not water enough to drinke for one day: for they gaue them to drinke by meaſure.

22 Therfore their children ſeuered, and their wives & young men failed for thirſt, & fell downe in the ſtreets of the citie, and by the passages of the gates, and there was no ſtrength in them.

23 Then all the people aſſembled to Ozias, and to the chiefe of the citie both young men and women, and children, and cryed with a lowde voice, and ſaid before all the Elders,

24 The Lord iudge between vs and you: for

you haue done vs great iniurie, in that yee haue not required peace of the children of Aſſur.

25 For now we haue no helper: but God hath ſolde vs into their hands, that wee ſhould be throwen downe before them with thirſt and great deſtruction.

26 Now therefore call them together, and deliuer the whole citie for a ſpoile to the people of Olofernes, and to all his armie.

27 For it is better for vs to be made a ſpoile vnto them, than to die for thirſt: for wee will be his ſeruaunts that we may liue, & not ſee the death of our infants before our eyes, nor our wives, nor our children to die.

28 We take to witnes againſt you the heuhen and the earth, and our God, and Lorde of our fathers which puniſheth vs, according to our finnes and the finnes of our fathers, that he lay not theſe things to our charge.

29 Then there was a great cry of all with one conſent in the middes of the aſſembly, and they cryed vnto the Lord God with a lowde voice.

30 Then ſayd Ozias to them, Brethren, be of good courage: let vs waite yet five dayes, in the which ſpace the Lord our God may turne his mercie toward vs, for he will not forſake vs in ſeud.

31 And if theſe dayes paſſe, and there come not helpe vnto vs, I will do according to your word.

32 So he ſeparated the people, euery one vnto their charge, and they went vnto the walles and towres of their citie, and ſent their wives and their children into their houſes, and they were very low brought in the citie.

CHAP. VIII.

The purpoſe, liſt, and conuerſion of Iudith. 11 She ſerued the ſinneſſe of the gouernour. 12 She ſerued becauſe they had not ſerued God, but waſhed in ſin for ſinners. 13 She ſerued priſe againſt the enemies.

NOW at that time, Iudith heard thoſe, which was the daughter of Merari the ſonne of Ox, the ſonne of Ioseph, the ſonne of Oziel, the ſonne of Elcis, the ſonne of Ananias, the ſonne of Gedon, the ſonne of Raphaim, the ſonne of Actio, the ſonne of Eliu, the ſonne of Eliab, the ſonne of Nathanael, the ſonne of Samuël, the ſonne of Salafadai, the ſonne of Iſrael.

2 And Maniſſes was her hieband, of her ſtocks and kindred, who died in the barley harueſt.

3 For as he was diligent ouer them that bound ſheaves in the field, the heat came vpon his head, and he fell vpon his bed, and died in the citie of Bethulia, and they buried him with his fathers in the field betwene Dothaim and Balamo.

4 So Iudith was in her houſe a widow three yeres and foure moneths.

5 And theſe made her a tent vpon her houſe, and put on ſackcloth on her ioyes, and wore her widows apparel.

6 And ſhe faſted all the dayes of her widowhood, ſaue the day before the Sabbath, & the Sabbath, and the day before the new moones, and in the feaſts & ſolemne dayes of the houſe of Iſrael.

7 She was alſo of a goodly countenance, and very beautifull to behold: and her husband Maniſſes had left her golde and ſiluer, and men ſeruaunts, and maid ſeruaunts, and cattell, and poſſeſſions, where ſhe remained.

8 And there was none that could bring an euill report of her: for theſe feared God greatly.

9 Now when ſhe heard the euill words of the people againſt the gouernour, becauſe they ſaied, for

for lacke of waters (for Iudeth had heard all the words that Ozias had spoken vnto them, and that he had ¹⁰ sworn vnto them to deliuer the city vnto the Assyrians within fise dayes)

10 Then shee sent her mayd, that had the gouernment of all things that hee had, to call Ozias and Chabris & Charnis the ancients of the city.

11 And they came vnto her, and shee said vnto them, Heare me, O ye gouernours of the inhabitants of Bethulia: for your words that yee haue spoken before the people this day, are not right, touching this othe which ye made and pronounced betwene God and you, and haue promised to deliuer the citie to the enemies, vnlesse within these dayes the Lord turne to helpe you.

12 And now, who are you that haue tempted God this day, and set your seluer in the place of God among the children of men?

13 So now you seeke the Lord Almighty, but you shall neuer know any thing.

14 For you cannot finde out the depth of the heart of man, neither can yee perceiue the things that hee thinketh: then how can you search out God, that hath made all these things, & know his minde, or comprehend his purpose? Nay my brethren, promoke not the Lord our God to anger.

15 For if he wil not helpe vs within these fise daies, he hath power to defend vs whē he wil, euen every day, or to destroy vs before our enemies.

16 Doe not you, therefore binde the counsels of the Lord our God: for God is not as man that he may be threatened, neither as the sonne of man to be brought to iudgement.

17 Therefore let vs wait for saluation of him, and call vpon him to helpe vs, and hee will heare our voice if it please him.

18 For there appeareth none in our age, neither is there any now in these dayes, neither tribe, nor family, nor people, nor city among vs, which worship the gods made with hands, as hath been aforetime.

19 For * the which cause our fathers were giuē to the sword, and for a spoile, and had a great fall before our enemies.

20 But we know none other God, therefore we trust he wil not despise vs, nor any of our lineage.

21 Neither when we shalbe taken, shal Iudeth be so famous: for our Sanctuary shalbe spoiled, & he wil require the profanation thereof at our mouth.

22 And the feare of our brethren, and the captiuitie of the countrey, and the desolation of our inheritance will he turne vpon our heads among the Gentiles, wherefoeuer we shalbe in bondage, and we shalbe an offence and reproch to all them that possesse vs.

23 For our seruitude shal not be directed by fauour, but by Lord our God, shal turne it to dishonour.

24 Now therefore, O brethren, let vs shewe an example to our brethren, because their hearts depend vpon vs, and the Sanctuary, and the House, and the altar rest vpon vs.

25 Moreover, let vs giue thanks to the Lord our God, which trieth vs euen as hee did our fathers.

26 Remember what things hee did to * Abraham, and how hee tried Isaac, and all that hee did to * Iacob in Mesopotamia of Syria, when hee kept the sheepe of Laban his mothers brother.

27 For he hath not tried vs as hee did them to the examination of their hearts, neither doth he take vengeance on vs, but the Lord punisheth for iniquitie them that come nere to him.

28 ¶ Then said Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy words.

29 For it is not to day that thy wisdom is known, but from the beginning of thy life all the people haue known thy wisdom: for the deuice of thine heart is good.

30 But the people were very thirsty, and compelled vs to doe vnto them as wee haue spoken, and haue brought vs to an othe which wee may not transgresse.

31 Therefore now pray for vs, because thou art an holy woman, that the Lord may send vs raine to fill our cisternes, & that we may faigne no more.

32 Then said Iudeth vnto them, Heare me, and I will doe a thing, which shall be declared in all generations to the children of our nation.

33 You shall stand this night in the gate, & I will go forth with mine handmaid: & within 7 dayes that yee haue promised to deliuer the city to our enemies, the Lord will visite Israel by mine hand.

34 But inquire not you of mine act: for I will not declare it vnto you, till the things be finished that I doe.

35 Then said Ozias and the princes vnto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.

1 Iudeth humbled her selfe before the Lord, and made her prayer for the deliuerance of her people. 2 Against the pride of the Assyrians. 11 Oth is the helper of the humble.

¶ Then Iudeth fell vpon her face, and put ashes vpon her head, and put off the sackcloth wherewith she was clothed. And about the time that the incense of that euenig was offered in Ierusalem in the house of the Lord, Iudeth cryed with a loud voice, and said,

2 O Lord God of my father * Simeon, to whom thou giuest a sword, to take vengeance of the strangers which opened the wombe of the mayd, and desired her, and discouered the thigh with shame, and polluted the wombe to reproch (for thou hadst commanded that it should not so be).

3 Yet they did things for the which thou gauest their princis to the slaughter: for they were detained and walked their bedes with blood, and hast striken the sinners with the gouernours, and the gouernours vpon the thrones.

4 And hast giuen their wiues for a pray, and their daughters to be captiues, and all their spoiles for a booty to the children: & thou loudest: which were moued with thy deale, & abhorred the pollution of their blood, and called vpon thee for ayde, O God, my God, heare me also a widow.

5 For thou hast wrought the things afore, and these, and the things that shalbe after, and thou considerest the things that are present, and the things that are to come.

6 For the things which thou doest purpose, are present, and say, Behold, wee are here: for all thy waies are ready, and thy iudgements are foreknown.

7 Behold, the Assyrians are multiplied by their power: they haue exalted themselves with horses, and horsemen: they glory in the strength of their footmen, they trust in shield, speare and bow, and sling, and doe not know that thou art the Lord: that breakest the battels: the Lord is thy Name.

8 Breakethou their strength by thy power, & breake

* Gen. 34. 2, 25.

Apocrypha.
Gen. 34. 2, 25.

Heb. xii. 1.

Gen. 34. 2, 25.

break their force by thy wrath: for they have purposed to defile thy Sanctuary, and to pollute the tabernacle where thy glorious Name resteth, and to cast down with weapons y^e hornes of the altar.

Behold their pride, and send thy wrath vpon their heads: giue into mine hand which am a widow, the strength that I haue conceived.

10 ** Iud. 4. 21. and 5. 26.*
Smit by the deceit of my lips the seruant with the pince, and the pencee with the seruant: abate their height by the hand of a woman.

11 ** Iud. 7. 3. 2. Chron. 14. 11. and 16. 8. & 30. 6.*
For thy power standeth not in the multitude, nor thy might in strong men: but thou, O Lord, art the helpe of the humble and little ones, the defender of the weak, and the protector of them that are forsaken, and the Saviour of them that are without hope.

12 Surely surely thou art the God of my father, and the God of the inheritance of Israel, the Lord of heauen and earth, the creator of the waters, the King of all creatures: heare thou my prayer.

13 And graunt me words & craft, & a wound, and a stroke against them that enterprise cruell things against thy couenant, & against thine holy Houe, and against the top of Sion, and against the house of the possession of thy children.

14 Shew euidently among all thy people, and all the tribes, that they may knowe that thou art the God of all power and strength, and that there is none other that defendeth the people of Israel, but thou.

CHAP. X.

x Iudeth decketh her selfe, and goeth forth of the citie. 11 She is taken of the watch of the Assyrian, and brought to Olofernes.

Now after she had ceased to crie vnto the God of Israel, and had made an ende of all these words,

1 Shee arose where she had fallen downe, and called her maide, and went downe into the house, in the which she abode in the Sabbath dayes, and in the feast dayes.

2 And putting away the sackcloth wherewith she was clad, and putting off the garments of her widowhood, she washed her body with water, & anoynted it with sweet ointment, and dressed the haire of her head, and put attire vpon it, and put on her garments of gladnesse, wherewith she was clad during the life of Manasses her husband.

3 And she put slippers on her feet, and put on bracelets, and sleues, and rings, & earerings, and all her ornaments, and she decked her selfe busily to allure the eyes of all men that should see her.

4 Then she gaue her maide a bozell of wine, & a pot of oyle, & filled a scrip with flour, and with drie figs, and with fine bread: so she lapped vp all these things together, and laid them vpon her.

5 Thus they went forth to the gate of the citie, of Bethulia, and found standing there, Olofernes, and the Ancients of the citie, Charis, and Charis.

6 And when they saw her that her face was changed, and that her garment was changed, they marvelled greatly at her wonderful beautie, and said vnto her,

7 The God, the God of our fathers giue thee fauour, and accomplish thine enterprises to the glory of the children of Israel, and to the exaltation of Ierusalem. Then they worshipped God.

8 And shee said vnto them, Command the gates of the citie to be opened vnto me, that I may goe forth to accomplish the things which you haue spoken to me. So they commanded the young men to open vnto her, as she had spoken.

10 And when they had done so, Iudeth went out, she and her maide with her, and the men of the citie looked after her, vntill she was gone downe the mountaine, and till she had passed the valley, and could see her no more.

11 Thus they went freight forth in the valley, and the first watch of the Assyrians met her.

12 And tooke her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And shee said, I am a woman of the Hebrewes, and am fled from them: for they shalbe giuen you to be consumed.

13 And I come before Olofernes the chiefe captaine of your armie, to declare him true things, and I will shew before him the way whereby hee shall goe and winne all the mountaines, without losing the body or life of any of his men.

14 Now when the men heard her words, and beheld her countenance, they wondred greatly at her beautie, and said vnto her,

15 Thou hast saved thy life, in that thou hast hastened to come downe to the presence of our lorde: now therefore come to his tent, and some of vs shall conduct thee vntill they haue deliuered thee into his hands.

16 And when thou standest before him, be not afraid in thine heart, but shewe vnto him according as thou hast to say, & he will treat thee well.

17 Then they chose out of them an hundred men, and prepared a charet for her and her maide, and brought her to the tent of Olofernes.

18 Then there was a running to and fro thorough the campe: for her coming was bruted among the tents: and they came and stood round about her: for the flood without the tents of Olofernes, vntill they had declared vnto him concerning her.

19 And they marvelled at her beautie, and wondered at the children of Israel because of her, and euery one sayde vnto his neighbour, Who would despise this people, that haue among them such women? surely it is not good that one man of them be left: for if they should remaine, they might deceiue the whole earth.

20 Then Olofernes gard went out, and all his seruants, and they brought her into the tent.

21 Now Olofernes rested vpon his bed vnder a canopie, which was woven with purple & gold and emeraudes, and precious stones.

22 So they shewed him of her, and hee came forth vnto the entry of his tent, and they carried lampes of siluer before him.

23 And when Iudeth was come before him and his seruants, they all marvelled at the beautie of her countenance, and she fell downe vpon her face, and did reuerence vnto him, and his seruants tooke her vp.

CHAP. XI.

1 Olofernes reuerently receiueth Iudeth. 2 And shee telleth the cause of her coming. 3 Shee declareth him by her faire words.

Then said Olofernes vnto her, Woman, be of good comfort: feare not in thine heart: for I neuer hurt any that would serue Nabuchodonosor the King of all the earth.

2 Now therefore if thy people that dwelleth in the mountaines, had not despised me, I would not haue lifted vp my speare against them: but they haue procured these things to themselves.

3 But now tel me wherefore thou art fled from them, and art come vnto vs: for thou art come for safegard: be of good comfort, thou shalt liue from

from this right, and hereafter.

4 For none shall hurt thee, but increaseth thee well, as they do the seruants of king Nabuchodonosor my lord.

5 Then Iudeth sayde vnto him, Receiue the wordes of thy seruante, and suffer thine handmaid to speake in thy presence, and I will declare no lie to my lord this night.

6 And if thou wilt follow the wordes of thy handmaid, I will bring the thing perfectly to passe by thee, and my lord shall not faile of his purpose.

7 As Nabuchodonosor king of all the earth liueth, and as his power is of force, who hath sent thee to reforme all persons, not onely men shall be made subiect to him by thee, but also the brasts of the fields, and the cattel, and the fowles of the heauen shall liue by thy power vnder Nabuchodonosor and all his house.

8 For we haue heard of thy wisdom and of thy prudent spirit, and it is declared thorow the whole earth, that thou only art excellent in all the kingdome, and of a wonderful knowledge, and in feats of warre maruelous.

9 Now * as concerning the matter which Achior did speake in the councell, we haue heard his wordes: for the men of Bethulia did take him, and he declared vnto them all that he had spoken vnto thee.

10 Therefore, O lord and gouernour, relect not his word, but set it in thine heart, for it is true: for there is no punishment against our people, neither can the sword preuaile against them, except they sinne against their God.

11 Now therefore, lest my lord should bee frustrate, and void of his purpose, and that death may fall vpon them, and that they may bee taken in their finnes whilles they prouoke their God to anger, which is so oftentimes as they do that which is not becoming.

12 For because their viuals faile, and all their water is wasted, they haue determined to take their cattell, and haue purposed to consume all things that God had forbidden them to eat by his Lawes.

13 Yea, they haue purposed to consume first fruits of the wheat, & the rites of the wine, and of the oyle which they had reuered and sanctified for the Priests that serue in Ierusalem before the face of our God: the which thing it is not lawfull for any of the people to touch with their handes.

14 Moreouer they haue sent to Ierusalem, because they also that dwell there, haue done the like, such as should bring them licence from the Senate.)

15 Now when they shall bring them word, they will do it, and they shall be giuen thee to be destroyed the same day.

16 Wherefore I thine handmaid, knowing all this, am fled from their presence, & God hath sent me to worke a thing with thee, whereof all the earth shall wonder, and whosoever shall heare it.

17 For thy seruant feareth God, and worshippeth the God of heauen day and night, & now let me remaine with thee, my lord, and let thy seruant go out in the night into the valley, and I will pray vnto God, that he may reuelie vnto me when they shall commit their finnes.

18 And I will come and shew it vnto thee: then thou shalt go forth with all thine armie, and there shall be none of them that shall resist thee.

19 And I will leade thee thorow the mids of Iudea, vntil thou come before Ierusalem, and I will set thy throne in the mids thereof, and thou shalt driue them as sheepe that haue no shepherd, and a dog shall not barke with his mouth against thee: for these things haue bene spoken vnto me, and declared vnto mee according to my foreknowledge, and I am sent to shew thee.

20 ¶ Then her wordes pleased Olofernes, and all his seruants, and they maruelled at her wisdom, and said.

21 There is not such a woman in all the world, both for beauty of face, and wisdom of words.

22 Likewise Olofernes said vnto her, God hath done this, to send thee before the people, that strength might be in our hands, and destruction vpon them that despise my lord.

23 And now thou art both beautiful in thy countenance, and witty in thy wordes: surely if thou doe as thou hast spoken, thy God shall bee my God, and thou shalt dwell in the house of Nabuchodonosor, and shalt be renowned thorowout the whole earth.

CHAP. XII.

1 Iudeth would not pollute her selfe with the meat of the Gentiles.
2 She reuered her religion that she might go out by night to pray.
3 Olofernes caused her to come to his banquet.

¶ Then he commanded to bring her in where his treasures were laid, and bade that they should prepare for her of his owne meats, and that she should drinke of his owne wine.

2 But Iudeth said, * I may not eate of them, lest there should bee an offence, but I can iustifie my selfe with the things that I haue brought.

3 Then Olofernes said vnto her, If the things that thou hast should faile, how should we giue thee the like? for there is none with vs of thy nation.

4 Then said Iudeth vnto him, As thy foile liueth, my lord, thine handmaid shall not spend those things that I haue, before the Lord work by mine hand the things that he hath determined.

5 Then the seruants of Olofernes brought her into the tent, and shee slepe vntil midnight, and rose at the morning watch.

6 And sent to Olofernes, saying, Let my lord command that thine handmaid may go forth vnto prayer.

7 Then Olofernes commanded his guard that they should not stay her: thus shee abode in the campe three dayes, and went out in the night into the valley of Bethulia, and washed her face in a fontaine euen in the water by the campe.

8 And when she came out, shee prayed vnto the Lord God of Israel, that he would direct her way to the exaltation of the children of her people.

9 So shee returned, and remained pure in the tent, vntill shee ate her meat at euening.

10 ¶ And in the fourth day, Olofernes made a feast to his owne seruants only, and called none of them to the banquet, that had the affaires in hand.

11 Then said he to Bagoas the eunuch, who had charge ouer all that he had, Go and perfwade this Hebrew woman which is with thee, that she come vnto vs, and eat and drinke with vs.

12 For it were a shame for vs, if we should let such a woman alone, and not talke with her, and if we do not allure her, she will mocke vs.

13 Then went Bagoas from the presence of Olofernes, and came to her, and saide, Let not this faire

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* Gen. 22. 26.
Gen. 22. 26.
1. 26.

faire maide make difficulte to goe in to my lord, and to be honoured in his presence, and to drinke wine with vs ioyfully, and to be intreated as one of the daughters of the children of Affur, which remaine in the house of Nabuchodonosor.

14 Then said Iudeth vnto him, Who am I now, that I should gainlay my lord? Surely whatsoeuer pleaseth him, I will do speedily, and it shal be my soy vnto the day of my death.

15 So shee arose and trimmed her with garments, and with al the ornaments of women, and her maid went, and spred forth her skinned on the ground ouer against Olofernes, which he had receiued of Bagoas for her dayly vse, that she might sit and eat vpon them.

16 Now when Iudeth came and fate downe, Olofernes heart was rauished with her, and his spirit was moued, and he desired greatly her company: for hee had waited for the time to deceiue her from the day that he had sene her.

17 Then said Olofernes vnto her, Drinke now, and be mery with vs.

18 So Iudeth said, I drinke now, my lord, because my state is exalted this day more then euer it was since I was borne.

19 Then she tooke, and ate and dranke before him the things that her maid had prepared.

20 And Olofernes reioyced beause of her, and dranke much more wine then he had drunken at any time in one day since he was borne.

CHAP. XIII.

4 Iudeth prayeth for strength. 8 Shee smiteth off Olofernes necke. 10 Shee reuerteth to Bethulia and reioyceth her people.

NOW when the euening was come, his seruants made haste to depart, and Bagoas shut his tent without, and diminished those that were present, from the presence of his lord, and they went to their beds: for they were all weary, because the feast had bene long.

3 And Iudeth was left alone in the tent, and Olofernes was stretched along vpon his bed: for he was filled with wine.

4 Now Iudeth had commanded her mayd to stand without her chamber, and to waite for her coming forth as she did daily: for she said, she would go forth to her prayers, and she spake to Bagoas according to the same purpose.

5 So all went forth in her presence, and none was left in the chamber, neither little nor great: then Iudeth standing by his bed, said in her heart, O Lord God of all power, behold at this present the workes of mine hands for the exaltation of Ierusalem.

6 For now is the time to helpe thine inheritance, and to execute mine enterprises, to the destruction of the enemies which are risen against vs.

7 Then she came to the post of the bed which was at Olofernes head, and tooke downe his sauchin from thence,

8 And approached to the bed, and tooke hold of the haire of his head, and said, Strengthen me, O Lord God of Israel, this day.

9 And shee smote twise vpon his necke, with all her might, and she tooke away his head from him.

10 And rolled his body downe from the bed, and pulled downe the canopie from the pillars, and anon after she went forth, and gaue Olofernes head to her maid,

11 And she put it in her scrip of meat: so they

twaine went together according to their custome vnto prairie, and preassing thorow the tents, went about by that valley, and went vp the mountaine of Bethulia, and came to the gates thereof.

12 ¶ Then said Iudeth as she off to the watchmen at the gates, Open now the gate: God, euen our God is with vs to shew his power yet in Ierusalem, and his force against his enemies, as hee hath euen done this day.

13 Now when the men of her city heard her voice, they made haste to go downe to the gate of their city, and they called the Elders of the city.

14 And they ranne al together both smal and great: for it was aboute their expectation, that she should come. So they opened the gate, and receiued her, and made a fire for light, and stood round about them twaine.

15 Then she said to them with a loud voyce, Praise God, praise God: for he hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hands this night.

16 So she tooke the head out of the scrip, and shewed it, and said vnto them, Behold the head of Olofernes, the chiefe captaine of the army of Affur, and behold the canopie wherein hee did lie in his drunkenesse, and the Lord hath smitten him by the hand of a woman.

17 As the Lord liueth, who hath kept me in my way that I went, my countenance hath deceiued him to his destruction, and he hath not committed sinne with me by any pollution or villeny.

18 Then all the people were wonderful astonished, and bowed themselves, and worshipped God, and said with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

19 Then said Ozias vnto her, O daughter, blessed art thou of the most high God aboute all the women of the earth, & blessed be the Lord God, which hath created the heauens and the earth, which hath directed thee to the cutting off of the head of the chiefe of our enemies.

20 Surely this thine hope shall neuer depart out of the hearts of men: for they shal remember the power of God for euer.

21 And God turne these things to thee for a perpetual praise, and visit thee with good things, because thou hast not spared thy life, because of the affliction of our nation, but thou hast helpen our ruine, walking a strait way before our God. And all the people said, So be it, so be it.

CHAP. IIII.

1 Iudeth causeth to hang up the head of Olofernes. 10 Achior reioyceth himselfe to the people of God. 11 The Hittites goe out against the Affrymans.

THEN said Iudeth vnto them, Heare me also, my brethren, and take this head, and hang it vpon the highest place of your wallles.

2 And so soone as the morning shall appeare, and the sunne shall come forth vpon the earth, take you euery one his weapons, and goe forth euery valiant man out of the citie, and set you a captaine ouer them, as though you would goe down into the field toward the watch of the Affrymans, but goe not downe.

3 Then they shall take their armour, and shal goe into their campe, and raise vp the captaines of the armie of Affur, and they shall runne to the tent of Olofernes, but shall not find him: then feare shall fall vpon them, and they shall flee before

6
*Iudith; 1. 20, 25.

2. 10, 15, 16

fore your face.

4 So you and all that inhabite the coastes of Israel, shall pursue them, and ouerthrow them as they goe.

5 But before you doe these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to vs as to death.

6 Then they called Achior out of the house of Ozias, and when he was come & saw the head of Olofernes, in a certaine mans hand in the assembly of the people, hee fell downe on his face, and his spirit failed.

7 But when they had taken him vp, he fell at Iudeths feete, and reuerenced her, and said, Blessed art thou in al the tabernacle of Iuda, & in all nations, which, hearing thy name, shal be astonished.

8 Now therefore tell mee all the things, that thou hast done in these dayes. Then Iudeth declared vnto him in the middes of the people all that she had done from the day that she went forth, vntill that houte she spake vnto them.

9 And when shee had left off speaking, the people reioyced with a great voice, and made a noise of gladnesse through their ciue.

10 And Achior, seeing all things that God had done for Israel, beleued in God vnkindely, and circumcised the foreskin of his flesh, and was ioined vnto the house of Israel vnto this day.

11 As soone as the morning arose, they hanged the head of Olofernes out at the wall, & euery man took his weapons, and they went forth by bands vnto the fountayns of the mountaine.

12 But when the Assyrians saw them, they sent to their captaynes, which were to the gouernours and chiefe captaynes, and to all their rulers.

13 So they came to Olofernes tent, and said to him that had the charge of all his things, Waken our lord: for the flauers haue benebold to come downe against vs to battell, that they may be destroyed for euer.

14 Then went in Bagoas, and knocked at the doore of the tent: for he thought that he had slept with Iudeth.

15 But because none answered, hee opened it, and went into the chamber, & found him cast vpon the floore, and his head was taken from him.

16 Therefore he cried with a loud voice, with weeping and mourning, and a mighty cry, and rent his garments.

17 After, hee went into the tent of Iudeth where shee vsed to remaine, and found her not: then he leaped out to the people, and cried,

18 These flauers haue committed wickednesse: one woman of the Hebrews hath brought shame vpon the house of king Nabuchodonosor: for behold, Olofernes lieth vpon the ground without an head.

19 When the captaynes of the Assyrians army heard these words, they rent their coats, & their heart was wonderfully troubled, & there was a cry and a very great noise throughout the campe.

CHAP. XV.

1 The Assyrians are afraid and flee. 2 The Israelites pursue them. 3 Iudeth the high Priestess commeth to Bethulia to see Iudeth and praise God for her.

And when they that were in the tents, heard, they were astonished at the thing that was done.

2 And feare and trembling fell vpon them, so that there was no man that durst abide in sight

of his neighbor: but altogether amazed, they fled by enery way of the plaine and of the mountains.

3 They also that had camped in the mountaintes round about Bethulia, were put to flight: then the children of Israel, every one that was a warriour among them, rushed on vpon them.

4 Then sent Ozias to Bethomasthem, and to Bebai, and Chobai, & Chola, and to all the coasts of Israel, such as should declare vnto them the things that were done, and that all should rush forth vpon their enemies to destroy them.

5 Now when the children of Israel heard it, they all fell vpon them together vnto Choba: likewise also they that came from Ierusalem, and from all the mountaintes: for men had told them what things were done in the campe of their enemies, and they that were in Galad, and in Galile chased them with a great slaughter, vntill they came to Damascus and to the coasts thereof.

6 And the residue that dwelt at Bethulia, & vpon the campe of Affar and spoiled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter, had the rest: and the villages and the cities that were in the mountaintes and in the plaine, had a great bootie: for the abundance was very great.

8 Then Ioazim the hie Priest, and the Ancients of the children of Israel that dwelt in Ierusalem, came to confirme the benefices that God had shewed to Israel, and to see Iudeth, and to salute her.

9 And when they came vnto her, they blessed her with one accord, and said vnto her, Then are the exaltation of Ierusalem: thou art the great glory of Israel: thou art the great reioying of our nation.

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the almighty Lord for ourmore: and all the people said, So be it.

11 And the people spoiled the camp the space of thirtie daies, and they gaue vnto Iudeth Olofernes tent, and all his siluer and beds, and basins, and all his rustle, & shee tooke it & laid it on her males, and made ready her charrets, and laid them thereon.

12 Then all the women of Israel came together to see her, & blessed her, and made a dance among them for her, and shee tooke branches in her hand, and gaue also to the women that were with her.

13 They also crowned her with Oliues, & her that was with her, & she went before the people in the dance, leading all the women: and all the men of Israel followed in their armour, with crownes, and with songs in their mouths.

CHAP. XVI.

Iudeth praises God with a song. 19 Shee offereth to the Lord Olofernes, flay, 25 Her continuance, life and death. 25 All Israel loueth her.

Then Iudeth began this confession in all Israel, and all the people sang this song with a loud voice.

1 And Iudeth said, Begin vnto my God with timbrels, sing vnto my Lord with cymbals: tune vnto him a Psalm: exalt his praise, and call vpon his Name.

2 For God breaketh the battels, and pitched his camp in the mids of his people, and deliuered me out of the hand of the persecuters.

4 Affur

2 Chap. 2. 15. 15.

4. **A**ssur came from the mountaines fourth of the North: he came with thousands in his army, whose multitude hath shut vp the riuers, and their horsemen haue covered the valleys.

5. He said that he would burne vp my borders and kill my young men with the sword, and dash the sucking children against the ground, & make mine infants as a pray, and my virgines a spoile.

6. But the almighty Lord hath brought them to nought by the hand of a woman.

7. For the mighty did not fall by the young men, neither did the sonnes of Tiran smite him, nor the high gyants inuade him, but Iudeth the daughter of Merari did discomfite him by the beauty of her countenance.

8. For she put off the garment of her widow-hood, for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound vp her haire in a coife, and took a linnen garment to deceive him.

9. Her slippers rauished his eyes: her beautie tooke his minde prisoner, and the fauchin passed through his necke.

10. The Persians were astonished at her boldnesse, and the Medes were troubled with her hardinesse.

11. But mine afflicted reioyced, and my feeble ones shouted: then they feared, they lifted vp their voice and turned backe.

12. The children of mayds peared them, and wounded them as they fled away like children: they perished by the battell of the Lord.

13. I will sing vnto the Lord a song and praise, O Lord, thou art great and glorious, maruelous, and inuincible in power.

14. Let all thy creatures serue thee: * for thou hast spoken and they were made: thou hast sent thy spirit, and he made them vp: and there is none that can resist thy voice.

15. For the mountaines leape vp from their foundations with the waters: the rockes melt at thy presence like waxe: yet thou art mercifull to

them that feare thee.

16. For all sacrifice is too little for a sweete fauour, and all the fat is too little for thy burnt offering: but he that feareth the Lord, is great at all times.

17. Woe to the nations that rise vp against my kinned: the Lord almighty will take vengeance of them in the day of iudgement, in sending fire and wormes vpon their flesh, and they shall feele them and weepe for euer.

18. ¶ After, when they went vnto Ierusalem, they worshipped the Lord, & assoone as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

19. Iudeth also offered all the stuffe of Olofernes, which the people had giuen her, and gaue the canopy which shee had taken off his bed, for an oblation to the Lord.

20. So the people reioyced in Ierusalem by the Sanctuary, for the space of three moneths, and Iudeth remained with them.

21. After this time, euery one returned to his owne inheritance, and Iudeth went to Bethulia, and remained in her owne possession, and was for her time honourable in all the country.

22. And many desired her, but none had her company all the dayes of her life after that Manasses her husband was dead, and was gathered to his people.

23. But she increased more and more in honor, and waxed olde in her husbands house, being a hundreth and fve yeere olde, and made her mayd free: so shee died in Bethulia, and they buried her in the graue of her husband Manasses.

24. And * the house of Israel lamented her seven dayes, and before shee died, shee did distribute her goods to all them that were nearest of kined to Manasses her husband, and to them that were the nextest of her kined.

25. And there was none that made the children of Israel any more afraid in the dayes of Iudeth, nor a long time after her death.

2 Com. 1. 24.
24. 33. 9.

10. for people.

2 Com. 1. 24.

ESTHER.

Certaine portions of the story of Esther, which are found in some Greeke and Latine translations.

Which follow the tenth Chapter.



Hen Mardocheus sayd, God hath done these things.

5. For I remember a dreame, which I sawe concerning these matters, and there was nothing thereof omitted.

6. A little fountaine which became a flood, and was a light, and as the sunne, and as much water, this flood was Esther whom the King married, and made Queene.

7. And the two dragons are I and Aman.

8. And the people are they that are assembled to destroy the name of the Iewes.

9. And my people is Israel, which cried to God, and are saved: for the Lord hath saved his people, and the Lord hath deliuered vs fro all these euils, and God hath wrought signes, & great wonders, which haue not bene done among the Gentiles.

10. Therefore hath he made two lots, one for the people of God, & another for all the Gentiles.

11. And these two lots came before God for all nations, at the houre and time appointed, and in the day of iudgement.

12. So God remembered his owne people, and iustified his inheritance.

13. Therefore those dayes shalbe vnto them in the moneth of Adar, the fourteenth and fifteenth day of the same moneth, with an assembly & ioy, and with gladnesse before God, according to the generations for euer among his people.

CHAP. XI.

N the fourth yeere of the reigne of Ptolemeus and Cleopatra Dositheus, who sayd hee was a Priest and Leuite, and Ptolemeus his sonne, that brought the former letters of Phurari, which they sayd Lyfimachus the sonne of Ptolemeus, which was at Ierusalem, interpreted,

2. In the second yere of the reigne of great Artaxerxes in the first day of y moneth Nisan, Mardocheus the son of Iarus, the sonne of Semei, the sonne

10. for people.

son of Cis of the tribe of Benjamin had a dreame,

3 A Jew dwelling in the city of Susis, a noble man, that bare office in the kings court.

4 He was also one of the captiuitie which Nabuchodonosor the king of Babylon brought from Ierusalem with Iechonias.

5 And this was his dreame, Behold a noise of a tempest with thunders, and earthquakes, and vproare in the land,

6 Behold, two great dragons came forth ready to fight one against another.

7 Their cry was great, whereby al the heathen were ready to fight against the righteous people.

8 And the same day was full of darkenes and obicuritie, and trouble, and anguish: yea, aduerfite, and great affliction was vpon the earth.

9 For then the righteous fearing their afflictions, were amased, and being ready to die, cryed vnto God.

10 And while they were crying, little wel grew into a great river, & flowed ouer w great waters.

11 The light and the sunne rose vp, and the lowly were exalted, and deuoured the glorious.

12 Nowe when Mardocheus had seene this dreame, he awoke and rose vp, and thought in his heart vntill the night, what God would doe, and so he desired to know all the matter.

CHAP. XII.

At the same time dwelt Mardocheus in the kings court with Bagathas, and Thara, the kings eunuches, and keepers of the palace.

2 But when he heard their purpose, and their imaginations, he perceived that they went about to lay their hands vpon the King Artaxerxes, and so he certified the king thereof.

3 Then caused the king to examine the two eunuches with torments, and when they had confessed it, they were put to death.

4 This the king caused to be put in the Chronicles. Mardocheus also wrote the same thing.

5 So the king commanded that Mardocheus should remaine in the court, and for the aduertisement, he gaue him a reward.

6 But Aman the sonne of Amadathus the Agagite, which was in great honor and reputation with the king, went about to hurt Mardocheus and his people, because of the two eunuches of the king that were put to death.

CHAP. XIII.

1 The copy of the letters of Artaxerxes against the Iewes. 8 The prayer of Mardocheus.

The copy of the letters was this, The great king Artaxerxes writeth these things to the princes and gouernours that are vnder him from India vnto Ethiopia in an hundred and seuen and twenty prouinces.

2 When I was made lord ouer many people, and had subdued the whole earth vnto my dominion, I would not exalt my selfe by the reason of my power, but purposed with equity alway and gentleness to gouerne my subiects, and wholly to ser them in a peaceable life, and thereby to bring my kingdome vnto tranquillitie, that men might safely goe thorow on euery side, and to renewe peace againe which all men desire.

3 Nowe when I asked my counsellors howe these things might be brought to passe, one that was conuentant with vs, of excellent wisdom, and constant in good will, and shewed himselfe to be of sure fidelitie, which had the second place in the kingdome, euen Aman,

4 Declared vnto vs, that in all nations there was scattered abroad a rebellious people, that had lawes contrary to all people, and haue alway despised the commandements of kings, and so that this generall empire, that we haue begun, cannot be gouerned without offence.

5 Seeing now we perceiue, that this people alone are altogether contrary vnto eueryman, vsing strange and other maner of lawes, and hauing an euill opinion of our doings, and goe about to stablish wicked matters, that our kingdome should not come to good estate,

6 Therefore haue we commaunded, that all they that are appoynted in writing vnto you by Aman (which is ordeined ouer the affaires, and is as our second father) shall all with their wiues and children bee destroyed and rooted out with the sword of their enemies without al mercy, and that none bee spared the fourteenth day of the twelfth moneth Adar of this yeeze,

7 That they which of old, and now also haue euer bin rebellious, may in one day with violence be thrust downe into the hell, to the intent that after this time our affaires may be without troubles, and well gouerned in all poynts.

8 Then Mardocheus thought vpon al y works of the Lord, and made his prayer vnto him.

9 Saying, O Lord, Lord, y king Almighty (for all things are in thy power) & if thou hast appointed to saue Israel, there is no man y can withstand thee.

10 For thou hast made heauen and earth, and all the wonderous things vnder the heauen.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, & thou knowest, Lord, that it was neither of malice, nor presumption, nor for any desire of glory, that I did this, and not bow downe to proud Aman.

13 For I would haue bene content with good will for the saluation of Israel, to haue kist the sole of his feet.

14 But I did it, because I would not prefer the honour of a man aboue the glory of God, and would not worship any but onely thee, my Lord, and this haue I not done of pride.

15 And therefore, O Lord God and king, haue mercy vpon thy people: for they imagin how they may bring vs to nought, yea, they would destroy y inheritance that hath bin thine from y beginning.

16 Despise not the portion which thou hast deliuered out of Egypt for thine owne selfe.

17 Heare my prayer, and be merciful vnto thy portion: turne our sorow into ioy, that we may liue, O Lord, and praise thy Name: shut not the mouthes of them that praise thee.

18 Al Israel in like manner cried most earnestly vnto y Lord, because y death was before their eyes.

CHAP. XIII.

The prayer of Esther for the deliuerance of her and her people. Queene Esther also, being in danger of death, resorted vnto the Lord,

2 And laid away her glorious apparel, & put on the garments of sighing, and mourning. In the stead of precious ointment, she scattered ashes, and dongue vpon her head: & she humbled her body greatly with fasting, and all the places of her ioy filled she with the haire that she pluckt off.

3 And she prayed vnto the Lord God of Israel, saying, O my Lord, thou only art our king, helpe me desolat woma, which haue no helper but thee.

4 For my danger is at hand.

5. From

7 From my youth vp I haue heard in y kinred of my father, that thou, O Lord, tookest Israel fro among all people, & our fathers from their predecessors for a perpetuall inheritance, & thou hast performed that which thou didst promise them.

6 Now Lord, we haue sinned before thee: therefore haue thou giue vs into hands of ourenemics,

7 Because we worshipped their gods: O Lord, thou art righteous.

8 Neuertheless, it satisfieth them not, that we are in bitter captiuitie, but they haue stricken hands with their idoles.

9 That they wil abelish y thing y thou with thy mouth hast ordered, & destroy thine inheritance, to shut vp the mouth of the that praye thee, & to quench the glory of thy Temple, & of thine altar.

10 And to open the mouthes of the heathen, that they may praye the power of the idols, and to magnifie a fleshly king for ever.

11 O Lord, giue not thy scepter to them y be nothing, left they laugh vs to scorne in our misery: but turn their deuile vpon themselves, & make him an example, that hath begun the same against vs.

12 Thinke vpon vs, O Lord, & shew thy selfe vnto vs in the time of our distresse, & strengthen me, O King of gods, and Lord of all power.

13 Giue me an eloquent speech in my mouth before y Lion: turne his heart to hate our enemy, to destroy him, and all such as consent vnto him.

14 But deliuer vs w thine hand, & helpe me, y am solitarie, which haue no defence, but onely thee.

15 Thou knowest all things, O Lord: thou knowest, that I hate the glory of the vnrighteous, and that I abhorre the bed of the vncircumcised, and of all the heathen.

16 Thou knowest my necessitie: for I hate this token of my preeminence, which I beare vpon mine head, what time as I must shew my selfe, and that I abhorre it as a menstruous cloth, and that I weare it not when I am alone by my selfe.

17 And that I thing handmaid haue not eaten at Amans table, & that I haue had no pleasure in the Kings feast, or drunk the wine of the drinke offerings.

18 And that I thine handmaid haue no ioy since the day that I was brought hither, vntil this day, but in thee, O Lord God of Abraham.

19 O thou mighty God aboute all, heare the voice of them that haue none other hope, and deliuer vs out of the hand of the wicked, and deliuer me out of my teare.

CHAP. XV.

1 Martheus mouthe Esther to goe to the King and make intercession for her people. 2 And she performeth her request.

MArtheus also bade Esther to goin vnto the King, & pray for her people, & for her coutry.

2 Remember saith he, the dayes of thy lowe estate, howe thou wast nourished vnder mine hand: for Auan which is next vnto the King hath giuen sentence of death against vs.

3 Call thou therefore vpon the Lord, & speake for vs vnto the king, and deliuer vs from death.

4 And vpon the third day when she had ended her prayer, she layd away the mourning garments, and put on her glorious apparell.

5 And deckt her selfe goodly, after that she had called vpon God, which is the beholder & saviour of all things, and tooke twp handmaids with her.

6 Vpon the one she leant her selfe, as one that was tender.

7 And the other followed her, y bare the

traine of her vesture.

8 The shine of her beautie made her face rose coloured: and her face was cherefull and amiable, but her heart was sorrowfull for great feare.

9 Then she went in thorow all the doores, and stood before the king, and the king sat vpon his royall throne, and was clothed in his goodly aray, all glittering with gold and precious stones, and he was very terrible.

10 Then hee lit vp his face, that shone with maiestie, and looked fiercely vpon her: therefore the Queene fell downe, and was pale and faint, and leant her selfe vpon the head of the mayde that went with her.

11 Neuertheless, God turned the kings mind that he was gentle, who being careful, leaped out of his throne, and tooke her in his armes, till she came to her selfe againe: and comforted her with louing words, and sayd,

12 Esther, what is the matter? I am thy brother, be of good cheare,

13 Thou shalt not die for our commandment toucheth the commons, and not thee. Come more.

14 And so he held vp his golden scepter, and laid it vpon her necke,

15 And kissed her, and said, Talke with me.

16 Then said she, I saw thee, O Lord, as an angel of God, and mine heart was troubled for feare of thy maiestie.

17 For wonderfull art thou, O Lord, and thy face is full of grace.

18 And as she was thus speaking vnto him, she fell downe againe for faintnesse.

19 Then the king was troubled, and al his seruants comforted her.

CHAP. XVI.

The copy of the letters of Artaxerxes, whereby hee remembred sheweth which he first sent forth.

THe great king Artaxerxes, which reigned from India vnto Ethiopia, ouer an hundred and seuen and twenty prouinces, sendeth vnto the princes and rulers that haue the charge of our affaires, Salutation,

2 There be many that through the goodnes of Princes and honour giuen vnto them, become very proud,

3 And endeavour not only to hurt our subiects, but not content to liue in wealth, do also imagin destruction against those that do them good,

4 And take not onely all thankfulness away from men, but in pride and presumption, as they that be vnmindfull of benefites, they thinke to escape the vengeance of God, that seeth all things, and is contrary to euill.

5 And oft times many which be set in office, & vnto whom their friends causes are committed, by vaine incitements doe wrap them in calamities, that cannot be repewed: for they make them partakers of innocent blood,

6 And deceitfully abuse the simplicitie and gentleness of Princes with lying tales.

7 This may be proued not onely by old histories, but also by those things that are before our eyes, and are wickedly committed of such pestilencas, as are not worthy to beare rule.

8 Therefore we must take heed hereafter, that we may make the kingdom peaceable for al men, what change soeuer shall come,

9 And discerne the things that are before our eyes, to withstand them with gentleness.

10 For Aman, a Macedonian, the son of Amadathus,

For the first copy.

dathus, being indeed a stranger from the Persians blood, & far fro our goodnes, was receiued of vs,

11 And hath proued the friendship that wee beare toward al nations, so that he was called our father, & was honoured of euery man, as the next person vnto the King.

12 But hee could not vse himselfe soberly in this great dignitie, but went about to deprive vs of the kingdom, and of our life.

13 With manifold deceit also hath he desired to destroy Mardocheus our preseruer, which had done vs good in all things, & innocent Esther the partaker of our kingdom, with all her nation.

14 For his mind was (when he had taken them out of the way) to lay waite for vs, and by this meane to translate the kingdom of the Persians vnto them of Macedonia.

15 But we find that the Iewes (which were accused of this most wicked man, that they might be destroyed) are no euill doers, but vse most iust lawes,

16 And that they be the children of the most High and Almighty and euertliuing God, by who the kingdom hath bene preferred vnto vs, and our progenitours in very good order.

17 Therefore ye shall doe well, if ye do not put in execution those letters, that Aman the son

of Amadathus did write vnto you.

18 For he that inuented them, hangeeth at Susis before the gates with all his family, and God (which hath all things in his power) hath speedily rewarded him after his deservings.

19 Therefore ye shall publish the copy of this letter in all places, that the Iewes may freely liue after their owne lawes.

20 And ye shall aide them, that vpon the thirteenth day of the twelfth moneth Adar they may be auenged of them, which in the time of their trouble would hate oppressed them.

21 For Almighty God hath turned to ioy the day wherein the chosen people should haue perished.

22 Moreouer, among other solemne dayes ye shall keepe this day with all gladnesse,

23 That both now and in time to come, this day may be a remembrance of deliuerance for vs, and all such as loue the prosperity of the Persians, but a remembrance of destruction to those that be seditious vnto vs.

24 Therefore all cities and countreies that do not this, shall horribly be destroyed with sword and fire, and shall not onely not bee inhabited of men, but be abhorred also of the wild beasts and foules for euer.

THE WISEDOME OF SALOMON.

CHAP. I.

1 How we ought to search and enquire after God. 2 Who be those that find him. 3 The holy Ghost. 4 We ought to flee from backbiting and murmuring. 5 Wherof death commeth. 15 Righteousnesse and vngodlynesse.

Where * righteousnesse, ye that bee Iudges of the earth: thinke reuerently of the Lorde, & seeke him in simplicitie of heart.

2 * For hee will bee found of them that tempt him not, and appeareth vnto such as be not vnfaithfull vnto him.

3 For wicked thoughts separate from God: & his power when it is tryed, reproceth the vnwise.

4 Because wisdom cannot enter into a wicked heart, nor dwell in the body that is subiect vnto sinne.

5 For the holy * Spirit of discipline fleeth from deceipt, and withdraueth himselfe from the thoughts that are without vnderstanding, and is rebuked when wickednesse commeth.

6 For the Spirit of wisdom * is louing, & will not abfolue him, that blasphemeth with his lips: for God is a witnesse of his reines, and a true beholder of his heart, and an hearer of the tongue.

7 For the Spirit of the Lorde filleth all the world: and the same that maintaineth al things, hath knowledge of the voyce.

8 Therefore hee that speaketh vnrighteous things cannot be hid: neither shall the iudgement of reproch let him escape.

9 For inquisition shall be made for the thought of the vngodly, and the sound of his words shall come vnto God for correction of his iniquities.

10 For the eare of ielousie heareth all things and the noise of the grudgings shall not be hid.

11 Therefore beware of murmuring, which profiteth nothing, and reframe your tongue from slander: for there is no word so secret, that shall goe for nought, & the mouth that speaketh lies,

slayeth the soule.

12 Seeke not death in the error of your life: * destroy not your selues thorow the workes of your owne hands.

13 * For God hath not made death, neither hath he pleasure in the destruction of the liuing.

14 For he created all things, that they might haue their being: & the generations of the world are preferred, & there is no payson of destruction in them, & the kingdom of hel is not vpon earth.

15 For righteousnesse is immortall, but vnrighteousnesse bringeth death.

16 And the vngodly call * it vnto them both with hands and words: and while they thinke to haue a friend of it, they come to nought: for they are confederate with it: therefore are they worthy to be partakers thereof.

CHAP. II.

The imagination and desires of the wicked, and their counsell against the faithfull.

For the vngodly say, as they falsly imagine with themselves, * our life is short and tedious: and in the death of a man there is no recoverie, neither was any known that hath returned from the graue.

2 For we are borne at all aduenture, and we shall be hereafter as though we had neuer bene: for the breath is a smoke in our nostrils, and the words as a sparke raised out of our heart.

3 Which being extinguished, y body is turned into ashes, & the Spirit vanisheth as the soft aire.

4 Our life shall passe away as the trace of a cloud, & come to nought as the miste that is driven away with the beames of the sunne, and cast downe with the heate thereof. Our name also shall be forgotten in time, and no man shall haue our workes in remembrance.

5 * For our time is as a shadowe that passeth away, and after our end there is no returning: for it is fast sealed, so that no man commeth againe.

V u

6 * Come

* Deut. 4. 29.

* Eccl. 1. 8. 33. and 3. 14.

1 To wit, death.

* Job. 7. 1. and. 14. 1. Matt. 22. 29. Luc. 15. 32.

* 1. Cor. 15. 29. cap. 5. 9.

*Ile. 12. 13.
and 56. 12.
Eccor. 15. 32.

6 *Come therefore, and let vs enjoy the pleasures that are present, and let vs cheerefully vie the creatures as in youth.

7 Let vs fill our selues with costly wine, & ointments, and let not the flower of life passe by vs.

8 Let vs crowne our selues with rose buds as fore they be withered.

9 Let vs all be partakers of our wantonneffe: let vs leaue some token of our pleasure in every place: for that is our portion, and this is our lot.

10 Let vs oppress the poore that is righteous: let vs not spare the widow, nor reuerence y^e white haire of the aged, that haue liued many yeeres.

11 Let our strength be the Law of vnrighteousnesse: for the thing that is feeble, is reprooued as vnprofitable.

12 Therefore let vs defraud the righteous: for he is not for our profit, and he is contrary to our doings: he checketh vs for offending against the Law, and blameth vs as transgressors of discipline.

13 Hemaketh his boast to haue y^e knowledge of God, & he calleth himselfe y^e sonne of the Lord.

14 He is made to *reproue our thoughts.

15 It grieueth vs also to looke vpon him: for his life is not like other mens: his wayes are of another fashion.

16 He counteth vs as bastards, and he withdraweth himselfe from our wayes as from filthinesse: hee commendeth greatly the latter end of the iust, and boasteth that God is his father.

17 Let vs see then if his words be true: let vs proue what end he shall haue.

18 For if the righteous man be the * sonne of God, he will helpe him, and deliuer him from the hands of his enemies.

19 Let vs *examine him with rebukes & torments, that wee may know his meekenesse, and proue his patience.

20 Let vs cōdemne him vnto a shameful death: for he shall be preferred as he himselfe saith.

21 Such things do they imagine, & go astray: for their owne wickednesse hath blinded them.

22 And they do not vnderstand the mysteries of God, neither hope for the reward of righteousness, nor can discern the honour of the soules that are faultlesse.

23 For God created man without corruption, & made him after the *image of his owne likeness.

24 *Neuerthelesse, thorow enuy of the deuil came death into the world: and they that hold of his side proue it.

CHAP. III.

1 The conversation and assistance of the righteous. 7 The reward of the iustified. 11 Who are miserable.

BVt the *soules of the righteous are in the hand of God, and no torment shall touch them.

2 *In the sight of the vnwise they appeared to die, and their end was thought grieuous.

3 And their departing from vs, destruction, but they are in peace.

4 And though they suffer paine before men, yet is *their hope full of immortality.

5 They are punished, but in few things, yet in many things shall they be wel rewarded. *For God proueth them, & findeth them meet for himselfe.

6 He tryeth them as the gold in the furnace, and receiveth them as a perfect fruit offering.

7 *And in the time of their vision they shall shine, and runne thorowe as the sparkes among the stubble.

8 *They shall iudge the nations, and haue do-

minion ouer the people, and their Lorde shall reigne for euer.

9 They that trust in him shall vnderstand the trueth, and the faithfull shall remaine with him in loue: for grace and mercy is among his Saints, and he regardeth his elect.

10 But *the vngodly shall be punished according to their imaginations: for they haue despised the righteous, and forsaken the Lord.

11 Who so despiseth wisedome & discipline, is miserable, and their hope is vaine, & their labours are foolish, and their works vnprofitable.

12 Their wiues are vndiscreet, & their children wicked: their offering is cursed.

13 Therefore the barren is blessed which is vndeified, and knoweth not the sinful bed: *she shall haue fruit in the visitation of the soules,

14 And the eunuch, which with his hands hath not wrought iniquity, nor imagined wicked things against God: for vnto him shall be given the speciall gift of faith, & an acceptable portion in the Temple of the Lord.

15 For glorious is the fruit of good labors, & the roote of wisedome shall neuer fade away.

16 But the children of adulterers shall not be partakers of the holy things, and the seede of the wicked bed shall be rooted out.

17 And though they liue long, yet shall they be nothing regarded, & their last age shall be without honour.

18 If they die hastily, they haue no hope, neither comfort in the day of triall.

19 For horrible is the end of the wicked generation.

CHAP. IIIII.

Of curtesie and the commodities thereof. 10 The death of the righteous, and the condemnation of the vnfaithfull.

Petter is barrennesse with vertue: for the memoriall thereof is immortal: for it is known with God and with men.

2 When it is present, men take example therat, and it it go away, yet they desire it: it is alway crowned and triumpheth, and winneth the battell and the vndeified rewards.

3 But the multitude of the vngodly with abound in children, is vnprofitable: and the bastard plants shall take no deepe roote, nor lay any fast foundation.

4 For though they bud forth in the branches for a time, yet they shall be shaken with the winds: for they stand not fast, and through the vehemencie of the wind they shall be rooted out.

5 For the vnperfit branches shall be broken, and their fruit shall be vnprofitable and sowe to eate, and meet for nothing.

6 For all the children that are borne of the wicked bed, shall be witness of the wickednesse against their parents when they be asked.

7 But though the righteous be prevented with death, yet shall he be in rest.

8 For the honourable age is not that which is of long time, neither that which is measured by the number of yeeres.

9 But wisedome is the gray haire, and an vndeified life is the old age.

10 *He pleased God, and was blowed of him, so that wheras he liued among sinners, he translated him.

11 He was taken away, lest wickednes should alter his vnderstanding, or deceit beguile his mind.

12 For wickednesse by bewitching obscureth

*Iohn. 7. 7.
ephe. 5. 13.
*Ile. 53. 32.

*ephe. 11. 8.
mat. 27. 43.

*Iere. 11. 19.

*Gen. 3. 27.
and 2. 7. and 5. 1.
eccles. 17. 2. 3.
*Gen. 3. 1. 2.

*Deut. 35. 3.

*Ile. 54.

*Rom. 2. 4.
Eccor. 5. 1.
1. pet. 1. 13.
*Exod. 16. 4.
deut. 8. 2.

*Mat. 13. 43.

*Mat. 19. 28.
Ier. 4. 2.

*Ile. 25. 44.

*Ile. 6. 5.

*Mat. 7. 19.

*Gen. 5. 24.
Ier. 1. 1.

the things that are good, and the vnstedfastnesse of concupiscence peruerteth the simple minde.

13 Though he was soone dead, yet fulfilled he much time.

14 For his soule pleased God: therefore hastened he to take him away from wickednesse.

15 Yet the people see and vnderstand it not, and consider no such things in their hearts, how that grace and mercy is vpon his Saints, and his prouidence ouer the elect.

16 Thus the righteous is dead, cōdemneth the vngodly which are liuing: & the youth is soone brought to an end. the long life of his vnrighteous.

17 For they see the end of the wise, but they vnderstand not what God hath deuised for him, and wherefore the Lord hath preferred him in safety.

18 They see him and despise him, but the Lord will laugh them to scorne,

19 so that they shall fall hereafter without honour, & shall haue a shame among the dead for euermore: for with out any voice shall he burst them and cast them down, & shake them frō the foundations, so that they shall be vtterly wasted, & they shall be in sorrow, and their memoriall shall perish.

20 So they being afraid, shall remember their finnes, and their owne wickednes shall come before them to conuince them.

CHAP. V.

1 The constancie of the righteous before their persecutors. 24 The hope of the vnfaillfull in vaine. 15 The blessednesse of the Saints and godly.

Then shall the righteous stand in great boldnesse before the face of such as haue tormented him, and taken away his labours.

2 When they see him, they shall be vexed with horrible feare, and shall be amazed for his wonderful deliuerance,

3 And shall change their mindes, and sigh for griefe of minde, and lay within themselves, This is he whom we sometime had in derision and in a parable of reproch.

4 * We fooles thought his life madnesse, and his end without honour.

5 How is hee counted among the children of God, and his portion is among the Saints!

6 Therefore we haue erred frō the way of truth, & the light of righteousnes hath not shined vnto vs: & the sun of vnderstanding rose not vpon vs.

7 Wee haue wearied our selues in the way of wickednesse and destruction, and wee haue gone through dangerous wayes: but wee haue not knowne the way of the Lord.

8 What hath pride profited vs? or what profite hath the pompe of riches brought vs?

9 All those things are * passed away like a shadow, and as a poste that passeth by:

10 As a ship that passeth ouer the waues of the water, which when it is gone by, the trace thereof cannot be found, neither the path of it in floods:

11 Or as a bird which flieth thorow in the aire, and no man can see any token of her passage, but only heare the noise of her wings, beating the light wind, parting the aire through the vehemencie of her going, & flieth on shaking her wings, whereas afterward no token of her way can be found:

12 Or as when an arrow is shot at a marke, it parteth the aire, which immediately commeth together againe, so that a man cannot know where it went thorow.

13 Euen so we, as soon as we were borne, we began to draw to our end, & haue shewed no token of

vertue, but are consumed in our owne wickednes.

14 For the hope of the vngodly is like the dust that is blown away with the wind, & like a thin smoke which is scattered abroad wth the stome, and as the remembrance of him passeth, it tarieth but for a day.

15 But the righteous shall liue for euer: their reward also is with the Lord, and the most High hath care of them.

16 Therefore shall they receiue a glorious kingdome, and a beautifull crowne of the Lords hand: for with his right hand shall he couer them, and with his arme shall he defend them.

17 He shall take his ielousie for armour, & shall arme the creatures to be reuenged of the enemies.

18 He shall put on righteousnes for a breastplate, and take true iudgement in stead of an helmet.

19 He will take holines for an inuincible shield.

20 He will sharpen his fierce wrath for a sword, & the world shall fight with him against his vnwise.

21 Then shall the thunderbolts go straight out of the lightnings, & shall flie to the marke as out of the bent bow of the clouds, and out of his anger that throweth stones, shall thick haile be cast, and the water of the sea shall bee wroth against them, and the floods shall mightily overflow.

22 And a mightie wind shall stand vp against them, and like a stome shall scatter them a road. Thus iniquitie shall bring all the earth to the wilderness, and wickednesse shall ouerthrow the thrones of the mightie.

CHAP. VI.

The calling of Kings, Princes, and Iudges, which are also exhorted to search wisdom.

Hear therefore, O ye kings, and vnderstand: hearken, ye which be iudges of the ends of the earth.

2 Giue eare, yet that rule the multitudes, and glory in the multitude of people.

3 For the rule is given you of the Lord, and power by the most High, which will trie your workes, and search out your imaginations.

4 Because that yee being officers of his kingdome, haue not iudged aright, nor kept the Law, nor walked after the will of God,

5 Horribly & suddenly will he appeare vnto you: for an hard iudgement shall they haue which beare rule.

6 For hee that is most low is worthy mercy, but the mighty shall be mightily tormented.

7 For he is Lord ouer all, will spare no person, neither shall he feare any greatness: for he hath made the small and great, and careth for all alike.

8 But for the mighty abideth the sore triall.

9 Vnto you therefore, O tyrants, doe I speake, that ye may learne wisdom, and not goe amisse.

10 For they that keepe holinesse holily, shall be holy, and they that are learned there, shall finde a defence.

11 Wherefore set your delight vpon my wordes and desire them, and ye shall be instructed.

12 Wisdom shineth and neuer fadeth away, and is easily seene of them that loue her, & found of such as seeke her.

13 Shee preuenteth them that desire her, that she may first shew her selfe vnto them.

14 Who so awaketh vnto her betimes, shall haue no great trauaile: for he shall find her sitting at his doores.

15 To thinke vpon her then is perfect vnderstanding: and who so watcheth for her, shall be soone without care.

16 For she goeth about, seeking such as are meet

V u 2 for

* Job 8. 9. psal. 1. 4. and 143. 4. prom. 10. 25. and 11. 7. James. 1. 17. 18.

* Rom. 13. 2.

* Deut. 10. 17. 2. 18. 19. 7. 26. 34. 19. eccles. 35. 12. 16. alis 10. 34. rom. 3. 11. gal. 2. 6. ephes. 6. 9. coloss. 2. 25. 1. pet. 1. 17.

for her, & sheweth her selfe cheerfully vnto them in the wayes, and meeteth them in euery thought.

17 For the most true desire of discipline is her beginning: and the care of discipline is loue:

18 And loue is the keeping of her lawes, & the keeping of her lawes is the assurace of immortality:

19 And immortality maketh vs neer vnto God.

20 Therefore the desire of wisdome leadeth to the kingdome.

21 If your delight bee then in thrones, and scepters, O kings of the people, honour wisdome, that ye may reigne for euer.

22 Now I will tell you what wisdome is, and whence it cometh, & wil not hide the mysteries from you, but wil seeke her out fro the beginning of her natuirty, and bring the knowledge of her into light, and will not keepe backe the trueth.

23 Neither will I haue to do w consuming enuy: for such a man shall not be partaker of wildome.

24 But the multitude of her wise is the preferatiō of the world, & a wise king is her stay of the people.

25 Be therefore instructed by my wordes, and ye shall haue profit.

CHAP. VII.

Wisdome ought to be preferred about all things.

1 My selfe am also mortal and a man like al other, and am come of him: I was first made of earth.

2 And in my mothers wombe I was fashioned to be flesh in ten moneths: I was brought together into blood of the seede of man, and by the pleasure that cometh with sleepe.

3 And when I was borne, I receiued the common aire, & fel vpo the earth, which is of like nature, crying & weeping at the first as all other do.

4 I was nourished in swaddling clothes, and with cares.

5 For there is no king that had any other beginning of birth.

6 All men then haue one entrance vnto life, and a like going out.

7 Wherefore I praised, & vnderstanding was giue me: I called, & the spirit of wisdom came vnto me.

8 I preferred her to scepters and thrones, and counted riches nothing in comparisō of her.

9 Neither did I copare precious stones vnto her: for all gold is but a lide grauell in respect of her, & siluer shalbe counted but clay before her.

10 I loued her aboue health and beauty, and purposed to take her for my light: for her light cannot be quenched.

11 All good things therefore came to me together with her, and innumerable riches through her hands.

12 So I was glad in all: for wisdome was the author thereof, and I knew not that she was the mother of these things.

13 And I learned vnfaignedly, & communicated without enuie, and I doe not hide her riches.

14 For she is an infinite treasure vnto me, which who so vse, become partakers of the loue of God, and are accepted for the gifts of knowledge.

15 God hath granted me to speake according to my minde, and to iudge worthily of the things that are giuen me: for he is the leader vnto wisdome, and the director of the wise.

16 For in his hand are both we & our wordes, and all wisdome, & the knowledge of the workes.

17 For hee hath giuen me the true knowledge of the things that are, so that I know how the world was made, and the powers of the elements,

18 The beginning & the end, & the mids of the

times, how many times alter, & the change of seasons.

19 The course of yere, the situatiō of the stars,

20 The nature of liuing things, & the furioines of beasts, y power of winds, & the imaginatiōs of men, y diuersities of plāts, & the vertues of roots.

21 And all things both secrete and knowne do I know: for wisdome the worker of all things, hath taught me it.

22 For in her is y spirit of vnderstanding, which is holy, the only begotte, manifold, subtile, moueable, cleer, vndeihled, euident, not burthfull, louing the good, sharpe, which cannot be letted, doing good.

23 Courteous, stable, sure, without care, hauing all power, circumspect in all things, and passing thorow all intellectuall, pure, and subtile spirits.

24 For wisdome is nimble then all nimble things: shee goeth thorow and attaineth to all things, because of her purenesse.

25 For she is the breath of the power of God, and a pure influence that floweth from the glory of the Almighty: therefore can no defiled thing come vnto her.

26 For she is the brightnes of the euerglasting light, the vndeihled mirror of the maiesty of God, and the image of his goodnesse.

27 And being one, she can doe all things, and remaining in her selfe, reneweth al, and according to the ages she eatreth into the holy foules, and maketh them the friends of God and Prophets.

28 For God loueth none, if he dwell not with wisdome.

29 For shee is more beautifull then the sunne, and is aboue all the order of the starres, and the light is not to be compared vnto her.

30 For night cometh vpon it, but wickednesse cannot ouercome wisdome.

CHAP. VIII.

The effect of wisdome.

1 Shee also reacheth from one ende to another smightily, & comely doeth she order all things.

2 I haue loued her, and sought her from my youth: I desired to marry her, such loue had I vnto her beauty.

3 In y she is the conseruant with God, it comendeth her nobility, yea, the Lord of al things loueth her.

4 For she is the schoolemistris of the knowledge of God, and the chiffer out of his workes.

5 If riches be a possesitiō to be desired in this life, what is richer then wisdom, y worketh al things?

6 For if prudency worketh, what is it among all things, that worketh better then shee?

7 If a man loue righteousness, her labours are vertuous: for she teacheth sobernesse and prudence, righteousness and strength, which are the most profitable things that men can haue in this life.

8 If a man desire great experience, she can tell the things that are past, and discerne things to come: shee knoweth the subtilities of wordes, and the solutions of darke sentences: she foreseeth the signes and wonders, or euer they come to passe, and the successe of seasons and times.

9 Therefore I purposed to take her vnto my company, knowing that shee would counsell me good things, and comfort me in cares and griefes.

10 For her sake shall I haue glory among the multitude, and honour among the Elders, though I be young.

11 I shalbe found of sharpe iudgement, so that I shalbe marueilous in the sight of great men.

12 When I hold my tongue, they shal abide my leisure: when I speake, they shal heare diligently,

* Job 10. 10, 11.

* Job 1. 1, 2.
* Job 6. 7.

* Job 28. 15.

* 1 King 3. 13.
* Matt 6. 33.

* Heb. 12.

* Matt. 11.

* Job 3. 1.

* Job 11. 16.

* 1 Cor. 13. 1.

* Job 12. 1.

* Job 12. 1.

and if I talke much, they shall lay their hands vpon their mouth.

13 Moreouer, by her I shall obtaine immortallitie, and leaue an euertlasting memortall among them that come after me.

14 I shall gouerne the people, and the nations shalbe subdued vnto me.

15 Horrible tyrants shal be afraid when they heare me: among the multitude I shall be counted good, and mighty in battell.

16 When I come home, I shall rest with her: for her company hath no bitternesse, and her fellowship hath no tediousnesse, but mirth and ioy.

17 Now when I considered these things by my selfe, and pondered them in mine heart, how that to be ioyned vnto wisdom is immortallitie,

18 And great pleasure is in her friendship, and that in the works of her hands are infinite riches, and that in the exercise of talking with her is prudence, & glory by cōmuning with her, I went about seeking how I might take her vnto me.

19 For I was a witty child, and was of a good spirit.

20 Yea, rather being good, I came to an vnde-filed body.

21 Neuertheles, when I perceived that I could not enjoy her except God gaue her, (and that was a point of wisdom also, to knowe whose gift it was) I went vnto the Lord, and besought him, and with my whole heart I sayd,

CHAP. IX.

A prayer of Salomon to obtaine wisdom.

O God of fathers, and Lord of mercy, which hast made all things with thy word,

2 And ordeined man through thy wisdom, that he should haue dominion ouer the creatures which thou hast made,

3 And gouerne the world according to equity and righteousness, and execute iudgement with an vpright heart:

4 * Give me that wisdom which sitteth by thy throne, and put me not out from among thy children.

5 For I thy seruant, and sonne of thine hand-maid, am a feeble person, & of a short time, & yet lesse in vnderstanding of iudgement & the lawes.

6 And though a man bee neuer so perfect among the children of men, yet if thy wisdom be not with him, he shalbe nothing regarded.

7 * Thou hast chosen me to be a king of thy people, and the Iudge of thy sonnes & daughters.

8 Thou hast commanded me to build a temple vpon thine holy Mount, & an altar in thy city wherein thou dwellest, a likeness of thine holy Tabernacle, which thou hast prepared from the beginning,

9 And thy wisdom with thee, which knoweth thy works, which also was when thou madest the world, and which knew what was acceptable in thy sight, and right in thy commandements.

10 Send her out of thine holy heauens, & send her from the throne of thy Maiesty, that she may be with me, and labour, that I may know what is acceptable in thy sight.

11 For shee knoweth and vnderstandeth all things, and she shal lead me soberly in my works, and preserve me by her glory.

12 So shall my works be acceptable, and then shall I gouerne thy people righteously, & be meet for my fathers throne.

13 For what man is hee can know the counsel of God? or who can thinke what the wil of God is?

14 For the thoughts of mortall men are fearefull, and our forecalls are vncertaine,

15 Because a corruptible body is heauy vnto the soule, and the earthly mansion keepeth down the mind that is full of cares.

16 And hardly can we discern the things that are vpon earth, and with great labour find we out the things which are before vs: who can then seeke out the things that are in heauen?

17 Who can know thy counsell, except thou giue him wisdom, and send thine holy Spirit from aboute?

18 For so the wayes of them which are vpon earth are reformed, and men are taught the things that are pleasant vnto thee, and are preferred through wisdom.

CHAP. X.

The deliuerance of the righteous, and destruction of the enemies commeth through wisdom.

He preferred the first father of the world, that was formed, and kept him when he was created alone, and brought him out of his offence,

2 And * gaue him power to rule all things, 3 * But the vnrighteous in his wrath departed from her, and perished by killing his brother in his fury.

4 For whose cause the earth was ouerflown, but wisdom preferred it againe, gouerning the iust man by a litle wood.

5 Moreouer, * when the nations were ioyned in their malicious confederacies, shee knewe the righteous, and preferred him faultlesse vnto God, and kept him sure, because shee loued him tenderly as a sonne.

6 She preferred the righteous, * when the vngodly perished, when he fled from the fire that fell downe vpon the five cities.

7 Of whose wickednesse the waste land that smoketh, yet giueth testimony, and the trees that beare fruit that neuer commeth to ripenesse: and for a remembrance of the vnfaihtfull soule, there standeth a pillar of salt.

8 For all such as regarded not wisdom, had not onely this hurt, that they knew not the things which were good, but also left behind them vnto men a memorial of their foolishnesse, so that in the things wherein they sinned, they cannot lie hid.

9 But wisdom deliuered them that serued her.

10 * When the righteous fled because of his brothers wrath, she led him the right way, shewed him the kingdome of God, gaue him the knowledge of holy things, made him rich in his labours, and made his paines profitable.

11 Against the couetousnes of such as defrauded him, she stood by him and made him rich.

12 She saved him from the enemies, & defended him from them that lay in wait, and she gaue him the prize in a mighty battell, that he might know that the feare of God is stronger then all things.

13 * When the righteous was sold, shee forsooke him not, but deliuered him from sinne: hee went downe with him into the dungeon.

14 And failed him not in the bands, till she had brought him the scepter of the realme, and power against those that oppressed him, and them that had accused him, she declared to be liars, and gaue him perpetuall glory.

15 * She deliuered the righteous people & faultlesse seed from the nations that oppressed them.

16 She entred into the soule of the seruant of the Lord, and stood * by him in wonders & signes

Vu 3

against

* Gen. 2. 20.

* Gen. 4. 8.

* Gen. 7. 21.

* Gen. 11. 32. and 13. 1.

10. kept him strong in his tender love toward his sonne.

* Gen. 19. 16.

* Gen. 28. 5.

* Gen. 27. 23. and 39. 7. and 7. 10.

* Exod. 1. 10. and 13. 42.

* Exo. 5. 1.

against the terrible kings.

17 She gave the Saints the reward of their labours, and led them forth a marvellous way: on the day time shee was a shadow vnto them, and a light of flares in the night.

*Eccl. 10. 27, 28.
psal. 78. 13.*

18 * Shee brought them through the real sea, and caried them thorow the great water.

19 But she drowned their enemies, and brought them out of the bottome of the deepe.

Eccl. 15. 2.

20 So the righteous took the spoiles of the vngodly, * and praised thine holy Name, O Lord, & magnified thy victorious hand with one accord.

21 For wisdom openeth the mouth of the dumbe, & maketh the tongues of babes eloquent.

CHAP. XI.

1 The miracles done for Israel. 13 The vengeance of sinners. 28 The great power and mercies of God.

He prospered their works in the hands of thine holy Prophet

Eccl. 10. 16.

2 * They went thorow the wilderness that was not inhabited, and pitched their tents in places where there lay no way.

Eccl. 17. 10, 11.

3 * They stood against their enemies, & were auenged of their aduersaries.

2 Chron. 20. 16.

4 * When they were thurstie, they called vpon thee, and water was giuen them out of the hie rocke, and their thirst was quenched out of the hard stone.

5 For by the things whereby their enemies were punished, by the same were the *Israhelites* helped in their need.

6 For in stead of a fountaine of running water, the enemies were troubled at the corrupt blood, which was to rebuke the commingement of the killing of the children, but thou gauest vnto thine owne abundance of water vnlooked for,

Eccl. 7. 20.

7 Declaring by the thirst that was at that time, * how thou hadst punished thine aduersaries.

8 For when they were tried and chastised with mercie, they knew how the vngodly were iudged and punished in wrath.

9 For these hast thou exhorted as a father, and proued them: but thou hast condemned the other as a righteous king, when thou didst examine the.

10 Whether they were absent or present, their punishment was alike: for their grieue was double with mourning, & the remembrance of things past.

11 For when they perceiued that thorow their torments good came vnto the, they felt the Lord.

12 And seeing the things that came to passe, at the last they wondered at him, whom afore they had cast out, denied and derided: for they had another thirst then the iust.

*Eccl. 10. 25, 26.
Job. 1. 23.*

13 Because of the foolish deuices of their wickedness: wherwith they were deceiued, and worshipped * serpents, that had not the vse of reason, and vile beasts, thou sendest a multitude of vnreasonable beasts vpon them for a vengeance, that they might know, that wherwith a man sinneth, by the same also shall he be punished.

14 For vnto thine almighty had, that made the world of nought, it was not vnpossible to send among them a multitude of beastes of fierce lions,

Gene. 1. 26, 27.

*Leuit. 26. 22.
1 Chron. 5. 16, 17.
chap. 16. 1.*

15 Or furious beasts newly created, and vnto known, which should breath out blastes of fire & cast out smoke as a tempest, or shoot horrible sparks like lightnings out of their eies.

16 Which might not only destroy them with hurting, but also kil the with their horrible sight.

17 Yet without these might they haue beene cast downe with one winde, being persecuted by

thy vengeance, and scattered abroad through the power of thy Spirit: but thou hast ordered all things in measure, number and weight.

18 For thou hast euer had great strenght & might, and who can withstand the power of thine arme!

19 For as the final thing y^e the ballance weigheth, so is the world before thee, & as a drop of the morning dew, that falleth downe vpon the earth.

20 But thou hast mercy vpon all: for thou hast power of all things, & makest as thogh thou sawest not the sins of men, because they should amēd.

21 For thou louest all the things that are, and hatest none of them whome thou hast made: for thou wouldest haue created nothing that thou hadst hated.

22 And howe might any thing endure, if it were not thy will? or how could any thing bee preferred, except it were called of thee?

23 But thou sparest all: for they are thine, O Lord, which art the lower of soules.

CHAP. XII.

2 The mercy of God toward sinners. 14 The works of God are unrepentable. 19 God giueth leisure to repent.

For thine incorruptible spirit is in all things.

2 Therefore thou chastenest them measurably that go wrong, and warne them by putting them in remembrance of the things, wherem they haue offended, that learning wickednesse, they may beleue in thee, O Lord.

3 * As for those old inhabitants of the holy land, thou didst hate them.

*2 Thim. 2. 16, 17.
1 Cor. 10. 11.*

4 For they committed abominable works, as forceries and wicked sacrifices.

5 And slaying of their own children w^out mercy, & eating of y^e bowels of mans flesh in baketing, where the raging Priests shed abominable blood.

6 And the fathers were the chiefe murderers of the soules destitute of all helpe, whome thou wouldest destroy by the hands of our fathers,

7 That the land which thou louest aboute all other, might be a meet dwelling for the children of God.

Eccl. 33. 16, 17.

8 * Neuertheless, thou sparedst them also as men, and sendest the forerunners of thine holte, euen hornets to destroy them by litle and litle.

9 Not that thou wast vnable to subdue the vngodly vnto the righteous in bartell, or with cruell beasts, or with one rough word to destroy them together.

10 But in punishing them by litle and litle, thou gauest them space to repent, knowing wel, that it was an vnrighteous nation & wicked of nature, and that their thought could neuer be altered.

11 For it was a cursed seed from the beginning: yet hast thou not spared them when they sinned, because thou fearest any man.

Eccl. 9. 14.

12 For who dare say, * What hast thou done? or who dare stand against thy iudgement: or who dare accuse thee for the nations that perish, whom thou hast made? or who dare stand against thee to reuenge the wicked men?

Eccl. 9. 14.

13 For there is none other God but thou, * that carest for all things, that thou maiest declare how that thy iudgement is not vnright.

14 There dare neither king nor tyrant in thy sight require accounts of them whome thou hast punished.

15 For so much then as thou art righteous thy selfe, thou orderest all things righteously, * thinking it not agreeable to thy power to condemn him, that hath not deserved to be punished.

Job. 14. 22.

16 For thy power is the beginning of righteousness, and because thou art Lord of all things, it causeth thee to spare all things.

17 When men thinke thee not to be of a perfect power, thou declarest thy power, and reprovest the boldnesse of the wise.

18 But thou ruling the power, iudgeth with equitie, and gouernest vs with great fauour: for thou mayest then thy power when thou wilt.

19 By such power n w hast thou taught thy people, that a man should be iust and louing, and hast made thy children to be of a good hope: for thou giuest repentance to sinners.

20 For if thou hast punished the enemies of thy children that had deserued death with so great consideration, and requesting vnto them, giuing them time and place that they might change from their wickednesse,

21 With how great circumspection wilt thou punish thine own childre, vnto whose fathers thou hast sworn & made couenants of good promises?

22 So when thou doest chasten vs, thou punishest our enemies a thousand times more, to the intent that when wee iudge, we should diligently consider thy goodnesse, and when we are iudged, we should hope for mercie.

23 Wherefore thou hast tormented f wicked that haue liued a dissolute life by their own imaginatōs

24 *For they went astray very far in the wayes of error, & esteemed the beasts, which their enemies despised, for gods, being abused after the manner of children, that haue none vnderstanding.

25 Therefore hast thou sent this punishment that they should be in derision as children without reason.

26 But they that wil not be reformed by those scornfull rebukes, shall feele the worthy punishment of God.

27 For in those things when they suffered, they diddained; but in these whom they counted godly, when they saw themselves punished by them, they all acknowledged the true God whom afore they had denied to know: therefore came extreme damnation vpon them.

CHAP. XIII.

1 All things he wants, except the knowledge of God, 10 Idolatry and idols are made.

2 Vrely all men are vaine by nature, and are ignorant of God, *and could not know him that is, by the good things that are seene, neither consider by the works, the workemaster.

3 But they thought the fire, or the winde or the swift aire, or the course of the starres, or the raging water, or the lights of heauen to bee gouernours of the world, and gods.

4 Though they had such pleasure in their beautie that they thought them gods, yet should they haue known how much more excellent is he that made them: for the first author of beautie hath created these things.

5 Or if they marvelled at the power, & operation of the yet should they haue perceiued thereby, how much he that made these things is mightier.

6 For by the greatnesse of their beautie, and of the creatures, the Creatour being compared with them, may be considered.

7 But yet the blame is lesse in these, f seeke God and would find him, & yet peraduenture doe erre.

8 For *they goe about by his works to seeke him, and are perished by the sight, because the things are beautifull that are seene.

8 Howbeit they are not to be excused.

9 For if they can knowe so much, that they can discern the world, why doe they not rather finde out the Lord thereof?

10 But miserable are they, and among the dead is their hope, that call them gods, which are the workes of mens hands golde, and filer, and the thing that is inuented by art, and the similitude of beasts, or any vaine stone that hath bene made by the hand of antiquitie.

11 * Or as when a carpenter cutteth downe a tree meete for the worke, and pareth off all the barke thereof cunningly, and by arte maketh a vessell profitable for the vse of life.

12 And the things f are cut off fro his worke, he bestoweth to dreffe his meat to fill himselfe,

13 And that which is left of these things, which is profitable for nothing (for it is a crooked piece of wood, & full of knobs) he carueth it diligently at his leisure, and according as he is expert in cunning, he giueth it a proportion, and fashioneth it after the similitude of a man,

14 Or maketh it like some vile beast, and straketh it ouer with red, and paineth it, and couereth euery spot that is in it,

15 And when he hath made a conuenient tabernacle for it, he setteth it in a wall, and maketh it fast with yron,

16 Prouiding so for it, left it fast: for he knoweth that it cannot helpe it selfe, because it is an image, which hath neede of helpe.

17 Then he prayeth for his goods, and for his marriage, and for children: hee is not ashamed to speake vnto it, that hath no life.

18 He calleth on him that is weake for health: he prayeth vnto him that is dead for life: he requirerh him of helpe that hath no experience at all.

19 And for his journey, him that is not able to goe, and for gaine, and worke, and successe of his affaires he requirerh furtherance of him, that hath no manner of power.

CHAP. XIII.

1 The detestation and abomination of images. 2 A curse of them, and of him that maketh them. 10 Worshipp of idols is proceeded, 23 What cult come of idolatry.

A Gaine, another man purposing to faile, and intending to passe thorow the raging waues, calleth vpon a stocke more rotten then the ship that carneth him.

2 For as for || it, couetousnesse of money hath found it out, & the craftisman made it by cunning.

3 But thy providence, O Father, gouerneth it: *For thou hast made a way, euen in the sea, and a sure path among the waues,

4 Declaring thereby, that thou hast power to helpe in all things: yea, though a man went to the sea without meanes.

5 Neuertheless thou wouldest not, that the workes of thy wisdom should be vaine, and therefore doe men commit their liues to a small piece of wood, and passe ouer the stormie sea in a ship, and are saved.

6 * For in the olde time also when the proud gyants perished, the hope of the world went into a ship which was gouerned by thine hand, and so left seed of generation vnto the world.

7 For blessed is the tree whereby righteousness cometh.

8 But that is cursed f is made with hands, *both it, & he f made it: he, because he made it, & it being a corruptible thing, because it was called god.

9 *For the vngodly, and his vngodlinesse are

* 1/a 44.12,
1/a 10.10.

|| Or, the ship.

* 2/a 14.22

* Gen. 6.4, and
7.10.

* 7/a 115.8,
1/a 6.30

* 7/a 55.

both like hated of God: so truly the worke and he that made it shalbe punished together.

10 Therefore shall there be a visitation for the idols of the nations: for of the creatures of God they are become abomination, * and stumbling blockes vnto the foules of men, and a snare for the feet of the vnwise.

11 For the inuention of idols was the beginning of whoredome, and the finding of them is the corruption of life.

12 For they were not from the beginning, neither shall they continue for euer.

13 The vaine glory of men brought them into the world: therefore shall they come shortly to an end.

14 When a father mourned grievously for his sonne that was taken away suddenly, hee made an image for him that was once dead, whome now he worshippeth as a god, and ordeined to his seruants ceremonies and sacrifices.

15 Thus by proces of time this wicked custome preuailed, and was kept as a law, and idoles were worshipped by the conuancement of tyrants.

16 As for those that were so farre off that men might not worship them presently, they did counterfeit the visage that was farre off, and made a gorgeous image of a king, whom they would honour, that they might by all meanes flatter him that was absent, as though he had bene present.

17 Again the ambition of the craftsman thrust forward the ignorant to increase the superstition.

18 For he peradventure willing to please a noble man, laboured with all his cunning to make the image of the best fashion.

19 And so thorow y beauty of the worke the multitude was allured, & so tooke him now for a god, which a litle afore was but honored as a man.

20 And this was y deceiuing of mans life, when men, being in seruitude, through calamity and tyranny ascribed vnto stones and stockes the name, which ought not to be communicate vnto any.

21 Moreover, this was not enough for them that they erred in the knowledge of God: but where as they liued in great warres of ignorance, those so great plagues called they peace.

22 For either * they slew their owne children in sacrifice, or vsed secret ceremonies, or raging dissolutenesse by strange rites,

23 And so kept neither life nor marriage cleane: but either one slew another by treason, or els vexed him by adultery.

24 So were all mixt together, blood, and slaughter, theft and deceit, corruption, vnfaithfulness, tumult, perurie,

25 Disquieting of good men, vnthankfulness, defiling of soules, changing of birth, disorder in marriage, adultery and vncleannesse.

26 For the worshipping of idoles that ought not to be named, is the beginning and the cause, and the end of all euill:

27 For either they be mad when they be merie, or prophesie lies, or liue vngodly, or els lightly forswear themselves.

28 For insomuch as their trust is in the idoles, which haue no life, though they sweare falsely, yet they thinke to haue no hurt.

29 Therefore for two causes shal they iustly be punished, because they haue an euill opinion of God, adding themselves vnto idoles, & because they sweare vnnaturally to deceiue, & despise holines.

30 For it is not the power of them by whom

they sweare, but the vengeance of them that sinne, which punisheth alwayes the offence of the vngodly.

CHAP. XV.

The voice of the spirit, speaking the warrant of God, by whose grace they serue no idoles.

1 Ye thou, O our God, art gracious & true, long suffering, and gouernest all things by mercie.

2 Though we sinne, yet are we thine: for we know thy power: but we sinne not, knowing that we are counted thine.

3 For to know thee, is perfect righteousness, and to know thy power, is the roote of immortalitie.

4 For neither hath y wicked inuention of men deceiued vs, nor y vnprofitable labour of the painters, nor an image spotted with diuers colours,

5 Whose sight stirreth vp the desire of the ignorant: so that he coueteth the forme that hath no life, of a dead image.

6 They that looke such wicked things, are worthy to haue such things to trust to, and they that make them, and they that desire them, and they that worship them.

7 The potter also tempereth soft earth, and fashioneth euery vessel with labor to our vse: but of the same clay he maketh both y vessels, that serue to cleane vies, & the contrary likewise: but where to euery vessel serueth, the potter is the iudge.

8 So by his wicked labour he maketh a vaine god of the same clay: euen he, which a litle afore was made of earth himselfe, & within a litle while after, goeth thither againe, whence he was taken, * where he shal make account for the lone of his life.

9 Notwithstanding he careth not for the labor he taketh, nor that his life is short, but he striueth with the goldsmiths and silversmiths, and counterfeiteth the coppersmiths, and taketh it for an honour to make deceivable things.

10 His heart is ashes, & his hope is more vile the earth, & his life is lesse worthy of honor the clay.

11 For he knoweth not his owne maker, that gaue him his soule, that had power and breathed in him the bread of life.

12 But they count our life to be but a pastime, and our conuersation as a market, where there is gaine: for they say we ought to be getting on euery side, though it be by euill meanes.

13 Now he that of earth maketh fraile vessels & images, knoweth himself to offend aboue all other.

14 All the enemies of thy people, that holde them in subiection, are most vnwise, and more miserable then the very fooles.

15 For they iudge all the idoles of the nations to be gods, which neither haue eyesight to see, nor noses to smell, nor eares to heare, nor fingers of hands to gripe, and their feet are slow to goe.

16 For man made them, and hee that hath but a borrowed spirit, fashioned them: but no man can make a god like vnto himselfe.

17 For seeing he is but mortall himselfe, it is but mortall that hee maketh with vnrighteous hands: he himselfe is better then they whom hee worshippeth: for he liued, but they neuer liued.

18 Yea, they worshipped beasts also, which are their most enemies, and which are the worst, if they be compared vnto others, because they haue none vnderstanding.

19 Neither haue they any beauty to be desired, in respect of other beasts: for they are destitute of Gods praise, and of his blessing.

CHAP. XVI.

The punishment of idolaters. 20 The benefits done vnto the faithful. Therefore.

Therefore by such things they are worthily punished and * tormented by the multitude of beasts.

2 In stead of the which punishment thou hast bene favourable to thy people, and to satisfy their appetite hast prepared a meat of a strange taste even * quails,

3 To the intent that they that desired meate, by the things which were shewed and sent among them, might turne away their necessary desire, and that they which had suffered penurie for a space, should also feele a new taste.

4 For it was requisite, that they which vsed tyranny, should fall into extreame pouertie, and that to these onely it should be shewed, how their enemies were tormented.

5 *For when the cruell fierces of the beasts came vpon them, and they were hurt with the stings of cruell serpents,

6 Thy wrath endured not perpetually, but they were troubled for a litle season, that they might be reformed, hauing a * signe of saluation, to remember the Commandement of thy Law.

7 For he y turned toward it, was not healed by the thing that he saw, but by thee, O Saviour of all.

8 So in this thou shewedst our enemies, that it is thou, which deliuerest from all euill.

9 *For the biting of grasshoppers & flies killed them, & there was no remedy found for their lifes: for they were worthy to be punished by such.

10 But the teeth of the venomous dragons could not ouercome thy children, for thy mercy came to helpe them, and healed them.

11 For they were pricked, because they should remember thy words, & were speedily healed, lest they should fall into so deepe forgetfulness, that they could not be called backe by thy benefite.

12 For neither hee nor plaister healed them, but thy word, O Lord, which healeth all things.

13 For thou hast the power of life and death, * and ledest downe vnto the gates of hell, and bringest vp againe.

14 A man indeed by his wickednesse may slay another: but when the spiryt is gone forth, it turneth not againe, neither can hee call againe the soule that is taken away.

15 But it is not possible to escape thine hand.

16 *For the vngodly that would not knowe thee, were punished by the strength of thine arme, with strange raine and with haile, and were punished with tempest that they could not auoid, and were consumed with fire.

17 For it was a wonderous thing y fire might do more then water, which quencheth all things: but the world is the aunger of the righteous.

18 For sometime was the fire so tame, that the beasts which were sent against the vngodly, burnt not: and that because they should see & know, that they were persecuted with y punishment of God.

19 And sometime burnt the fire in the mids of the water about the power of fire, that it might destroy the generation of the vniust land.

20 *In the stead whereof thou hast fed thine own people with Angels food, & sent them bread ready from heauen without their labour, which had abundance of all pleasures in it, and was meet for all tastes.

21 For thy sustenance declared thy sweetnesse vnto thy children, which serued to the appetite of him that tooke it, and was meet to that that euery man would.

22 Moreover, the *snow and yce abode the fire and melted not, that they might know, that the fire burning in the haile, and sparkling in the raine, destroyed the fruit of the enemies.

23 Againe it forgate his owne strength, that the righteous might be nourished.

24 For the creature that serueth thee which art the maker, is fierce in punishing the vnrighteous: but it is easie to do good vnto such as put their trust in thee.

25 Therefore was it changed at the same time vnto all fashions to sente thy grace, which nourisheth all things, according to the desire of them that had need thereof.

26 That thy children, whom thou louest, O Lord, might know, * that it is not the increase of fruites that feedeth men, but that it is thy word, which preferueth them that trust in thee.

27 For that which could not be destroyed with the fire, being onely warmed a litle with the sunne beames, melted.

28 That it might be knowne that we ought to preuent the sunne rising to giue thanks vnto thee, and to salute thee before the day-spring.

29 For the hope of the vnthankfull shal melt as the winter yce, and flow away as vnprofitable waters.

CHAP. XVII.

The iudgements of God against the wicked.

For thy iudgements are great, and cannot bee expressed: therefore men do erre, that will not be reformed.

2 For when the vnrighteous thought to haue thine holy people in subiection, they were bound with the bands of darkenesse, and long night, and being shut vp vnder the roofo, did lie there to escape the euerlasting prouidence.

3 And while they thought to be hid in their darke sinites, they were scattered abroad in the darke couering of forgetfulness, fearing horribly and troubled with visions.

4 For the denne that hid them, kept them not from feare: but the sounds that were about them, troubled them, and terrible visions and sorowfull sights did appeare.

5 No power of the fire might giue light, neither might the cleare flames of the starres lighten the horrible night.

6 For there appeared vnto them onely a sudden fire, very dreadful: so that being afraid of this vision, which they could not see, they thought the things which they saw, to be worse.

7 *And the illusions of the magical arts were brought downe, and it was a most shamefull reproch for the boasting of their knowledge.

8 For they that promised to driue away feare and trouble from the sicke person, were sicke for feare, and worthy to be laughed at.

9 And though no fearefull thing did feare them, yet were they afraid at the beasts that passed by them, and at the hissing of the serpents, so that they died for feare, and said they saw not the ayre, which by no means can be auoyded.

10 For it is a fearefull thing when malice is condemned by her owne testimony: and a conscience that is touched, doeth ener forecast cruell things.

11 For feare is nothing els, but a betraying of the succours which reason offereth.

12 And the lesse that the hope is within, the more doth hee seeme the ignorance of the thing, that

* Exod. 9. 23.

* Dist. 8. 3.
maist. 4. 4.

† That is, the
mighty vision.
* Exod. 7. 12.
and 8. 7. 19.

that tormenteth him great.

13 But they that did endure the night that was intolerable, and that came out of the dungeon of hel, which is insupportable, slept the same sleepe,

14 And sometimes were troubled with monstrous visions, and sometimes they swooned, as though their owne soule should betray them: for a sudden feare not looked for came vpon them.

15 And thus, whoeuer fell downe, hee was kept and shut in prison, but without chaines.

16 For whether hee was an husbandman, or a shepheard, or one that was set to worke alone, if he were taken, hee must suffer this necessitie, that he could not auoid:

17 (For with one chaine of darkenesse were they all bound) whether it were an hissing winde, or a sweete song of the birds among the thicke branches of the trees, or the vehemencie of hasty running water,

18 Or a great noise of the falling downe of stones, or the running of skipping beastes, that could not bee seene, or the noise of cruell beasts, that roared, or the found that answereth againe in the hollow mountaines: these fearefull things made them to swoone.

19 For all the world shined with cleare light, and no man was hindred in his labour.

20 Only vpon them there fell an heauy night, an image of that darkenesse that was to come vpon them: yea, they were vnto themselves more grievous then darkenesse.

CHAP. XVIII.

1 The serie pillar that the tyrant had in Egypt. 2 The delirance of the faithfull. 3 The Lord (saith) the Egyptians. 4 The sunne of the people in the wilderness. 5 A man stood betweene the liuing and the dead with his censer.

DVthry Saints had a very great *light, whose voice because they heard, and saw not the figure of them, they thought them blessed, because they also had not suffered the like.

2 And because they did not hurt them, which did hurt them afore, they thanked them, and asked pardon for their enimitie,

3 *Therefore thou gauest them a burning pillar of fire to lead them in the vnknown way, and madeest the sunne that it hurted not them in their honourable iourney.

4 But they were worthy to be deprived of the light, and to be kept in darknesse, which had kept thy children shut vp, by whom the vncorrupt light of the Law should be giuen to the world.

5 *Whereas they thought to slay the babes of the Saints, by one child that was cast out, and preferred to reprove them, thou hast taken away the multitude of their children, and destroyed them all together in the mighty water.

6 Of that night were our fathers certified afore, that they knowing vnto what others they had giuen credit, might be of good cheere.

7 Thus thy *people receiued the health of the righteous, but the enemies were destroyed.

8 For as thou hast punished the enemies, so hast thou glorified vs whom thou hast called.

9 For the righteous children of the good men offered secretly, and made a Law of righteousness by one consent, that the Saints should receiue good and euil in like manner, and that the fathers should first sing praises.

10 But a disagreeing cry was heard of the enemies, and there was a lamentable noise of the children that were bewailed,

11 For the *master and the seruant were punished with like punishment, and the common people suffered alike with the King.

12 So they altogether had innumerable yded with one kind of death: neither were the liuing sufficient to bury them: for in the twinkling of an eye the noblest offspring of them was destroyed.

13 So they that could beleue nothing, because of the enchantments, confessed this people to be the children of God, in the destruction of the first borne:

14 For while all things were in quiet silence, & the night was in the midst of her swift course,

15 Thine Almighty word leapt downe from heauen out of thy royall throne, as a fierce man of warre in the mids of the land that was destroyed,

16 And brought thine vnfained Commandement as a sharp sword, and stood vp and filled all things with death, and being come downe to the earth, it reached vnto the heauens.

17 Then the fight of the fearefull dreams vexed them suddenly, and fearefulness came vpon them vnawares.

18 Then lay there one here, another there halfe dead, and shewed the cause of his death,

19 For the visions that vexed them, shewed them these things afore: so that they were not ignorant, wherefore they perished.

20 Now tentations of death touched the righteous also, and *among the multitude in the wilderness there was a plague, but the wrath endured not long.

21 For the blamelesse man made haste, and defended them, and tooke the weapons of his ministration, euen prayer, and the reconciliation by the perfume, and set himselfe against the wrath, and fo brought the misery to an ende, declaring that he was thy seruant,

22 For hee ouercame not the multitude with bodily power, nor with force of weapons, but with the word he subdued him that punished, alledging the othes and covenant made vnto the fathers.

23 For when the dead were fallen downe by heapes one vpon another, he stood in the mides, and cut off the wrath, and parted it from coming to the liuing.

24 *For in the long garment was all the ornament, and in the foure rowes of the stones was the glory of the fathers grauen with thy maiestie in the diademe of his head.

25 Vnto these the destroyer gaue place, and was afraid of them: for it was sufficient, that they had tasted the wrath.

CHAP. XIX.

1 The death of the Egyptians, and the greating of the Hebrewes. 2 The meat that was giuen as the desire of the people. 3 All the elements serue to the will of God.

AS for the vngodly, the wrath came vpon them without mercy vnto the end: for hee knewe what should come vnto them,

2 That they (when they had consented to let them goe, and had sent them out with diligence) would repent, and pursue them.

3 For while yet sorow was before them, and they lamented by the graues of the dead, they desired another foolishnes, so that they persecuted them in their fleeing, whom they had cast out afore with prayer.

4 For the destiny whereof they were worthy, brought them to this ende, and caused them to forget

[Or, Echo.

*Exod. 10. 13.
[Or, the Egyptians.

*Exod. 13. 21. and
34. 24. Phil. 78. 14.
and 109. 39.

*Exod. 1. 16.

*Exod. 14. 24. 35.

*Exod. 11. 3.
and 13. 21.

*Exod. 14. 24.

*Exod. 14. 24.

forget the things that had come to passe, that they might accomplish the punishment, which remained by torments,

5 Both that thy people might trie a marueilous passage, and that these might find a strange death

6 For euery creature in his kind was fashioned of new, and serued in their owne offices inioyned them, that thy children might bee kept without hurt.

7 For the cloud ouershadowed their tents, & the dry earth appeared, where afore was water: so that in the red sea there was a way without impediment, & the great deepe became a greene field,

8 Through the which all the people went that were defended with thine hand, seeing thy wonderous maruels.

9 For they || leaped like horses, and leaped like lambs, praising thee, O Lord, which haddeft deliuered them.

10 For they were yet mindfull of those things which were done in the lande where they dwelt, how the ground brought forth flies in stead of cattell, and how the riuer scrauled with the multitude of frogs in stead of fishes.

11 *But at the last they saw a new generation of birds, when they were inticed with lust, and desired delicate meats.

12 *For the quailles came forth of the sea vnto them for comfort, but punishments came vpon the || sinners not without signes that were giuen by great thundrings: for they suffered worthily according to their wickednes, because they shewed a cruell hatred toward strangers.

13 For the one fort would not receiue them when they were present, because they knew them not: the other fort brought the strangers into bondage that had donethem good.

14 Beside all these things (some would not suffer, that any regard should bee had of them: for they handled the strangers despitely.

15 Others that had receiued them with great banquetting, and admitted them to be partakers of the same lawes, did afflict the with great labours.

16 Therefore they were stricken with blindness, as in old time certaine were at the doores of the * righteous, so that euery one being compassed with darkenesse, sought the entrance of his doore.

17 Thus the elements agreed among themselves in this change, as when one tune is changed vpon an instrument of musick, and the melody still remaineth, which may easily be perceived by the sight of the things that are come to passe.

18 For the things of the earth were changed into things of the water, and the thing that did swimme went vpon the ground.

19 The fire had power in the water contrary vnto his owne vertue, and the water forgate his owne kind to quench.

20 Again, the flames did not hurt the flesh of the corruptible beasts that walked therein, neither melted they that which seemed to be yce, and was of a nature that would melt, and yet was an immortall meat.

21 For in all things, O Lord, thou hast magnified and glorified thy people, and hast not despised to assist them in euery time and place.

*Gen. 19. 11.

The Wisdome of Iesus the sonne of Sirach, called Ecclesiasticus.

This Argument was found in a certaine Greeke copie.

Thus Iesus was the Sonne of Sirach, and Sirachs father was also called Iesus, and hee liued in the later times, after the people had bin led away captiue, and brought home againe, and almost after all the Prophets. Now his grandfather, as hee himselfe witnesseth, was a man of great diligence and wisdom among the Hebrewes, who did not onely gather the graine sentences of wise men that had bene before him, but hee himselfe also spake many full of great knowledge and wisdom. So this first Iesus died, and left that which he had gathered, and Sirach afterward left it to Iesus his sonne, who took it, and put it in order in a booke, and called it WISDOME, intituling it both by his owne name, his fathers name, and his grandfathers: thinking by this title of Wisdom to allure the Reader to reade this booke with more great desire and to consider it more diligently. Therefore this booke containeth wise sayings, and darke sentences and similitudes with certaine diuine histories which are notable and ancient, even of men that were approoued of God, and certaine Prayers and Songs of the author himselfe: moreover, what benefites the Lord had bestowed vpon his people, and what plagues he had heaped vpon their enemies. This Iesus did imitate Salomon, and was no lesse famous in wisdom and doctrine, who was therefore called a man of great knowledge, as he was in deed.

The Prologue of the wisdom of Iesus the sonne of Sirach.

Wheras many, and great things haue bin giuen vs by the Law and the Prophets, and by others that haue followed them, (for the which things Israel ought to be commended by the reason of doctrine & wisdom, whereby the readers ought not onely to become learned themselves, but also may be able by the diligent study thereof to be profitable vnto strangers both by speaking & writing) after that my grandfather Iesus had giuen himselfe to the reading of the Law and the Prophets, and other books of our fathers, & had gotten therein sufficient iudgement, he purposed also to write something pertaining to learning and wisdom, to the intent that they which were desirous to learne, and would giue themselves to these things, might profit much more in liuing according to the Law. Wherefore I exhort you to receiue it loingly, and to reade it with diligence, & to take it in good worth, though we seeme to some in some things not able to attaine to iuste pretation of such words as are hard to be expressed: for the things that are spoken in the Hebrew tongue, haue another force in themselves then when they are translated into another tongue, & not onely these things, but other things also, as y Law it selfe, and the Prophets, and other books haue no smal difference when they are spoken in their own language. Therefore in the eight and thirtieth yeere, when I came into Egypt, vnder king Iuergees, and continued there, I found a copy full of great learning, & I thought it necessary to bestow my diligence.

gence, and trauell to interpret this booke So for a certain time with great watching and study I gave my selfe to the finishing of this booke, that it might be published that they which remain in banishment, & are desirous to learn, might apply themselves vnto good maners, & liue according to the law

C H A P. I.

1 *Wisdom commeth of God. 11 A prayse of the feare of God. 29 The meanes to come by wisdom.*

*1. King 3. 9. and 4. 19.
That which is marked with these two marks [] is read in the Latine copies, and not in the Greeke.

A 11 wisdom * commeth of the Lord, [and hath bene euer with him,] and is with him for euer.
2 Who can number the sand of the sea, and the drops of the raine, and the daies of the world? [who can measure] the height of heauen, the breadth of the earth, and the depth?

3 Who can finde the wisdom [of God, which hath bene before all things?]

4 Wisdom hath bin created before all things, & the vnderstanding of prudence from euerlasting

5 [The word of God most High, is the fountaine of wisdom, and the euerlasting commandments are the entrance vnto her.]

6 * Vnto whom hath the root of wisdom bin declared? or who hath known her wise counsels?

7 [Vnto whom hath the doctrine of wisdom bene discovered, and shewed? and who hath vnderstood the manifold entrance vnto her?]

8 There is one wise, [euen the most hie Creator of all things, the Almighty, the king of power] and very terrible, which sitteth vpon his throne.

9 He is the Lord, that hath created her [throw the holy Ghost: he hath seene her, numbred her, [and measured her.]

10 He hath powred her out vpon all his works, and vpon all flesh, according to his gift, and giueth her abundantly vnto them that loue him.

11 The feare of the Lord, is glory, and gladnesse, and reioycing, and a ioyfull crowne.

12 The feare of the Lord maketh a merry heart, and giueth gladnesse, and ioy, and long life.

13 Who fo feareth the Lord, it shall goe well with him at the last, and he shall finde fauour in the day of this death

14 [The loue of God is honourable wisdom, and vnto whom it appeareth in a vision, they loue it for the vision, and for the knowledge of the great works thereof.]

15 * The feare of the Lord is the beginning of wisdom, and was made with the faithfull in the worab: [the goeth with the chosen women, and is known with the righteous and faithfull.]

16 The feare of Lord is an holy knowledge.
17 Holiness shal preserue and iustifie the heart, and giueth mirth and gladnesse.

18 Who fo feareth the Lord, shall prosper, and in the day of his end he shal be blessed.]

19 She hath built her euerlasting foundations with men, and is giuen to be with their feed.

20 To feare God is the fulnesse of wisdom, and filleth men with her fruits

21 She filleth their whole house with [all] things desirable, and the garners with the things that shee bringeth forth, and both twaine are gifts of God.

22 The feare of the Lord is the crown of wisdom, and giueth peace and perfect health: hee hath seene her, and numbred her.

23 [Shee raineth downe knowledge and vnderstanding of wisdom, and hath brought vnto honour them that possessed her.]

24 The feare of the Lord is the root of wisdom, and her branches are long life.

25 [In the treasures of wisdom is vnderstanding and holy knowledge, but wisdom is abhorred of sinners.]

26 The feare of the Lord driueth out sin: and when she is present, she driueth away anger.

27 [For wicked anger cannot be iustified: for his rashnesse in his anger shal be his destruction.]

28 A patient man will suffer for a time, and then shall he haue the reward of ioy.

29 He will hide his words for a time, and many mens lips shall speake of his wisdom.

30 In the treasures of wisdom are the secrets of knowledge, but the sinner abhorreth the worship of God.

31 If thou desire wisdom, keepe the commandments, and the Lord shall giue her vnto thee, [and will fill her treasures.]

32 For the feare of the Lord is wisdom & discipline: he hath pleasure in faith, and meeknesse.

33 Be not disobedient to the feare of the Lord, and come not vnto him with a double heart.

34 [Be not an hypocrite, that men should speake of thee, but take heed what thou speakest.]

35 Exalt not thy selfe, lest thou fall and bring thy soule to dishonour, and so God discover thy secrets, and cast thee down in the midst of the Congregation, because thou wouldest not receiue the true feare of God, and thine heart is full of deceit.

C H A P. II.

1 *He exhorteth the seruants of God to righteousnesse, low, vnderstanding and patience. 11 to trust in the Lord. 13 A curse vpon them that are false heared and impatient.*

M Y sonne, if thou wilt come into the seruice of God, [stand fast in righteousnesse and feare, and] prepare thy selfe to temptation.

2 Settle thine heart, and bee patient: [bow down thine eare, and receiue the words of vnderstanding,] and shrinke not away when thou art assailed, [but wait vpon God patiently.]

3 Ioyne thy selfe vnto him, and depart not away, that thou mayest be increased at the last end

4 Whatsoeuer commeth vnto thee, receiue it patiently, and bee patient in the change of thine affliction.

5 * For as golde [and siluer are] tried in the fire, euen so are men acceptable in the furnace of aduersitie.

6 Beleeue in God, and he will helpe thee, order thy way aright, and trust in him: [hold fast his feare, and grow old therein.]

7 Ye that feare the Lord, wait for his mercy: shrinke not away from him, that ye fall not.

8 Ye that feare the Lord, beleeue him, and your reward shall not faile.

9 O ye that feare the Lord, trust in good things, and in the euerlasting ioy and mercy.

10 [Ye that feare the Lord, loue him, and your hearts shal be lightened.]

11 Consider the old generations [of men, yee children,] and marke them wel: * was there euer any confounded that put his trust in the Lord? or who hath continued in his feare & was forsaken? or whom did he euer despise, that called vpo him?

12 For God is gracious & mercifull, and forgiveth sinnes, & faueth in the time of trouble, [as a defender for all them that seek him in the truth.]

13 Wo vnto them that haue a [fearful heart,] [and to the wicked lips] & to the faint hands, &

to the finner that goeth * two maner of wayes.

14 Woe vnto him that is faint hearted, for hee beleueth not: therefore shall he not be defended.

15 Wo vnto you that haue lost patience, [and haue forsaken the right way, & are turned backe into froward wayes:] for what will ye do when the Lord shall visit you?

16 They that feare the Lord, will not disobey his word: and they that * loue him, will keepe his wayes.

17 They that feare the Lord, will seeke out the things that are pleasant vnto him: and they that loue him, shall be fulfilled with his Law.

18 They that feare the Lord, will prepare their hearts, and humble their soules in his sight.

19 [They that feare the Lord, keepe his commandments, and will be patient till he see them,

20 Saying, if we doe not repent] we shall fall into the hands of the Lord, & not into the hands of men.

21 Yet as his greatnesse is, so is his mercy.

CHAP. III.

2 To our father and mother ought we to haue double honour. 10 Of the blessing and curse of the father and mother. 22 No man ought curiously to search out the secrets of God.

[The children of wisdom are the Church of the righteous, and their off-spring is obedience and loue.]

2 Heare your fathers iudgement, O children, and doe thereafter, that ye may be safe.

3 For the Lord will haue the father honoured of the children, and hath confirmed the authority of the mother ouer the children.

4 Who fo honoureth his father, his finnes shall be forgiven him, [and he shall abstaine from them, and shall haue his daily desires.]

5 And he that honoureth his mother, is like one that gathereth treasure.

6 Who fo honoureth his father, shall haue ioy of his owne children, and when hee maketh his prayer, hee shall be heard.

7 Hee that honoureth his father, shall haue a long life, and he that is obedient vnto the Lord, shall comfort his mother.

8 He that feareth the Lord, honoureth his parents, & doth seruice vnto his parents, as vnto lords.

9 * Honour thy father and mother, in deede and in word [and in all patience] that thou mayst haue || Gods blessing, [and that his blessing may abide with thee in the end.]

10 For the blessing of the father establisheth the houses of the children, and the mothers curse rooteth out the foundations.

11 Reioice not at the dishonour of thy father: for it is not honour vnto thee, but shame.

12 Seeing that mans glory cometh by his fathers honour, and the reproch of the mother is dishonour to the children.

13 My shame, helpe thy father in his age, and grieue him not as long as hee liueth.

14 And if his vnderstanding faile, haue patience with him, and despise him not when thou art in thy full strength.

15 For the good intreaty of thy father shall not be forgotten, but it shall be a foitresse for thee against finnes, [and for thy mothers offence, thou shalt be recompensed with good, and it shall be founded for thee in righteousness.]

16 And in the day of trouble thou shalt be remembered: thy finnes also shall melt away as the yce in the faire weather.

17 He that forsaketh his father, shall come to shame,

and he that angreth his mother is cursed of God.

18 ¶ My sonne, perforce thy doings with meeknesse, so shalt thou be beloued of them that are approoued.

19 The * greater thou art, the more humble thy selfe [in all things,] and thou shalt finde fauour before the Lord.

20 Many are excellent and of renoume: but the secrets are reueiled vnto the mecke.

21 For the power of the Lord is great, and he is honoured of the lowly.

22 * Seeke not out the things that are too hard for thee, neither search the things rashly which are too mightie for thee.

23 [But] what [God] hath commanded thee, thinke vpon that with reuerence, [& be not curious in many of his works:] for it is not needful for thee to see with thine eyes the things that are secret.

24 Be not curious in superfluous things: for many things are shewed vnto thee above the capacite of men.

25 The meddling with such hath beguiled many, & an euil opinion hath deceiued their iudgement.

26 Thou canst not see without eyes: professe not the knowledge therefore that thou hast not.

27 A stubborne heart shall fire euil at the last, and he that loueth danger, shall perish therein.

28 An heart that goeth two wayes, shall not prosper: and hee that is froward of heart shall stumble therein.

29 An obstinate heart shall be laden with frowes: and the wicked man shall heape sinne vpon sinne.

30 The perswasion of the proud is without remedie, and his steps shall be plucked vp: for the plant of sinne hath taken root in him, [and hee shall not be esteemed.]

31 The heart of him that hath vnderstanding, shall perceiue secret things, and an attentiu eare is the desire of a wise man.

32 [An heart that is wise and vnderstanding, will abstaine from sinne, and shall prosper in the workes of righteousness.]

33 Water quenchech burning fire, * & almes taketh away finnes.

34 And he that rewardeth good deeds, will remember it afterward, and in the time of the full, he shall finde a stay.

CHAP. IIII.

1 Almes must be done with gentlenesse. 12 The studie of wisdom, and her fruit. 20 An exhortation to reuerent eare, and to doe good.

My sonne, defraud not the poore of his liuing,

and make not the needy eyes to wait long.

2 Make not an hungry soule sorrowfull, neither vex a man in his necessitie.

3 Trouble not the heart that is grieved, and deferre not the gift of the needy.

4 Refuse not the prayer of one that is in trouble: * turne not away thy face from the poore.

5 Turne not thine eyes aside [in anger] from the poore, and giue him none occasion to speake euill of thee.

6 For if the curse thee in thy bitterness of his soule, his prayer shall be heard of him that made him.

7 Be courteous vnto the company of poore, and humble thy soule vnto the Elder, [and bow downe thine head to a man of worship.]

8 Let it not grieve thee to bow downe thine eare vnto the poore, [but pay thy debt,] and giue him a friendly answer.

9 ¶ Deliuer him that suffereth wrong, from the hand:

* Phil. 3.3.

* Plal. 137.7.
prou. 25.27.
rom. 12.3.

* Dan. 4.24.
plal. 42.1.

* Dan. 15.7.

* Tobit. 4.7.

14.11.11.

14.11.11.

14.11.11.

14.11.11.
14.11.11.
14.11.11.
14.11.11.

¶ Or, to defend him.

hand of the oppressour, and be not faint hearted
when thou iudgeth.

10 Be as a father vnto the fatherlesse, and as
an husband vnto their mother, so shalt thou be as
the sonne of the most High: and he shall loue thee
more then thy mother doeth.

11 Wisdome exalteth her children, and recei-
ueth them that seeke her, [and wil go before them
in the way of righteousness.]

12 He that loueth her, loueth life, & they that
seeke life in the morning, shall haue great ioy.

13 He that keepeth her, shall inherite glory: for
vnto whom she entreth, him the Lord will blesse.

14 They that honour her, shall be the seruants
of the holy One, and them that loue her, the Lord
doeth loue.

15 Who so giueth eare vnto her, shall iudge the
nations, & he that goeth vnto her shall dwell safely.

16 He that is faithful vnto her, shall haue her in
possession, and his generation shall possesse her.

17 For first she wil walke with him by crooked
wayes, & bring him vnto feare, & dread, and tor-
ment him with her discipline, vntill she haue tried
his soule, & haue proued him by her iudgements.

18 Then will she returne the streight way vn-
to him, and comfort him, and shewe him her se-
crets, [& heape vpon him the treasures of know-
ledge, and vnderstanding of righteousness.]

19 But if he go wrong, she will forsake him, &
giue him ouer into the hands of his destruction.

20 ¶ [My sonne,] make much of time, and
eschew the thing that is euill,

21 And be not ashamed [to say the truth] for
thy life: for there is a shame that bringeth sinne,
and a shame that bringeth worship and fauour.

22 Accept no person agaiust thine owne con-
science, that thou be not confounded to thine owne
decay, [& forbear not thy neighbor in his fault.]

23 And keepe not backe counsell when it may
doe good, neither hide thy wisdom when it may
be famous.

24 For by the talke is wisdom knownen, and
learning by the words of the tongue, [and coun-
sell, wisdom and learning by the talking of
the wise, and steadfastnesse in the workes of
righteousnesse.]

25 In no wise speake agaiust the worde of
truth, but be ashamed of the lyes of thine owne
ignorance.

26 Be not ashamed to confesse thy sinnes, and
testify not the course of the riuer.

27 Submit not thy selfe vnto a foolish man,
neither accept the person of the mighty.

28 Striue for the truth vnto death, [and de-
fend iustice for thy life,] and the Lord God shall
fight for thee [agaiust thine enemies.]

29 Be not hastie in thy tongue, neither slacke
and negligent in thy workes.

30 Be not as a Lion in thine owne house, nei-
ther beate thy seruants for thy fantasie, [nor op-
presse them that are vnder thee.]

31 ¶ Let not thine hand be stretched out to re-
ceiue, and shut when thou shouldest giue.

CHAP. V.

1 In riches may wee not put any confidence: for the vengeance of
God ought to be feared, and reprobance may not be deferred.

Trust not vnto thy riches, and say not, I haue
enough for my life: for it shall not help in the
time of vengeance and indignation.]

2 Follow not thine owne minde, and thy
strength to walke in the wayes of thine heart:

3 Neither say thou, [Howe haue I had
strength?] or who will bring me vnder for my
workes? for God the reuenger will reuenge the
wrong done by thee.

4 And say not, I haue sinned, & what euil hath
come vnto me? for the Almighty is a patient
reuerend, but he will not leaue thee vnpunished.

5 Because thy sinne is forgiven, be not with-
out feare, to heape sinne vpon sinne.

6 And say not, The mercy of God is greater
will forgive my manifold sinnes: for mercie and
wrath come from him, and his indignation com-
meth downe vpon sinners.

7 Make no tarying to turne vnto the Lord,
and put not off from day to day: for suddenly shall
the wrath of the Lord breake forth, and in thy
security thou shalt bee destroyed, and thou shalt
perish in time of vengeance.

8 Trust not in wicked riches: for they shall not
helpe thee in y day of punishment [& vengeance.]

9 Be not caried about with euery wind, and
goe not into euery way: for so doeth the sinner
that hath a double tongue.

10 Stand fast in thy sure vnderstanding [and
in the way and knowledge of the Lord] and haue
but one manner of word, [and follow the word
of peace and righteousness.]

11 Be humble to heare the word of God, that
thou mayest vnderstand it, and make a true an-
swere with wisdom.]

12 ¶ Be swift to heare good things, and let thy
life be pure, and giue a patient answer.

13 If thou hast vnderstanding, answer thy
neighbor: if not, lay thine hand vpon thy mouth,
[lest thou be trapped in an vndiscreete word, and
so be blamed.]

14 Honour and shame is in the talke, and the
tongue of a man causeth him to fall.

15 Be not counted a talebearer, and lie not in
wait with thy tongue: for shame [& repentance]
follow the thiefe, & an euil condemnation is ouer
him that is double tongued: [but he y is a back-
biter, shall be hated, enuied, and confounded.]

16 Doe not rashly, neither in small things nor
in great.

CHAP. VI.

1 It is the propriety of a sinner to be euill tongued, & of friendship
33 Desire to be sought.

Be not of a friend [thy neighbours] enemy: for
such shall haue an euill name, shame and re-
proch, and he shall be in infamy as the wicked that
hath a double tongue.

2 Be not proud in the deuce of thine owne
mind, lest thy soule rent thee as a bull,

3 And eat vp thy leaues, & destroy thy fruit, &
so thou be left as a dry tree [in the wilderness.]

4 For a wicked soule destroyeth him that hath
it, and maketh him to be laughed to scorne of his
enemies, [and bringeth him to the portion of the
vngodly.]

5 A sweete talke multiplieth the friends [and
pacifieth them that be at variance,] and a sweete
tongue increaseth much good talke.

6 Hold friendship with many, neuertheless
haue but one counsellor of a thousand.

7 If thou gettest a friend, proue him first, and
be not hastie to credite him.

8 For some man is a friend for his own occa-
sion, & will not abide in the day of thy trouble.

9 And there is some friend that turneth to eni-
my, & taketh part agaiust thee, & in contention
he

* Rom. 12. 9.
Eph. 5. 22.

* James 1. 19.

* Eccl. 10. 16.

* Acts 10. 35.

* Job. 12. 15, 19, 20
chap. 11. 18, 19,
prom. 10. 2. c. 1. 7.
19. 27, 28. 1. 18.

how canst thou recompense them the things that they haue done for thee?

29 ¶ **F**ear the Lord with all thy soule, and honour his ministers.

30 Loue him that made thee, with all thy strength,*and forsake not his seruants.

31 Fear the Lord with all thy soule, and honour the Priests,*and giue them their portion, as it is commanded thee, the first fruits [and purifications] and sacrifices for sinne, and the offerings of the shoulders, and the sacrifices of sanctification, and the first fruits of the holy things.

32 Stretch thine hand vnto the poore, that thy blessing [and reconciliation] may be accomplished.

33 Liberalitie pleasech all men liuing,*and from the dead refraine it not.

34 *Let not them that weep, bee without [comfort:] but mourne with such as mourne.

35 *Bee not slow to visit the sicke: for that shall make thee to be beloued.

36 Whatsoeuer thou takest in hand, remember the end, and thou shalt neuer do amisse.

CHAP. VIII.

Remember to take heed with whom thou hast to do.

Strive not with a mighty man, lest thou fall into his hands.

2 *Make not variance with a rich man, lest he on the other side weigh downe thy weight: *for gold [and silver] hath destroyed many, and hath subuerted the hearts of kings.

3 Strive not with a man that is full of words, and lay no sticks vpon his fire.

4 Play not with a man that is vntaught, lest thy kinned be dishonoured.

5 *Despise not a man that turneth himself away from sin, nor cast him not in the teeth with all, but remember that we are all worthy blame.

6 *Dishonour not a man in his olde age: for they were as we which are not old.

7 Be not glad of the death of thine enemy, but remember that we must die all, [and so enter into ioy.]

8 *Despise not the exhortation of [Elders] that be wise, but acquaint thy self with their wise sentences: for of them shalt thou learne wisdom [and the doctrine of vnderstanding,] and how to serue great men [without complaint.]

9 Go not from the doctrine of the Elders: for they haue learned it of their fathers, and of them thou shalt learne vnderstanding, and to make answer in the time of need.

10 Kindlenot the coles of sinners [when thou rebukest them,] lest thou bee burnt in the fierie flames [of their finnes.]

11 Rise not vp against him that doeth wrong, that he lay not wait as a spie for thy mouth.

12 *Lend not vnto him that is mightier then thy selfe: for if thou lendest him, count it but lost.

13 Be not surety about thy power: for if thou be surety, thinke to pay it.

14 Go not to law with the Iudge: for they will giue sentence according to his owne honour.

15 *Trauel not by the way with him that is rash, lest he do thee iniury: for he followeth his owne wilfulnes, & so shalt thou perish through his folly.

16 *Strive not with him that is angry, and go not with him into the wilderness: for blood is as nothing in his sight, and where there is no helpe, he will ouerthrow thee.

17 Take no counsell at a foole: for he cannot

keepe a thing close.

18 Do no secret thing before a stranger: for thou canst not tell what he goeth about.

19 Open not thine heart to euery man, lest he be vnthankfull to thee, [& put thee to reprove.]

CHAP. IX.

Of chastitee. 12 An old friend is to be preferred before a new. 18 Righteous men should be hidden to thy taste.

Be not ielous ouer thy wife of thy bosome, neither teach her by thy means an euill lesson.

2 Giue not thy life vnto a woman, lest she ouercome thy strength, [and so thou be confounded.]

3 Meete not an harlot, lest thou fall into her snares.

4 Vse not the company of a woman that is a finger, [and a dancer, neither heare her,] lest thou be taken by her craftinesse.

5 Gaze not on a maid, that thou fall not by that that is precious in her.

6 *Cast not thy minde vpon harlots [in any manner of thing,] lest thou destroy [both thy selfe and] thine heritage.

7 Goe not about gazing in the streetes of the citie, neither wander thou in the secret places thereof.

8 *Turn away thine eye from a beautiful woman, and looke not vpon others beauty: for many *haue perished by the beauty of women: for through it loue is kindled as a fire.

9 [Euery woman that is an harlot, shall be troden vnder foot as dung, of euery one that goeth by the way.]

10 Many wondering at the beauty of a strange woman, haue bene cast out: for her words burne as a fire.]

11 Sit not at al with another mans wife, [neither lie with her vpon the bed,] nor banquet with her, lest thine heart incline vnto her, & so through thy desire fall into destruction.

12 For sake not an old friend: for the newe shal not be like him: a new friend is as new wine: when it is old thou shalt drinke it with pleasure.

13 *Desire not the honour [& riches] of a sinner: for thou knowest not what shal be his end.

14 Delight not in the thing that the vngodly haue pleasure in, but remember that they shal not be found iust vnto their graue.

15 Keepe thee from the man that hath power to slay: so shalt thou not doubt the feare of death: and if thou come vnto him, make no fault, lest he take away thy life: remember that thou goest in the middes of snares, and that thou walkest vpon the towers of the city.

16 Trie thy neighbour as neere as thou canst, and aske counsell of the wife.

17 *Let thy talke be with the wife, and all thy communication in the Law of the most High.

18 Let iust men eate and drinke with thee, and let thy reioicing be in the feare of the Lord.

19 In [the] handes of the craftsmen [shall] the works be commended, and the wise prince of the people by his worde, [and the word by the wisdom of the Elders.]

20 A man full of words is dangerous in his city, and he that is rash in his talking shal be hated.

CHAP. X.

Of Kings and Iudges. 7 Pride and counsaile are to be abhorred. 28 Labour is praised.

A wise iudge will instruct his people with discretion: the gouernance of a prudent man is well ordered.

*Deut. 12. 18, 19.

*Leuit. 2. 2.
num. 18. 15.

¶ Or, liberality.

*Job. 2. 4, 7
and 4. 17.

*Rom. 12. 15.

*Matth. 25. 36.

*Matth. 5. 25.
*Chap. 31. 6.

*Gala. 6. 1.

*Leuit. 19. 32.

*Chap. 6. 28.

*Chap. 29. 4.

*Gen. 4. 8.

*Prov. 22. 24.

*Gen. 4. 1, 2
and 24. 5.
*Prov. 5. 2.

*Matth. 5. 28.

*Gen. 34. 14.
2 Sam. 1. 1. 2. 1. 1.
10. 17. 19. and 11.
16. 20.

*Isaie 9. 3.
2 Sam. 15. 12.

*Chap. 6. 26, 28.
Job. 8. 3. & 37. 24.
*Deut. 5. 7. and
11. 19.

¶ Or the workman
is praised according
to the works.

As the iudge of the people is himselfe, so are his officers, and what manner of man the ruler of the city is, such are all they that dwell therein.

An vnwise king destroyeth his people, but where they that be in authority, are men of vnderstanding, there the city prospereth.

The government of the earth is in the hand of the Lord, [and all iniquitie of the nations is to be abhorred,] and when time is, hee will set vp a profitable ruler ouer it.

In the hande of God is the prosperitie of man, and vpon the scribes will he lay his honour.

Bee not angry for any wrong, with thy neighbour, and doe nothing by iniurious practises.

Pride is hatefull before God and man, and by both doth one commit in quitie.

Because of vnrighteous dealing & wrongs and riches gotten by deceit, the kingdom is translated from one people to another.

There is nothing worse then a covetous man [why art thou proud, O earth & ashes? there is not a more wicked thing, then to loue money:] for such one would euen sell his soule, and for his life euerie one is compelled to pull out his owne bowels.

[Al tyranny is of small enduranc, and the disease that is hard to heale, is grieuous to the physition.]

The physition cutteth off the sore disease, and he that is to day a king, to morow is dead.

Why is earth and ashes proud, seeing that when a man dieth, hee is the heate of serpents, beasts and wormes?

The beginning of mans pride is to fall away from God, and to turne away his heart from his maker.

For pride is the original of sinne, & he that hath it, shal powre out abomination, till at last he be ouerthrowen: therefore the Lord bringeth the perswasions [of the wicked] to dishonour, and destroyeth them in the end.

The Lord hath cast downe the thrones of the [proud] princes, and let vp the meeke in their stead.

The Lorde plucketh vp the rootes of the [proud] nations, & planteth the lowly with glorie among them.

The Lord overthroweth the lands of the heathen, and destroyeth them vnto the foundations of the earth: hee causeth them to wither away, and destroyeth them, and maketh their memoriall to cease out of the earth.

[God destroyeth the memorial of proud, and leaueth the remembrance of the humble.]

Pride was not created in men, neither wrath in the generation of women.

There is a seed of man which is an honorable feede: the honorable feede are they that feare the Lord: there is a feed of man, which is without honour: the feede without honour, are they that transgresse the commandements of the Lord: it is a feede that remaineth which feareth the Lord, and a fure plant, that loueth him: but they are a feed without honour: that despite the law, and a deceiuaible feede that breake the commandements.

He that is the chiefe among brethren, is honorable: so are they that feare the Lord in his sight.

The feare of the Lord causeth that the king-

dome faileth not, but the kingdom is lost by cruelty and pride.

The feare of the Lord is the glory of all of the rich and the noble, as of the poore.

It is not meete to despise the poore man that hath vnderstanding, neither is it conuenient to magnifie the rich that is a wicked man.

The great man and the iudge and the man of authority, are honorable, yet is there none of them greater, then he that feareth the Lord.

Vnto the seruant that is wise, shall they that are free do seruice: he that hath knowledge, will not grudge when he is reformed, [and the ignorant shall not come to honour.]

Seeke not excuses when thou shouldest doe thy worke, neither bee ashamed thereof through pride in the time of aduersity.

Better is he that laboureth and hath plentifulnesse of all things, then he that is gorgeous, and wanteth bread.

My sonne, get thy selfe prayse by meeknesse, and esteeme thy selfe as thou deseruest.

Who will count him iust that sinneth against himselfe? or honour him, that dishonoureth his owne soule?

The poore is honoured for his knowledge [and his feare,] but the rich is had in reputation because of his goods.

Hee that is honoured in pouertie, howe much more shall he be when he is rich? and hee that is vn honest being rich, how much more will he be so when he is in pouertie?

CHAP. XI.

The praise of the iustitie, 2. After the outward appearance ought we not to iudge. 3. Of fresh indignation in all things come of God. 29. All men are not to be brought into iudgement.

Vf I should see a lifeth vp the head of him that is lowe, and maketh him to sit among great men.

Commend not a man for his beauty, neither despise a man in his vtter appearance.

The Bee is but small among the foules, yet doth her fruit passe in sweetnesse.

Bee not proude of clothing and rayment, and exalt not thy selfe in the day of honour: for the works of the Lord are wonderfull, [and glorious] secret, [and vnknown] are his workes among men.

Many tyrants haue sit downe vpon the earth, and the vnlikely hath worne the crowne.

Many nightmen haue bene brought to dishonour, and the honourable haue bene deliuered into other mens hands.

Blame no [man] before thou hast inquired the matter: vnderstand first, and then reforme [righteously.]

Giue no sentence, before thou hast heard the cause, neither interrupt men in the middes of their tales.

Striue not for a matter that thou hast not to doe with, and sit not in the iudgement of sinners.

My sonne, meddle not with many matters: for if thou gaine much, thou shalt not be blamelesse, and if thou follow after it, yet shalt thou not attaine it, neither shalt thou escape, though thou flee from it.

There is some man that laboureth and taketh paine, and the more he hasteth, the more hee wanteth.

Again there is some that is slothfull, and

Xx

*Prou. 17. 2.

*2. Sam. 12. 13.

*Prou. 13. 9, 12.

*Gen. 41. 40.
dem. 6. 3.

*All. 12. 21, 23.

*1. Sam. 15. 28.
after 6. 10.

*Deut. 17. 14. and
17. 4, 5, 19, 20, 22.

*Prou. 18. 13.

*Math. 19. 23,
1. Tim. 6. 9.

*Prou. 10. 3.

*Job. 42. 10.

*hath need of helpe: for hee wanteth strength, and hath great pouerty, yet the eye of the Lorde looketh vpon him to good, and setteth him vp from his low estate,

13 And he liueth vp his head, so that many men maruell at him, [and giue honour vnto God.]

*Job. 1. 2. 19.

14 *Prosperitie and aduersitie, life and death,

pouerty and riches come of the Lord.
15 Wisdome and knowledge, and vnderstanding of the Law are of the Lord: loue and good workes come of him.

16 Error and darkenesse are appointed for sinners, and they that exalt themselves in euill, waxe old in euill.

17 The gift of the Lord remaineth for the godly, and his good will giuech prosperitie for euer.

18 ¶ Some man is rich by his care and nigardship, and this is the portion of his wages,

* Luke 12. 19.

19 In that hee saith, * I haue gotten rest, and now will I eate continually of my goods, yet he considereth not, that the time draweth neere, that he must leaue all these things vnto other men, and die himselfe.

20 Stand thou in thy state, & exercise thy selfe therein, & remaine in thy worke vnto thine age.

21 Maruell not at the works of sinners, but trust in the Lord, and abide in thy labor: for it is an easie thing in the sight of the Lord, suddenly to make a poore man rich.

22 The blessing of the Lord is in the wages of the godly, and he maketh his prosperitie soone to flourish.

23 ¶ Say not, What profit and pleasure shall I haue? & what good thing shall I haue hereafter?

24 Again say not, I haue enough, and possesse many things, and what euill can come to mee hereafter?

* Chap. 18. 24.

25 * In thy good state remember aduersitie, and in aduersitie forget not prosperitie.

26 For it is an easie thing vnto the Lord in the day of death to rewarde a man according to his wayes.

27 The aduersitie of an houre maketh one to forget pleasure: and in a mans end, his works are discovered.

28 Iudge none blessed before his death: for a man shalbe known by his children.

29 Bring not euery man into thine houle: for the deceitfull haue many trains, [and are like stonemacks that belch stinkingly.]

30 As a partrich is taken vnder a basket, [and the hind is taken in the snare] so is the heart of the proud man, which like a spie watcheth for thy fall.

31 For he lieth in wait and turneth good vnto euill, and in things worthy praise he will finde some fault.

32 Of one little sparke is made a great fire, [& of one deceitfull man is blood increased:] for a sinfull man layeth wait for blood.

33 Beware of a wicked man, for he imagineth wicked things to bring thee into a perpetual shame.

34 Lodge a stranger, and he will destroy thee with vnquietnesse, & driue thee from thine owne.

CHAP. XII.

2 *Prove whom we say to be good, 10 Enemies ought not to be trusted.*

VVhen thou wilt do good, know to whom thou dost it, so shalt thou be thanked for thy benefites.

2 * Doe good vnto the righteous, and thou shalt finde [great] reward, though not of him, yet of the most High.

* Gal. 6. 10. 1 John. 5. 19.

3 He cannot haue good that continueth in euill and giueth no almes, [for the most High hateth the sinners, and hath mercy vpon them that repent.]

4 Giue vnto such as feare God, and receiue not a sinner.

5 Do wel vnto him that is lowly, but giue not to the vngodly: hold backe thy bread, and giue it not vnto him, lest he ouercome thee thereby: els thou shalt receiue twise as much euill for all the good that thou doest vnto him.

6 For the most High hateth the wicked, and wil repay vengeance vnto the vngodly, & keepeth them against the day of horrible vengeance.

7 Giue vnto the good, and receiue not the sinner.

8 A friend cannot be knownen in prosperitie, neither can an enemy be vnknownen in aduersity.

9 When a man is in wealth, grieueth his enemies, but in heauinesse and trouble a mans very friend will depart from him.

10 Trust neuer thine enemy: for like as a yron rusteth, so doeth his wickednesse.

11 And though he make much crouching and kneeling, yet aduise thy selfe, and beware of him, & thou shalt be to him as he that wipeth a glasse, & thou shalt know that all his rust hath not bin well wiped away.

12 Set him not by thee, lest he destroy thee, and stand in thy place.

13 Neither let him at thy right hand, lest hee seeke thy roome, and thou at the last remember my wordes, and be pricked with my sayings.

14 * Bind not two finnes together: for there shall not one be vnpunished.

* Chap. 7. 2. 14.

15 Who wil haue pitie on the charmer, that is stinged of the serpent? or of all such as come nere the beasts? so is it with him that keepeth companie with a wicked man, and wrappeth himselfe in his finnes.

16 For a season will he bide with thee: but if thou stumble, he tarieth not.

17 * An enemy is sweeter in his lips: he can make many good words, and speak many good things: yea, he can weepe with his eies, but in his heart he imagineth how to throw thee into the pit: and if he may find opportunitie, he will not be satisfied with blood.

* Jer. 41. 4.

18 If aduersity come vpon thee, thou shalt finde him there first, and though hee pretend to helpe thee, yet shall hee vndermine thee: hee will shake his head, and clappe his handes, and will make many words, and disguise his countenance.

CHAP. XIII.

1 *The companies of the proud and of the rich are to be eschewed.*
15 *The love of God.* 17 *Like doe companies with their like.*

HE that toucheth pitch, shalbe defiled with it: and he that is familiar with the proud, shalbe like vnto him.

* Dan. 7. 2.

2 Burthen not thy selfe about thy power, whilst thou liuest, and companie not with one that is mightier, and richer then thy selfe: for how agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.

3 The rich dealeth vnrighteously, and threatneth withall: but the poore being oppressed must intreate: if the rich haue done wrong, hee must

must yet be intreated : but if the poore haue done it, he shall straightwayes be threatened.

4 If thou be for his profite, he vseth thee : but if thou haue nothing, he will forsake thee.

5 If thou haue any thing, hee will liue with thee : yea, he will make thee a bare man, and will not care for it.

6 If he haue need of thee, he wil defraud thee, and will laugh at thee, & put thee in hope, & giue thee all good words, and say, What wantest thou?

7 Thus will he shame thee in his meate, vntill he haue spt thee cleane vp twife or thrife, and at the last hee will laigh thee to scorne : afterward, when he seeth thee, he will forsake thee, and shake his head at thee.

8 [Submit thy selfe vnto God, and wait vpon his hand.]

9 Beware that thou be not deceived in thine owne conceit, and brought downe by thy simple- nesse : [be not too humble in thy wisedome.]

10 ¶ If thou be called of a mighty man, absent thy selfe : so shall he call thee the more oft.

11 Praise not thou vnto him, y thou be not shut out, but goe not thou farre off, lest he forget thee.

12 Withdraw not thy selfe from his speech, but beleue not his many words : for with much communication will he tempt thee, and laughingly will he grope thee.

13 He is vnumerciful and keepeth not promise: he will not spare to doe thee hurt, and to put thee in prison.

14 Beware, and take good heed: for thou walkest in perill of thine ouerthrowing : when thou hearest this, awake in thy sleepe.

15 Loue the Lord all thy life, and call vpon him for thy saluation.

16 ¶ Every beast loueth his like, and every man loueth his neighbour.

17 All flesh will resort to their like, and every man will keepe company w such as he is himselfe.

18 How can the wolfe agree with the lambe? no more can the vngodly with the righteous.

19 What fellowship hath ill hyena with a dog? and what peace is between the rich & the poore?

20 As the wild asse is the Lyons pray in the wilderness, so are poore men the meat of the rich.

21 As the proud hate humilitie, so do the rich abhorre the poore.

22 If a rich man fall, his friends set him vp againe : but when the poore falleth, his friends driue him away.

23 If a rich man offend, he hath many helpers: hee speaketh proud wordes, and yet men iustifie him: but if a poore man faile, they rebuke him, & though he speake wisely, yet can it haue no place.

24 When the rich man speaketh, every man holdeth his tongue, and looke what he sayth, they praise it vnto the cloudes : but if the poore man speake, they say, What fellow is this? and if hee doe amisse, they will destroy him.

25 Riches are good vnto him that hath no fume [in his conscience] and pouertie is euill in the mouth of the vngodly.

26 The heart of a man changeth his countenance, whether it be in good or euill.

27 A cheerefull countenance is a token of a good heart : for it is an hard thing to knowe the secrets of the thought.

CHAP. XIII.

1 The officers of the tongue. 17 Man is but a vaine thing. 21 Hee pie is he that continueth in misdoings.

Blessed is the man* that hath not fallen by [the sword of] his mouth, and is not tormented with the sorow of sinne.

2 Blessed is he that is not cōdemned in his conscience, & is not fallen from his hope in the Lord.

3 Riches are not comely for a niggard, and what should an enuious man do with money?

4 He that gathereth together from his owne soule, heapeth together for others, that will make good cheare with his goods.

5 He that is wicked vnto himselfe, to whom will he be good? for such one can haue no pleasure of his goods.

6 There is nothing worse, then when one enuieth himselfe: and this is as a reward of his wickednesse.

7 And if hee doe any good, he doeth it not knowing thereof, and against his will, and at the last he declareth his wickednesse.

8 The enuious man hath a wicked looke: he turneth away his face, and despiseth men.

9 A couetous mans eye hath neuer enough of a portion, and his wicked malice wichereth his owne soule.

10 A wicked eye enuieth the bread, and there is scarcenesse vpon his table.

11 My sonne, doe good to thy selfe of that thou hast, and giue the Lord his due offerings.

12 Remember that death tarieth not, and that the covenant of y graue is not shewed vnto thee.

13 * Doe good vnto thy friend before thou die, and according to thine habilitie stretch out thine hand, and giue him.

14 Defraud not thy selfe of the good day, & let not the portion of the good desires ouerpasse thee.

15 Shalt thou not leaue thy trauels vnto another, & thy labours for y diuiding of the heritage?

16 Giue and take and sanctifie thy soule: [worke thou righteousnesse before thy death:] for in the hell there is no meat to finde.

17 ¶ All flesh waxeth old as a garment, & this is y condition of all times, Thou shalt die y death.

18 As the greene leaues on a thicke tree, some fall, and some grow, so is the generation of flesh and blood : one cometh to an end, and another is borne.

19 All corruptible things shall faile, and the worker thereof shall go withall.

20 [Every excellent worke shalbe iustified, and he that worketh it, shall haue honour thereby.]

21 * Blessed is the man that doth meditate honesty things by wisdom, [and exerciseth himselfe in iustice,] and he that reasoneth of holy things by his vnderstanding,

22 Which considereth in his heart her wayes, and vnderstandeth her secrets.

23 Goe thou after her as one that seeketh her out, and lie in wait in her wayes.

24 Hee shall looke in at her windowes, and hearken at her doores.

25 He shal abide beside her house, & faste a stake in her walles : hee shall pitch his tent besides her.

26 And hee shall remaine in the lodging of good men, and shal set his children vnder her couering, and shall dwell vnder her branches.

27 By her he shall be couered from the heate, and in her glory shall he dwell.

CHAP. XV.

1 The goodness which followeth him that feareth God. 8 God reuicth and casteth off the sinner. 11 God is not the author of euill.

HE that feareth the Lord, will do good: and he that hath the knowledge of the Lawe, will keepe it sure.

2 As an [honourable] mother shall she meete him, and she, as his wife married of a virgine, will receiue him.

3 With the bread [of life] and vnderstanding shall she feede him, and giue him the * water of [wholefome] wisdom to drinke.

4 He shal assure himselfe in her, and shall not be moued, and shall hold himselfe fast by her, and shall not be confounded.

5 Shee shall exalt him aboue his neighbours, and in the mids of the congregation shall shee open his mouth: [with the spirit of wisdom and vnderstanding shall she fill him, and clothe him with the garment of glory.]

6 She shall cause him to inherite ioy, and the crowne of gladnesse, and an euerlasting name.

7 But foolish men will not take holde vpon her: [but such as haue vnderstanding, will meete her:] the sinners shall not see her.

8 For she is farre from pride [and deceit,] and men that lie cannot remember her: [but men of truth shall haue her, and shal prosper euen vnto the beholding of God.]

9 Praise is not seemly in the mouth of the sinner: for that is not sent of the Lord.

10 But if praise come of wisdom, [and be plenteous in a faithful mouth] then the Lord will prosper it.

11 Say not thou, It is through the Lord that I turne backe: for thou oughtest not to doe the things that he hateth.

12 Say not thou, Hee hath caused me to erre: for he hath no neede of the sinfull man.

13 The Lord hateth all abomination [of setur:] and they that feare God, loue it not.

14 * Hee made man from the beginning, and left him in the hand of his counsell, [and gaue him his commandements and precepts.]

15 If thou wilt, thou shalt obserue the commandements, and testifie thy good will.

16 Hee hath set water and fire before thee: stretch out thine hand vnto which thou wilt.

17 * Before man is life and death, [good and euill,] what him liketh shalbe giuen him.

18 For the wisdom of the Lord is great, and hee is mighty in power, and beholdeth all things [continually.]

19 * And the eyes [of the Lord] are vpon them that feare him, and he knoweth all the workes of man.

20 Hee hath commanded no man to doe vngodly, neither hath hee giuen any man licence to sinne [for he desireth not a multitude of infidels, and vnprofitable children.]

CHAP. XVI.

1 Of unhappy and wicked children. 17 No man can hide himselfe from God. 24 An exhortation to the receiving of instruction.

DEfire not the multitude of vnprofitable children, neither delight in vngodly children: though they be many, reioyce not in them, except the feare of the Lord be with them.

2 Trust not thou to their life, neither rest vpon their multitude.

3 For one that is iust, is better then a thousand such, and better it is to die without children, then to leaue behind him vngodly children,

4 For by one that hath vnderstanding, shall the citie be inhabited: but the stocke of the wic-

ked shall be wasted incontinently.

5 Many such things haue I seene w mine eies, & mine eare hath heard greater things then these.

6 * In the congregation of the vngodly shall a fire be kindled, and among vnfaihtull people shall the wrath be set on fire.

7 He spared not the old gyants, which were rebellious, trusting to their owne strength,

8 * Neither spared hee where as Lot dwelt, those whom he abhorred for their pride.

9 Hee had no pitie vpon the people that were destroyed, and passed vp in their finnes:

10 * And to hee preferred the sixe hundred thousand footemen, that were gathered in the hardnesse of their heart, in afflicting them, and pitying them, in smiting them and healing them, with mercy and with chastisement.

11 Therefore if there be one stiffnecked among the people, it is maruell if hee escape vnpunished: for mercy and wrath are with him: he is mighty to forgive and to powre out displeasure.

12 * As his mercy is great, so is his punishment also: he iudgeth a man according to his workes.

13 The vngodly shal not escape with his spoile, and the patience of the godly shal not be delayed.

14 Hee will giue place to all good deedes, and euery one shall find according to his workes, [and after the vnderstanding of his pilgrimage.]

15 The Lord hardened Pharaoh, that he should not know him, and that his workes should be known vpon the earth vnder the heauen.

16 His mercy is knownen to all creatures: hee hath separate his light from the darkenesse with an adamant.

17 Say not thou, I will hide my selfe from the Lord: for who will thinke vpon me from aboue? I shal not be knownen in so great an heape of people: for what is my soule among such an infinite number of creatures?

18 Beholde the heauen, and the * heauen of heuens, which are for God, the depth, and the earth, and all that therein is, shalbe moued when he shall visite.

19 All the world which is created and made by his will, the mountaines also, and the foundations of the earth shall shake for feare, when the Lord looketh vpon them.

20 These things doeth no heart vnderstand worthily, [but he vnderstandeth euery heart.]

21 And who vnderstandeth his wayes? and the storme that no man can see? for the most part of his workes are hid.

22 Who can declare the workes of his righteousness? or who can abide them? for his ordinance is farre off, & the trying out of all things faith.

23 Hee that is humble of heart, will consider these things: but an vnwise and erroneous man casteth his mynd vpon foolish things.

24 My son, hearken vnto me, & learne knowledge, and make my words with thine heart.

25 I will declare thee weighty doctrine, and I will instruct thee exactly in knowledge.

26 The Lord hath set his workes in good order from the beginning, and part of them hath hee sundred from the other when he first made them.

27 He hath garnished his workes for euer, and their beginnings so long as they shal endure, they are not hungry nor wearied in their labours, nor cease from their offices.

28 None of them hindereth another, neither was any of them disobedient vnto his words.

29 After

* Jobn 4. 19.

* Gen. 1. 27.

* Jerem. 31. 8.

* Psal. 34. 15, 16.
bri 4. 13.

1. 16. 21. 21. 21.

* Gen. 6. 4.

* Gen. 19. 13. 15.

* Gen. 14. 13. 14.
20. and 16. 1.

* Gen. 4.

* 2. Pet. 3. 10.
1. King. 8. 27.
2. Chron. 6. 16.

* Gen. 1. 27.

1. 16. 21. 21. 21.

1. 16. 21. 21. 21.

* Gen. 4.

* Gen. 19. 13. 15.

* Gen. 14. 13. 15.

* Gen. 14. 13. 15.

29 After this the Lord looked vpon the earth, and filled it with his good things.

30 With all manner of liuing beasts hath he covered the face thereof, and they returne into it againe.

CHAP. XVII.

1 The creation of man, and the goodness that God hath done vnto him, 20 Of almes, 22 and repentance.

THe Lord hath created man of the earth, and turned him vnto it againe.

2 He gaue him the number of dayes and certaine times, and gaue him power of the things that are vpon earth.

3 He clothed them with strength, as they had neede, and made them according to his image.

4 Hee made all flesh to feare him, so that hee had the dominion ouer the beasts and foules.

5 [* He created out of him an helper like vnto himselfe,] and gaue them discretion & tongue, and eyes, eares, and an heart to vnderstand, and sixty hee gaue them a spirit, and feuently he gaue them speech to declare his works,

6 And he filled them with knowledge of vnderstanding, and shewed them good and euill.

7 Hee set his eye vpon their hearts, declaring vnto them his noble works,

8 And gaue them occasion to reioyce perpetually in his miracles, that they should prudently declare his works, and that the elect should praise his holy Name together.

9 Besides this, he gaue them knowledge, and gaue them the Law of life for an heritage, that they might now know that they were mortal.

10 Hee made an euertlasting covenant with them, and shewed them his iudgements.

11 Their eyes saw the maiestie of his glory, and their eares heard his glorious voyce.

12 And he said vnto them, Beware of all vnrighteous things. *He gaue euery man also a commandement concerning his neighbour.

13 Their wayes are euer before him, and are not hid from his eyes.

14 Euery man from his youth is giuen to euil, and their stony hearts cannot become flesh.

15 Hee appointed a ruler vpon euery people, when he diuided the nations of the whole earth.

16 * And he did chuse Israel, as a peculiar people to himselfe, whom he nourisheth with discipline as his first borne, and giueth him most louing light, and doeth not forsake him.

17 All their works are as the sunne before him, and his eyes are continually vpon their wayes.

18 None of their vnrighteousnesse is hid from him, but all their finnes are before the Lord.

19 And as hee is mercifull, and knoweth his worke, he doeth not leaue them nor forsake them, but spareth them.

20 * The almes of a man, is as a thing sealed vp before him, and he keepeth the good deedes of man as the apple of the eye, and giueth repentance to their sonnes and daughters.

21 * At the last shal he arise, and reward them, and shall repay their reward vpon their heads.

22 * But vnto them that wil repent, he giueth them grace to returne, and exhorteth such as faile, with patience, [and sendeth them the portion of the verity.]

23 * Returne then vnto the Lord, and forsake thy finnes: make thy prayer before his face, and take away the offence.

24 Turne againe vnto the most High: for hee will bring thee from darkenesse to wholesome light: forsake thine vnrighteousnesse, and hate greatly all abomination.

25 [Know the righteousness and iudgements of God: stand in the portion that is set forth for thee, and in the prayer of the most high God, and go in the parts of the holy world with such as be liuing and confesse God]

26 * Who can praise the most High in the hell, as do all they that liue and confesse him?

27 [Abide not thou in the error of the vngodly, but praise the Lord before death]

28 Thankfulness perisheth from the dead, as though he were not: but the liuing, and he that is found of heart, prayeth the Lord, [and reioycest in his mercy.]

29 How great is the louing kindnesse of the Lord our God, and his compassion vnto such as turne vnto him in holinesse!

30 For all things cannot be in men, because the sonne of man is not immortal, [and they take pleasure in the vanity of wickednesse]

31 What is more cleare then the Sunne? yet shall it faile.

32 So flesh and blood that thinketh euil, [shal be reprobued.]

33 He seeth the power of the high heauen, and all men are but earth and ashes.

CHAP. XVIII.

1 The marvellous works of God, 6 The miserie and wretchednesse of man, 9 Against God ought wee not to complaine, 22 The performing of vsuaries.

HE that liueth for euer, *made all things together: the Lord who onely is iust, and there is none other but he, [and he remaineth a victorious king for euer.]

2 He ordereth the world with the power of his hand, and all things obey his will: for he governeth all things by his power, and diuideth the holy things from the prophane.

3 To whom hath he giuen power to expresse his works? who will seeke out the ground of his noble act?

4 Who shall declare the power of his greatness? or who will take vpon him to tell out his mercy?

5 As for the wonderous workes of the Lord, there may be nothing taken from them, neither can any thing be put vnto them, neither may the ground of them be found out.

6 But when a man hath done his best, he must begin againe, and when he thinketh to come to an end, he must go againe to his labour.

7 ¶ What is man? whereto serueth he? what good or euil can he do?

8 * If the number of a mans dayes be an hundred yeere, it is much: and no man hath certaine knowledge of his death.

9 As drops of raine are vnto the sea, and as a granell stone is in comparison of the sand, so are a thousand yeeres to the dayes euertlasting.

10 Therefore is [God] patient with them, and powreth out his mercy vpon them.

11 He saw and perceiued, that [the arrogancie of their heart, and their ruine was euil: therfore heaped hee vp his mercy vpon them, and shewed them the way of righteousness.]

12 The mercy that a man hath reacheth to his neighbour: but the mercy of the Lord is vpon all flesh:

flesh: he chasteneth, and nureth, and teacheth, and bringeth backe, as a shepheard his flocke.

13 He hath mercy on them that receiue discipline, and that diligently seeke after his iudgements.

14 ¶ My sonne, when thou doest good, reprove not: and whatsoeuer thou giuest, vie no discomfutable words,

15 Shall not the dew affwage the heat? so is a word better then a gift.

16 Loe, is not a word better then a good gift? but a gracious man giueth them both.

17 A foole will reproch churlishly, and a gift of the enuius putteth out the eyes.

18 [Get thee righteousnesse before thou come to iudgement:] learne before thou speake, and vie phyticke or euer thou be sicke.

19 ¶ Examine thy selfe before thou be iudged, and in the day of the visitation thou shalt finde mercy.

20 Humble thy selfe before thou be sicke, and whilst thou maist yett see, shew thy conuersion.

21 Let nothing let thee to pay thy vowe in time, and deferre not vnto death to be reformed: [for the reward of God endureth for euer.]

22 Before thou prayest prepare thy selfe, and be not as one that tempteth the Lord.

23 Think vpon the wrath that shall bee at the end, and the houre of vengeance when hee shall turne away his face.

24 ¶ When thou hast enough, remember the time of hunger: and when thou art rich, thinke vpon pouerty and need.

25 From the morning vntill the euening the time is changed, and all such things are soone done before the Lord.

26 A wise man feareth in all things, and in the dayes of transgression he keepeth himselfe from sinne: but the foole doth not obserue the time.

27 ¶ Euery wise man knoweth wisdom, and knowledge, and praisth him that findeth her.

28 They that haue vnderstanding, deale wisely in words: [they vnderstand the trueth, and righteousnesse,] and powre out with modesty graue sentences for mans life.

29 The chief authority of speaking, is of the Lord alone: for a mortall man hath but a dead heart.

30 ¶ Follow not thy lustes, but turne thee from thine owne appetites.

31 For if thou giuest thy soule her desires, it shall make thine enemies that eniue thee, to laugh thee to scorn.

32 Take not thy pleasure in great voluptuousnes, & intangle not thy selfe with such company.

33 Become not a begger by making banquets of that that thou hast borrowed, and so leaue nothing in thy purse, else thou shouldest slanderously lie in wait for thine owne life.

CHAP. XIX.

2 Wine and wantonnes bring men to pouerty. 4 In thy words vse discretion. 22 The difference of the wisdom of God and man.

27 Whereby thou mayest know what is in man.

28 Labouring man that is giuen to drunkennesse, shall not be rich: and he that contemneth small things, shall fall by litle and litle.

29 Wine and Women leade wife men out of the way, [and put men of vnderstanding to reproofe.]

30 And he that companyeth adulterers, shall become impudent: rottennesse & wormes shall haue

him to heritage, and he that is too bolde, shall be taken away, and be made a publike example.

4 ¶ Hee that is halstie to giue credit, is light minded, and hee that erreth, sinneth against his owne soule.

5 Who so reioyceth in wickednesse, shall be punished: [he that hateth to be reformed, his life shall be shortened, and he that abhorreth babbling of words quencheth wickednesse:] but hee that redisteth pleasures, crowneth his owne soule.

6 He that refraineth his tongue may liue with a troublesome man, and he that hateth babbling, shall haue lesse euill.

7 Rehearse not to another that which is told vnto thee: so shalt thou not be hindered.

8 Declare not other mens maners, neither to friend nor foe: and if the sinne appertaine not vnto thee, reueile it not.

9 For he will hearken vnto thee, and marke thee, and when hee findeth opportunitie, hee will hate thee.

10 ¶ If thou hast heard a word [against thy neighbour,] let it die with thee, and be sure, it will not burst thee.

11 A foole trauellethe when hee hath heard a thing, as a woman that is about to bring forth a childe.

12 As an arrow that sticketh in ones thigh, so is a word in a fooles heart.

13 ¶ Reprooue a friend lest hee doe euill, and if hee haue done it, that hee do it no more.

14 Reprooue a friend that hee may keepe his tongue: and if hee haue spoken, that hee say it no more.

15 Tel thy friend his fault: for oft times a slander is raised, and giue no credence to euery word.

16 A man falleth with his tongue, but not with his wil: and who is he that hath not offended in his tongue?

17 Reproue thy neighbour before thou threaten him, and being without anger, giue place vnto the Law of the most High.

18 The feare of the Lord is the first degree to be receiued of him, and wisdom obtaineth his loue.

19 The knowledge of the commandments of the Lord is the doctrine of life, and they that obey him, shall recieue the fruit of immortality.

20 The feare of the Lord is all wisdom, and the performing of the Law is perfect wisdom, and the knowledge of his almighty power.

21 If a seruant say vnto his master, I will not doe as it pleaseth thee, though afterward hee doe it, hee shall displease him that nourisheth him.

22 The knowledge of wickednesse is not wisdom, neither is there prudency whereas the counsell of sinners is: but it is euen execrable malice: and the foole is voyde of wisdom.

23 He that hath small vnderstanding, & feareth God, is better then one that hath much wisdom, and transgresseth the Law of the most High.

24 There is a certaine subtilty that is fine, but it is vniughteous: and there is that wisetheth the open and manifest law: yet there is that is wise and iudgeth righteously.

25 There is some that being about wicked purposes, doe bow downe themselves, and are sad, whose inward parts burne altogether with deceit: he looketh downe with his face, and faineth himselfe deafe: yet before thou perceiue, hee will be vpon thee to hurt thee.

* 1. Cor. 13. 31.

* 1. Cor. 7. 17, 36.

* 1. Cor. 13. 35.

* Rom. 6. 6. and
23. 14.

* Gen. 19. 33.
2. King. 12. 17, 24.

* 1. Cor. 13. 31.

* 1. Cor. 13. 31.
and 27. 17.

* 1. Cor. 13. 35.
and 27. 17.

* 1. Cor. 13. 31.

26 And though he be so weake that he can do thee no harme, yet when he may finde opportunitie, he will doe euill.

27 ¶ A man may be known by his looke, and one that hath vnderstanding, may be perceived by the marking of his countenance.

28 * A mans garment, and his excessive laughter, and going, declare what person he is.

C H A P. XX.

Of correction and repentance. 6 To speake and keepe silence in time. 17 The fall of the wicked. 23 Ofsying. 24 The thiefe and the murderer. 28 Gifis blinde the eyes of the wife.

T Here is some rebuke that is not comely: againe, some man holdeth his tongue, and hee is wise.

2 It is much better to reprove then to beare euill will: and hee that acknowledgeth his fault, shalbe preserved from hurt.

3 As * when a gelded man through lust would defile a maid, so is he that vseth violence in iudgement.

4 How good a thing is it, when thou art re-
proued, to shew repentance! for so shalt thou escape willfull sinne.

5 Some man keepeth silence, and is found wise, and some by much babbling becommeth hatefull.

6 Some man holdeth his tongue, because hee hath not to answer: and some keepeth silence, waiting a conuenient * time.

7 * A wife man will hold his tongue till hee see opportunitie: but a trifler and a foole will regard no time.

8 He that vseth many words, shall be abhorred, and he that taketh authority to himselfe shall be hated.

9 Some man hath oft times prosperity in wicked things, and *sometimes* a thing that is found, bringeth losse.

10 There is some gift that is not profitable for thee, & there is some gift, whose reward is double.

11 Some man humbleth himselfe for glories sake, and some by humblenes lifteth vp the head.

12 Some man buyeth much for a little price, for which he payeth feuen times more.

13 * A wife man with his words maketh himselfe to be loued, but the merry tales of fooles shall be powred out.

14 The gift receiued of a foole, shall doe thee no good, neither yet of the enuious for his importunity: for he looketh to receiue many things for one: he giueth little, and he vpbraideth much: he openeth his mouth like a towne cryer: to day hee lendeth, to morrow asketh hee againe, and such one is to be hated of God and man.

15 The foole saith, I haue no friend, I haue no thanke for all my good deedes: and they that eat my bread, speake euill of me.

16 How oft, and of how many shall hee be laughed to scorne? for he comprehendeth not by right iudgement that which he hath: and it is all one as though he had it not.

17 The fall on a pavement is very sudden: so shall the fall of the wicked come hastily.

18 A man without grace is as a foolish tale which is oft told by the mouth of the ignorant.

19 A wise sentence looseth grace when it cometh out of a fooles mouth: for hee speaketh not in due season.

20 Some man sinneth not because of pouerty, and yet is not grieved when he is alone.

21 Some man there is that destroyeth his own soule, because he is ashamed, and for the regard of persons looseth it.

22 Some man promisseth vnto his friend for shame, and getteth an enemy of him for nought.

23 * A lie is a wicked thing in a man: yet is it oft in the mouth of the vnwise.

24 A thiefe is better, then a man that is accustomed to lie: but they both shall haue destruction to heritage.

25 The conditions of lyars are vnhoonest, and their shame is euer with them.

26 A wife man shall bring himselfe to honour with his words, and he that hath vnderstanding, shall please great men.

27 * Hee that tilleth his land, shall increase his heape, [he that worketh righteoufnesse, shall be exalted,] and he that pleaseeth great men, shall haue pardon of his iniquitie.

28 * Rewards and giftes blind the eyes of the wife, and make them dumbe, that they cannot reprove faults.

29 Wisdome that is hid, and treasure that is hoarded vp, what profit is in them both?

30 Better is hee that keepeth his ignorance secret, then a man that hideth his wisdome.

31 The necessary patience of him, that followeth the Lord, is better then he that gouerneth his life without the Lord.

C H A P. XXI.

1 Not to continue in sinne. 5 The prayer of the afflicted. 6 To hate to bee reprimand. 17 The mouth of the wife man. 26 The thought of the foole

M y sonne, hast thou sinned? doe so no more, * but pray for the foresinnes [that they may be forgiven thee.]

2 Flee from sinne, as from a serpent: for if thou comest too neere it, it will bite thee: the teeth thereof are as the teeth of a lion, to slay the soules of men.

3 All iniquitie is as a two edged sword, the wounds whereof cannot be healed.

4 Strife and iniuries waste riches: so the house of the proud shall be desolate.

5 * The prayer of the poore going out of the mouth, cometh vnto the eares of the Lord, and iustice is done him incontinently.

6 Whofo hateth to be reformed is in the way of finners: but hee that feareth the Lord, conuerteth in heart.

7 An eloquent talker is knowne as farre off: but he that is wise, perceiueth when he falleth.

8 Whofo buildeth his house with other mens money, is like one that gathereth stones to make his graue.

9 * The congregation of the wicked is like towne wrapped together: their ende is a flame of fire to destroy them.

10 The way of sinners is made plaine with stones, but at the end thereof is hell, [darkenesse and paines.]

11 He that keepeth the Law of the Lord, || ruleth his owne affections thereby: and the increase of wisdome is the end of the feare of God.

12 He that is not wife, will not suffer himselfe to be taught: but there is some wit that encreaseth bitternesse.

13 The knowledge of the wife shall abound like water that runneth ouer, and his counsell is like a pure fountaine of life.

14 * The inner parts of a foole are like a broken

* Chap. 25. 2.

* Prov. 12. 16. and 28. 10.

* Exod. 23. 8. deui. 16. 39.

* Chap. 25. p. 14. 4. Luke 15. 26.

* Exod. 3. 9. and 21. 30.

* Chap. 16. 6.

|| Or, keepeth the vnderstanding thereof.

* Chap. 23. 5.

ken vessel : hee can keepe no knowledge whiles he liueth.

15 When a man of vnderstanding heareth a wife word, he will commend it, and increase it : but if an ignorant man heare it, he will disallow it, and cast it behinde his backe.

16 The talking of a foole is like a burden in the way, but there is comeliness in the talke of a wise man.

17 They inquire at the mouth of the wise man in the Congregation, and they shall ponder his words in their heart.

18 As is an house that is destroyed, so is wisdom vnto a foole, and the knowledge of the wife is as words without order.

19 Doctrine vnto fooles is as fetters on the feete, and like manicles vpon the right hand.

* Chap. 19. 27, 28.

20 * A foole listeth vp his voice with laughter, but a wise man doeth scarce smile secretly.

21 Learning is vnto a wise man a iewell of gold, and like a bracelet vpon his right arme.

22 A foolish mans foot is soone in [his neighbours] house: but a man of experience is ashamed to looke in.

23 A foole will peepe in at the doore into the house : but hee that is well nurtured, will stand without.

24 It is the point of a foolish man to hearken at the doore : for hee that is wise, will be grieved with such dishonour.

25 The lippes of talkers will bee telling such things as pertaine not vnto them, but the words of such as haue vnderstanding, are weighed in the balance.

26 The heart of fooles is in their mouth : but the mouth of the wise is in their heart.

27 When the vngodly curseth Satan, hee curseth his owne soule.

* Chap. 28. 13.

28 * A backbiter desileth his owne soule, and is hated wherefoeuer he is : [but he that keepeth his tongue, and is discrete, shall come to honour.]

CHAP. XXII.

1 *Of the sluggard.* 2 *That hee should much to a foole.* 3 *A good conscience heareth not.*

A slouthfull man is like a filthie stone, which euery man mocketh at for his shame.

2 A slouthfull man is to be compared to the dounge of oxen, and euery one that taketh it vp, will shake it out of his hand.

3 An euil nurtured sonne is the dishonour of the father: & the daughter is least to be esteemed.

4 A wife daughter is an heritage vnto her husband : but shee that liueth dishonestly, is her fathers heauinesse.

5 Shee that is bold, dishonoureth both her father and her husband, [and is not inferior to the vngodly,] but they both shall despise her.

6 A tale out of time is as muske in mourning : but wisdom knoweth the seasons of correction and doctrine.

7 Who fo teacheth a foole, is as one that gleweth a postheard together, and as hee that waketh one that sleepe, from a sound sleepe.

8 If children liue honestly, & hate wherewith, they shall put away the shame of their parents.

9 But if children be proud, with hautesnes, & foolishnes they desile the nobility of their kindred.

10 Who fo telteth a foole of wisdom, is as a man, which speaketh to one that is asleepe : when he hath told his tale, he saith, What is the matter?

* Chap. 28. 16.

11 * Weepe for the dead, for hee hath lost the

light : so weepe for the foole, for he wanteth vnderstanding : make small weeping for the dead, for he is at rest : but the life of the foole is worse then the death.

12 Seuen dayes doe men mourne for him that is dead: but the lamentation for the foole, and vngodly [should endure] all the dayes of their life.

13 Talke not much with a foole, and goe not to him that hath no vnderstanding : * beware of him, lest it turne thee to paine, and lest thou bee desiled when hee shaketh himselfe. Depart from him, and thou shalt find rest, and shalt not receive sorow by his foolishnesse.

* Chap. 12. 13.

14 What is heauier then lead? and what other name should a foole haue?

15 * Sand a id salt, and a lump of yron is easier to beare, then an vnwise, [foolish and vngodly] man.]

* Prov. 17. 3.

16 As a frame of wood ioyned together in a building, cannot be loosed with shaking, so the heart that is stablished by aduised counsell, shall feare at no time.

17 The heart that is confirmed by discrete wisdom, is as a faire plaistering on a plaine wall.

18 As reedes that are set vp on his, cannot abide the winde, so the fearefull heart with foolish imagination can endure no feare.

19 Hee that hurte the eye, bringeth fourth teares, and hee that hurte the heart bringeth fourth the affection.

20 Who fo casteth a stone at the birds, frayeth them away: and hee that vpbraideth his friend, breaketh friendship.

21 Though thou drewest a sword at thy friend, yet despaire not : for there may be a turning to fauour.

22 If thou haue opened thy mouth against thy friend, feare not : for there may be a reconciliation, so that vpbraiding, or pride, or disclosing of secrets or a traiterous wound doe not let : for by these things euery friend will depart.

23 Bee faithfull vnto thy friend in his poverty, that thou mayest reioyce in his prosperitie, abide steadfast vnto him in the time of his trouble, that thou mayest be heire with him in his heritage: for pouertie is not alwayes to be commended, nor the rich that is foolish, to be had in admiration.

24 As the vapour and smoke of the chimney goeth before the fire, so euill words [rebukes and threatnings] goe before bloodshedding.

25 I will not bee ashamed to defend a friend: neither will I hide my selfe from him, though hee should doe me harme : whosoever heareth it, shall beware of him.

26 Who shall set * a watch before my mouth, and a seale of wisdom vpon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

* Psal. 141. 3.

CHAP. XXIII.

1 *A prayer of the author.* 2 *Of the heauinesse, and weeping communication.* 3 *Of the kinde of sinners.* 4 *Many sinners provide of adulterie.* 5 *Of the fear of God.*

O Lord, Father and gouernour of all my whole life, leaue me not to their counsell, and let me not fall by // them.

9. 1. 1. 1.

2 Who will correct my thought, and put the doctrine of wisdom in mine heart, that they may not spare me in mine ignorance, neither let // my faults passe?

[That is, of the 100. and 100. and 100.]

3 Lest mine ignorances increase, & my finnes abound

about to my destruction, and lest I fall before mine adversary, and mine enemies reioyce ouer me, whose hope is farre from thy mercy.

4 O Lord, Father and God of my life, [leave mee not in their imagination] neither giue mee a proud looke, but turne away from thy seruants a frowne mind.

5 Take from mee vaine hope and concupiscence, and reteine him in obedience, that desireth continually to serue thee.

6 Let not the greedines of the bellie, nor lust of the flesh hold me, and giue not me thy seruant ouer into an impudent minde.

7 Heare, O yee children, the instruction of a mouth that shal speake truth: who so keepeth it, shal not perishe through his lips, [nor be hurt by wicked workes.]

8 The sinner shalbe taken by his owne lips: for the sillie speaker and the proud doe offend by them.

9 * Accustome not thy mouth to swearing: [for in it there are many fals,] neither take vp for a custome the naming of the holy One: [for thou shalt not be vnpunished for such things.]

10 For as a seruant which is oft punished, cannot be without some skarre, so he that sweareth, and nameth God continually, shal not bee faultlesse.

11 A man that vseth much swearing, shal be filled with wickednesse, and the plague shal neuer goe ffrom his house: when he shall offend, his fault shal be vpon him, and if he knowlege not his sinne, he maketh a double offence: and if hee sweare in vaine, hee shal not be innocent, but his house shalbe full of plagues.

12 There is a word which is clothed with death: God grant that it be not found in the heritage of Iacob: but they that feare God, echew all such, and are not wrapped in sinne.

13 Vse not thy mouth to ignorant rashnes: for therein is the occasion of sinne.

14 Remember thy father & thy mother when thou art fet among great men, lest thou bee forgotten in their fight, and so through thy custome become a foole, and wish that thou haddest not bene borne, and curse the day of thy natiuitie.

15 * The man that is accustomed to opprobrious words, will neuer be reformed all the dayes of his life.

16 There are two sorts [of men] that abound in sinne, & the third bringeth wrath [and destruction:] a mind hot as fire that cannot be quenched til it be consumed: an adulterous man that giueth his body no rest, till he haue kindled a fire.

17 [All bread is sweet to a whoremonger: he will not leave off till he perishe.]

18 A man that breaketh wedlocke, and thinketh thus in his heart, * Who seeth me? I am compassed about with darknesse: the walles couer me: no body seeth me: whom need I to feare? the most High will not remember my finnes,

19 Such a man onely seareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter then the Sun, beholding all the waies of men, [and the ground of the deepe,] and considereth the most secret parts.

20 He knew all things or euer they were made, and after they be brought to passe also, hee looketh vpon them all.

21 * The same man shall be punished in the streets of the city, [and shalbe chased like a young

horse foale.] and when hee thinketh not vpon it, he shalbe taken: [thus shall he be put to shame of euery man, because he would not vnderstand the feare of the Lord.]

22 And thus shall it goe also with euery wife that leaueth her husband, and getteth inheritance by another.

23 * For first, shee hath disobeyed the Law of the most High, and secondly, shee hath trespassed against her owne husband, and thirdly, shee hath played the whore in adultery, and gotten her children by another man.

24 She shall be brought out into the Congregation, and examination shalbe made of her children.

25 Her children shal not take roote, and her branches shal bring forth no fruit.

26 A shamefull report shal she leaue, and her reproch shal not be put out.

27 And they that remaine, shall knowe that there is nothing better then the feare of the Lord, and that there is nothing sweeter then to take heed vnto the commandments of the Lord.

28 It is great glory to follow the Lord, and to be receiued of him, is long life.

C H A P. XXIIII.

1 A praise of wisdom proceeding forth of the mouth of God. & Offer workers and place where she resteth. 20 She is giuen to the children of God.

W isdome shall praise her selfe, [and be honoured in God,] and reioyce in the midst of her people.

2 In the congregation of the most High shal she open her mouth, & triumph before his power.

3 [In the middes of her people shall shee be exalted, and wondred at in the holy assembly.]

4 In the multitude of the chosen she shall be commended, & among such as be blessed she shall be praised, & shall say, I]

5 I am come out of the mouth of the most High, [first borne before all creatures.]

6 I caused the light that faileth not, to arise in the heauen,] and couered the earth as a cloud.

7 My dwelling is in the pillar of the cloud, and my throne is in the pillar of the cloud.

8 I alone haue gone round about the compassse of heauen, and haue walked in the bottome of the depeth,

9 I possessed the wanes of the sea, and all the earth, and all people, and nation, [and with my power haue I troden down the hearts of all, both high and low.]

10 In all these things I fought rest, and a dwelling in some inheritance.

11 So the creator of all things gaue me a commandement, and hee that made me, appointed me a tabernacle, and sayd, Let thy dwelling be in Iacob, and take thine inheritance in Israel, and root thy selfe among my chosen.

12 * He created me from the beginning, and before the world, and I shall neuer faile: * in the holy habitation haue I serued before him, and so was I established in Sion.

13 * In the welbeloued citie gaue hee me rest, and in Ierusalem was my power.

14 I tooke root in an honourable people, even in the portion of the Lords inheritance.

15 I am set vp on hie like a cedar in Libanus, & as a cypres tree vpon the mountaines of Hermon.

16 I am exalted like a palme tree || about the banks, and as a rose plant in Iericho, as a faire olive.

*Exod. 20. 14.

*Prou. 8. 22.

*Exod. 3. 1. 2.

*Psal. 132. 13.

107. in Eden.

and impudent and full of reproch.

25 A wicked wife maketh a fory heart, an heauie countenance, and a wounded minde, weake hands and feeble knees, and cannot comfort her husband in heauineffe.

26 Of the * woman came the beginning of sinne, and through her we all die.

27 Giue the water no passage, [no not a litle] neither giue a wicked woman liberty to go out.

28 If she walke not in thine obedience, [shee shall confound thee in the sight of thine enemies] Cut her off then from thy flesh, ¶ Giue her, and forsake her.

CHAP. XXVI.

1 The praise of a good woman. 5 Of the feare of three things, and of the fourth. 9 Of the iacobus and drunken woman. 29 Of two things that cause sorrow and of the third which moueth wrath.

Blessed is the man that hath a vertuous wife, for the number of his yeeres shall be double.

2 An honest woman reioyceth her husband, and shee shall fill the yeeres of his life with peace.

3 A vertuous woman is a good portion, which shall begiuen for a gift vnto such as feare the Lord.

4 Whether a man be rich or poore, he hath a good heart toward the Lord, and they shall at all times haue a cheerefull countenance.

5 ¶ There be three things that mine heart feareth, and my face is afraid of the fourth : Treason in a city, the assembly of the people, and false accusation : all these are heauier then death.

6 ¶ But the sorow and griefe of the heart, is a woman that is ielous ouer another : & shee that communeth with all, is a scourge of the tongue.

7 An euil wife is as a yoke of oxen that draw diuers wayes : he that liath her, is as though hee held a scorpion,

8 A drunken woman and such as cannot be tamed is a great plague : for she cannot couer her owne shame.

9 The whordome of a woman may be knownen in the pride of her eyes and eyelids.

10 ¶ If thy daughter be not shamefast, holde her straitly, lest she abuse her selfe through ouermuch liberty.

11 Take heed of her that hath an vnshamefast eye: and marueile not if she trespasse against thee.

12 As one that goeth by the way, & is thisty, so shall she open her mouth, and drinke of euery next water : by euery hedge shall shee sit downe, and open her quier against euery arrow.

13 The grace of a wife reioyceth her husband, and feedeth his bones with vnderstanding.

14 A peaceable woman and of a good heart is a gift of the Lorde, and there is nothing so much worth as a woman well instructed.

15 A shamefast and faithfull woman is a double grace, and there is no weight to be compared vnto her continent mind.

16 As the Sunne when it ariseth in the high places of the Lord, so is the beauty of a good wife the ornament of her house.

17 As the cleare light is vpon the holy candlestick, so is the beauty of the face in a ripe age.

18 As the golden pillars are vpon the sockets of siluer : so are faire feet with a constant mind.

19 [Perpetual are the foundations that be laid vpon a strong rocke : so are the commandements of God in the heart of an holy woman.]

20 My soune, keepe the strength of thine age

stable, and giue not thy strength to strangers.

21 When thou hast gotten a fruitfull possession thorow all thy fields, sowe it with thine owne seed, trusting in thy nobilitie.

22 So thy stocke that shall liue after thee, shall grow, trusting in the great liberality of their nobility.

23 An harlot is compared to a Sowe : but the wife that is married, is counted as a tower against death to her husband.

24 A wicked woman is giuen as a steward to a wicked man : but a godly woman is giuen to him that feareth the Lord.

25 A shameles woman contenneth shame: but a shamefast woman will reuerence her husband.

26 A shamelesse woman is compared to a dog, but shee that is shamefast reuerenceth the Lord.

27 A woman that honoureth her husband, shall be iudged wife of all : but shee that despiseth him, shall be blased for her pride.

28 A lowd crying woman and a babler, let her be fought out to drine away the enemies : the mind of euery man that liueth with such, shall be conuertant among the troubles of warre.

29 There be two things that grieve mine heart, and the third maketh me angry : A man of war, that suffereth pouerty, and men of vnderstanding that are not set by, and when one departeth from righteousness vnto sinne : the Lord appointeth such to the sword.

30 [There be two things, which me thinke to be hard and perilous] A merchant cannot lightly keepe him from wrong, and a victualler is not without sinne.

CHAP. XXVII.

1 Of the poore that would be rich. 5 The probation of the man that feareth God. 13 The vnconsummable of a fruit. 16 The secrets of friends are not to be uttered. 26 The wicked imagineth euil which turneth vpon himselfe.

Because of pouertie many haue sinned : and he that seeketh to be rich, turneth his eyes aside.

2 As a naille in the wal sticketh fast betwene the ioynts of the stones, so doeth sinne stick betwene the selling and the buying.

3 If he hold him not diligently in the feare of the Lord, his house shall soone be ouerthrowen.

4 As when one sifteth, the filchineffe remaineth in the sieue, so the filth of man remaineth in his thought.

5 The fornace proueth the potters vessel : * so doth [temptation] trie mens thoughts.

6 * The fruit declareth if the tree haue bene trimmed : so the word [declareth] what man hath in his heart.

7 Prayle no man except thou haue heard his talke : for this is the triall of men.

8 ¶ If thou followest righteousness, thou shalt get her, and put her on as a faire garment, Caud shalt dwell with her, and she shall defend thee for ever: and in the day of knowledge thou shalt find stedfastnesse.]

9 The birds resort vnto their like: so doth the truth turne vnto them that are practised in her.

10 As the lion waiteth for the beall, so doeth sinne vpon them that do euill.

11 The talking of him that feareth God, is all wisdom: as for a foole, he changueth as the moone.

12 If thou be among the vndiscere, obserue the time, but haunt stil the assembly of them that are wise.

13 The talking of fooles is griesous, and their sport

* Prou. 23. 4.
1. sim. 6. 9.

* Prou. 27. 21.

* Math. 7. 17.

* Chap. 13. 9, 10.

* Chap. 19. 10.
and 22. 23.

Prov. 10. 10.

Plal. 7. 15. psal. 26.
27. ecclie. 10. 8

* Draw. 21. 29.
rom. 12. 9.

* Man ought not
to seek vengeance.

* Matt. 6. 14.

sport is in the pleasure of sinne.

14 *The talk of him that sweareth much, maketh the haire to stande vp: and to strue with such, stoppeth the eares.

15 The strife of the proud is blood shedding, and their scouldings are grievous to heare.

16 * Who fo discourereth secrets, looseth his credit, and findeth no friend after his will.

17 Love thy friend, and be faithfull vnto him: but if thou bewrayest his secrets, thou shalt not get him againe.

18 For as a man destroyeth his enemy, so doest thou destroy the friendship of thy neighbour.

19 As one that letteth a bird goe out of his hand, fo if thou giue ouer thy friend, thou caust not get him againe.

20 Follow after him no more, for he is too far off: hee is as a roe escaped out of the snare: [for his soule is wounded]

21 As for wounds they may bee bound vp againe, and an euill word may be reconciled: but who fo bewrayeth the secrets of a friend, hath lost all his credit.

22 *He that winketh with the eyes, imagineth euill: and he that knoweth him will let him alone.

23 When thou art present he will speake sweetely, and praye thy words: but at the last he will turne his tale, and slander thy saying.

24 Many things haue I hated, but nothing so euil as such one: for the Lord also hateth him.

25 Who fo casteth a stone on his, casteth it vpon his owne head: and he that smiteth with guile, maketh a great wound.

26 Who fo *diggeth a pit, [thal] sal fall therein, [and he that layeth a stone in his neighbours way, [thal] stumble thereon,] and he that layeth a snare for another, [thal] be taken in it himselfe.

27 He that worketh euill, [shal] be wrapped in euill, and [thal] not know from whence they come vnto him.

28 Mockery and reproch followe the proud, and vengeance lurketh for them as a lion.

29 They that reioyce at the fall of the righteous, [shal] be taken in the snare, and anguish [shal] consume them before they die.

30 Despight and anger are abominable things, and the sinfull man is subiect to them both.

CHAP. XXVIII.

2 *Wrought not to desire vengeance, but to forgive the offence*
13 *Of the races of the tongue, and of the danger thereof.*

Hee * that seeketh vengeance shall finde vengeance of the Lord, and he will surely keepe his finnes.

2 || Forgiue thy neighbour the hurt that hee hath done to thee, fo [thal] thy finnes bee forgiven thee also when thou prayest.

3 Should a man beare hatred against man, and * desire forgiveness of the Lord?

4 He will shew no mercy to a man which is like himselfe: and wil he aske forgiveness of his owne finnes?

5 If he that is but flesh, nourish hatred [& ask pardon of God,] who will intreat for his finnes?

6 Remember the ende, and let enimity passe: imagine not death and destruction to another through anger, but perseuere in the commandements.

7 Remember the commandements: fo [thal] thou not be rigorous against thy neighbor: [consider diligently] the couenant of the most High, and forgieue his ignorance.

8 * Beware of strife, and thou shalt make thy finnes fewer: for an angry man kindleth strife.

9 And the sinfull man disquieteth friends, & bringeth in false accusations against them that be at peace.

10 * As the matter of the fire is, so it burneth, and mans anger is according to his power: and according to his riches his anger increaseth, and the more vehement the anger is, the more is hee inflamed.

11 An hasty brawling kindleth a fire, and an hasty fighting sheddeth blood: [a tongue that beareth false witness, bringeth death.]

12 If thou blow the sparke, it shall burne: if thou spit vpon it, it shall be quenched, and both these come out of the mouth.

13 || * Abhor the slanderer & double tongued: for such haue destroyed many that were at peace.

14 The double tongue hath disquieted many, and driuen them from nation to nation: stroug cities hath it broken down, and ouerthrowen the howles of great men: [the strength of the people hath it brought downe, and beene the decay of mighty nations.]

15 The double tongue hath cast out many vertuous women, and robbed them of their labours.

16 Who fo hearkeneth vnto it, [shal] neuer find rest, and neuer dwell quietly.

17 The stroke of the rod maketh marks in the flesh, but the stroke of the tongue breaketh the bones.

18 There bee many that haue perished by the edge of the sword, but not so many as haue fallen by the tongue.

19 Well is him that is kept fro an euil tongue, and cometh not in the anger thereof, which hath not drawn in that yoke, neither hath ben bound in the bands thereof.

20 For the yoke thereof is a yoke of yron, and the bands of it are bands of brasse.

21 The death thereof is an euill death: hell were better then such one.

22 It shall not haue rule ouer them that feare God, neither shall they be burnt with the flame thereof.

23 Such as forsake the Lord shall fall therein: and it shall burne them, and no man shall be able to quench it: it [shal] fall vpon them as a lion, and deuoure them as a leopard.

24 Hedge thy possession with thornes, and make doores and barres for thy mouth.

25 Bind vp thy fluer and gold, and weigh thy words in a balance, and meke a doore and a bar, [and a sure bridle] for thy mouth.

26 Beware that thou slide not by it, and fo sal before him that lieth in wait, [and thy fall be incurable euen vnto death]

CHAP. XXIX.

1 *Do not lend money, and doe almes.* 15 *Of a faithfull man answering for his friend.* 24 *The poore mans life.*

He that will shew mercy, lendeth to his neighbour: and he that hath power ouer himselfe, keepeth the commandements.

2 * Lend to thy neighbor in time of his need, and pay thou thy neighbour again in due season.

3 Keepe thy word, and deale faithfully with him, and thou shalt alway find the thing that is necessary for thee.

4 Many when a thing was lent them, reckoned it to bee found, and grieved them that had helped them.

* Chap. 1. 1.

* Prov. 11. 1.

[The tongue.]
[Chap. 11. 1]

[Of well doing]

* Deut. 15. 7, 8.
matth. 24. 12.
Luke 6. 37.

5 Till they receiue, they kisse his hands, and for their neighbours good they humble their voice: but when they should pay againe, they prolong the terme, and giue a carelesse answer, and make excuses by reason of the time.

6 And though he be able, yet giueth he scarce the halfe againe, & reckoneth the other as a thing found: els he deceiue him of his money, & maketh him an enemy without a cause: he payeth him with cursing and rebuke, & giueth him euill words for his good deede.

7 There be many which refuse to lend because of this inconueniencie, fearing to be defrauded without cause.

8 Yet haue thou patience with him that humbleth himselfe, and deferre not mercie from him.

9 Helpe the poore for the commandemens sake, and turne him not away, because of his pouertie.

10 Lose thy money for thy brothers & neighbours sake, and let it not rust vnder a stone to thy destruction.

11 * Bestow the treasure after the commandement of the most Hie, and it shall bring thee more profite then gold.

12 I Lay vp thine * almes in thy secret chambers, and it shall keepe thee from all affliction.

13 [A mans almes is as a purse with him, and shall keepe a mans fauour as the apple of the eye, and afterward shall it arise, and pay euery man his reward vpon his head.]

14 It shall fight for thee against thine enemies, better then the shield of a strong man, or speare of the mighty.

15 An honest man is * surety for his neighbour: but he that is impudent forsaketh him.

16 Forget not the friendship of thy surety: for he hath laid his life for thee.

17 The wicked despiseth the good deed of his surety.

18 The wicked will not become surety: and he that is of an vnthankfull mind, forsaketh him that deliuered him.

19 [Some man promisseth for his neighbour: and when he hath lost his honestie, he will forsake him.]

20 Suretiship hath destroyed many a rich man, and remoued them as the waues of the sea: mighty men hath it driuen away from their houses, and caused them to wander among strange nations.

21 A wicked man transgressing the commandemens of the Lord, shall fall into suretiship: and he that medleth much with other mens businesse, is entangled in controuersies.

22 * Helpe thy neighbour according to thy power, and beware that thou thy selfe fall not.

23 * The chiefe thing of life is water, & bread, and clothing, and lodging: to couer thy shame.

24 * [The poore mans life in his owne lodge is better then delicate fare in another mans.]

25 Be it little or much, hold thee contented, that the house speake not euill of thee.

26 For it is a miserable life to goe from house to house: for where thou art a stranger, thou darrest not open thy mouth.

27 Thou shalt lodge and feede vnthankfull men, and after shalt haue bitter wordes for the same, saying,

28 Come thou stranger, and prepare the table, and feed me of that thou hast ready.

29 Giue place, thou stranger, to an honourable

man: my brother cometh to bee lodged, and I haue neede of my house.

30 These things are heauy to a man that hath vnderstanding, the vpbraiding of the house, and the reproch of the lender.

C H A P. XXX.

1 Of the correction of children, 14 Of the commoditie of health, 17 Death is better then a sorrowfull life, 22 Of the ioy and sorrow of the heart.

1 Hee that loueth his sonne * causeth him oft to fee the rod, that he may haue ioy of him in the end.

2 He that chastiseth his sonne, shall haue ioy in him, and shall reioyce of him among his acquaintance.

3 He that * teacheth his sonne griueth * enemy, & before his friends he shall reioyce of him.

4 Though his father die, yet is he as though hee were not dead: for hee hath left one behinde him that is like him.

5 In his life he saw him, and had ioy in him, and was not sorry in his death, [neither was hee ashamed before his enemies.]

6 Hee left behinde him an auenger against his enemies, and one that should shew fauour vnto his friend.

7 He that flattereth his sonne, bindeth vp his wounds, and his heart is grieved at euery cry.

8 An vntrained horse will be stubborne, and a wanton child will be wilfull.

9 If thou bring vp thy sonne delicately, hee shall make thee afraid: and if thou play with him, he shall bring thee to heauinesse.

10 Laugh not with him, lest thou be sorry with him, and lest thou gash thy teeth in the end.

11 * Giue him no liberty in his youth, and winke not at his folly.

12 Bow downe his necke while he is young, and beat him on the sides while he is a child, lest he waxe stubborne, and be disobedient vnto thee, and so bring sorrow to thine heart.

13 Chastise thy child, and be diligent therein, lest his shame grieue thee.

14 * [Better is * poore being whole & strong, then a rich man that is afflicted in his body.]

15 Health and strength is aboue all gold, and a whole body aboue infinite treasure.

16 There is no riches aboue a sound body, and no ioy aboue the ioy of the heart.

17 Death is better then a bitter life [and long rest,] then continuall sicknesse.

18 The good things that are powred on a mouth shut vp, are as messes of meate set vpon a grate.

19 What good doth the offering vnto an idole? for he can neither eate nor smell: so is hee that is persecuted of the Lord, [and beareth the reward of iniquity.]

20 He seeth with his eyes, and groneth like * a gelded man that lieth with a virgin and sigheth.

21 * Giue not over thy mind vnto heauinesse, and vexe not thy selfe in thine owne counsell.

22 The ioy of the heart is the life of man, and a mans gladnesse is the prolonging of his dayes.

23 Loue thine owne soule, and comfort thine heart: diuie sorrow farre from thee: for sorrow hath slaine many, and there is no profit therein.

24 Enuie and wrath shorten the life, and carelesnesse bringeth age before the time.

25 A noble and good heart will haue consideration of his meate and diet.

C H A P.

* Prov. 13. 24. and 23. 13.

* Deut. 6. 7.

* Chap. 7. 23.

1 The pri's of health.

* Chap. 1. 23.

* Prov. 12. 25. and 15. 23. and 17. 22.

CHAP. XXXI.

¹ Of countenance. ² Of them that take paine to gather riches. ³ The praise of a rich man without a fault. ¹² Yet ought no foole to drinke wine, and follow his lust.

[Caution to selfe.
*1. Tim. 6. 9, 10.

WAKING || after *riches pineth away the body, & the care therof driueth away sleepe.

³ This waking care breaketh the sleepe, as a great sicknesse breaketh the sleepe.

⁴ The rich hath great labour in gathering riches together, and in his rest hee is filled with pleasures.

⁵ The poore labourer in liuing poorly, and when he leaueth off he is still poore.

⁶ *Many are destroyed by the reason of gold, and haue found their destruction before them.

*Eccl. 2. 2.

⁷ It is as a stumbling block vnto them that sacrifice vnto it, & euery foole is taken therewith.

*Luk. 6. 4.

⁸ Blessed is the *rich which is found without blemish, and hath not gone after gold, [nor hoped in money and treasures.]

⁹ Who is he, and we will commend him? for wonderful things hath he done among his people.

¹⁰ Who hath bene tryed thereby and found perfect? let him be an example of glory, who might offend, and hath not offended, or doe euill, and hath not done it.

[Temperancie.

¹¹ Therefore shall his goods be established, and the congregation shall declare his almes.

¹² If thou sit at a costly table, || open not thy mouth wide vpon it, and say not, Behold much meate.

¹³ Remember that an euill eye is a shrew, and what thing created is worse then a wicked eye? for it weepeth for euery cause.

¹⁴ Stretch not thine hand wherefoeuer it looketh, and thrust it not with it into the dish.

¹⁵ Consider by thy selfe him that is by thee, and marke euery thing.

¹⁶ Eat modestly that which is set before thee, and deuoure not, lest thou be hated.

¹⁷ Leauethou off first for natures sake, and be not insatiable. lest thou offend.

¹⁸ When thou sitest among many, reach not thine hand out first of all.

*Eccl. 37. 29.

¹⁹ *How little is sufficient for a man well taught? and thereby he belcheth not in his chamber, [nor feeleth any paine.]

²⁰ A wholesome sleepe cometh of a temperate belly: he riseth vp in the morning, and is well at ease in himselfe: but paine in watching and cholerick diseases, and pangs of the belly are with an vnfaciable man.

²¹ If thou hast bene forced to eate, arise, goe forth, vomit, and then take thy rest: [so shalt thou bring no sicknesse vnto thy body.]

²² My sonne, heare mee, and despise mee not, and at the last thou shalt find as I haue told thee: in all thy works be quick, so shall there no sicknesse come vnto thee.

*Prov. 23. 9.

[Liberalitie.

²³ *Who so is || liberall in his meate, men shall blesse him: and the testimonie of his honesty shall be beleued.

²⁴ But against him that is a niggard of his meate, the whole city shall murmure: the testimonies of his niggardnesse shall be sure.

*Iudeib. 2. 3.

²⁵ Shewe not thy valianthe in wine: for *wine hath destroyed many.

²⁶ The fornice proueth the edge in the tem-

pering: so doeth wine the hearts of the proud by drunkennesse.

²⁷ *Wine soberly drunken is profitable for the life of man: what is his life that is ouercome with wine?

²⁸ Wine was made [from the beginning] to make men glad, [and not for drunkennesse.] Wine measurably drunken, and in time, bringeth gladnesse and cheerefulness of the minde.

²⁹ But wine drunken with exceffe, maketh bitterness of minde with brawlings and scoldings.

³⁰ Drunkennesse encreaseth the courage of a foole, till hee offend: it diminisheth his strength and maketh wounds.

³¹ *Rebuke not thy neighbour at the wine, and despise him not in his mirth: giue him no despitefull wordes, and presse not vpon him with contrary wordes.

*Eccl. 31. 1.

CHAP. XXXII.

¹ An exhortation to modestie. ³ Let the ancient speake. ¹⁴ To giue thanks after supper. ¹⁵ Of the years, faith, and confidence in God.

IF thou be made the master of the feast, || lift not thy selfe vp, but be among them, as one of the rest: take diligent care for them, and so fit downe.

*Hamb. 2. 1.

² And when thou hast done all thy duty, sit downe, that thou mayst be merry with them, and receiue a crowne for thy good behaviour.

³ Speake thou that art the elder: for it becommeth thee, but with sound iudgement, and hinder not musick.

⁴ Powre not out wordes, where there is no audience, *and shew not forth wisdom out of time.

*Eccl. 3. 2.

⁵ The consent of musicians at a banquet, is as a signet of carbuncle set in gold.

⁶ And as the signet of an Emeraule wel trimmed with golde, so is the melodie of musick in a pleasant banquet.

⁷ [Giue eare, and bee still, and for thy good behaviour thou shalt be leued.]

⁸ Thou that art yong, speake if neede be, and yet scarcely when thou art twice asked.

⁹ Comprehend much in few wordes: [in many things be as one that is ignorant:] be as one that vnderstandeth, and yet hold thy tongue.

¹⁰ If thou be among *great men, compare not thy selfe vnto them: and when an elder speaketh, babble not much.

*Job 31. 6.

¹¹ Before the thunder goeth lightening, and before a shamefast man goeth fauour.

¹² Stand vp betimes, and be not the last: but get thee home without delay.

¹³ And there take thy pastime, and doe what thou wilt, so that thou doe none euill, or vse proud wordes.

¹⁴ But aboue all things giue thanks vnto him that hath made thee, & replenished thee with his goods.

¹⁵ *Who so feareth the Lord, will receiue his doctrine, and they that rise early, shall find fauour.

¹⁶ He that seeketh the Law shall be filled therewith: but the hypocrite will be offended thereat.

¹⁷ They that feare the Lord, shall finde that which is righteous, & shall kinde iustice as a light.

¹⁸ An vngodly man will not be reformed, but findeth out excuses according to his will.

¹⁹ A man of vnderstanding despiseth not counsell: but a lewd and proud man is not touched with feare, euen when he hath done rashly.

²⁰ [My sonne,] doe nothing without aduise-ment: so shall it not repent thee after the deed.

²¹ Go not in the way where thou mayst fall, nor when e

where thou mayest stumble among the stones, neither trust thou in the way that is plaine.

23 And beware of thine owne children, [and take heed of them that be thine owne household.]

23 In euery good worke be of a faithfull heart: for this is the keeping of the commandemens.

24 Who so beleueth in || the Lorde, keepeth the commandemens: and he that trusteth in the Lorde, shall take no hurt.

CHAP. XXXIIII.

1 The deliverance of him that feareth God. 4 The answer of the wife. 15 Man is in the hand of God, as the clay is in the hand of the potter. 23 Of euill seruants.

Here shall no euill come vnto him that || feareth the Lorde: but when he is in tentation, he will deliuer him againe.

2 A wise man hateth not the Law: but he that is an hypocrite therein, is as a ship in a storme.

3 A man of vnderstanding walketh faithfully in the Law, and the Law is faithfull vnto him.

4 As the question is made, prepare the answer, and so shalt thou be heard: be sure of the matter, and so answer.

5 The heart of the foolish is like a cart wheele: and his thoughts are like a rolling axle tree.

6 As a wilde horse yeareth vnder euery one that sitteth vpon him, so is a scornfull friend.

7 Why doeth one day excell another, seeing that the light of the dayes of the yeeare come of the sunne?

8 The knowledge of the Lorde hath parted them asunder, and he hath by them disposed the times and solemne feasts.

9 Some of them hath hee chosen and sanctified, and some of them hath hee put among the dayes to number.

10 And all men are of the * ground, & Adam was created out of the earth: but the Lorde hath diuided them by great knowledge, & made their wayes diuers.

11 Some of them hath hee blessed and exalted, & some of them hath hee sanctified, & appropriated to himselfe: but some of them hath hee cursed, and brought them low, & put them out of their estate.

12 * As the clay is in the potters hand, to order it at his pleasure, so are men also in the hand of their Creatour, so that he may reward them as liketh him best.

13 Against euill is good, and against death is life: so is the godly against the sinner, and the viggodly against the faithfull.

14 So in all the works of || most bie thou mayest see || there are euery two one against another.

15 ¶ I am awaked vp last of all, as one that gathereth after them in the vintage. In the blessing of the Lorde I am increased, and haue filled my wine presse, like a grape gatherer.

16 * Behold, how I haue not laboured only for my selfe, but for all them that seeke knowledge.

17 Heare mee, O yee great men of the people, and hearken with your eares, yee rulers of the Congregation.

18 Giue not thy sonne & wife, thy brother and friend, power ouer thee while thou liuest, and giue not away thy substance to another, lest it repent thee, and thou intreat for the same againe.

19 As long as thou liuest, and hast breath, giue not thy selfe ouer to any person.

20 For better it is that thy children should pray vnto thee, then that thou shouldest looke vp to the hands of thy children.

21 In all thy workes be excellent, that thine honour be neuer stained.

22 At the time when thou shalt end thy daies, and finish thy life, distribute thine inheritance.

23 ¶ The fodder, the whip, and the burden belong vnto the osse: and meate, correction and worke vnto thy seruant.

24 If thou set thy seruant to labour, thou shalt find rest: but if thou let him go idle, hee shall seeke liberty.

25 The yoke and the whip bowe downe the hard necke: so tame thine euill seruant with the whips and correction.

26 Send him to labour, that hee goe not idle: for idleness bringeth much euill.

27 Set him to worke, for || belongeth vnto him: if he be not obedient, || put on more heauy fetters.

28 But be not excessive toward any, and without discretion do nothing.

29 * If thou haue a faithfull seruant, let him be vnto thee as thine owne soule: for in blood hast thou gotten him. If thou haue a seruant, intreate him as thy brother: for thou hast need of him, as of thy selfe. If thou intreate him euill, and he run away, wilt thou seeke him?

CHAP XXXIIII.

1 Of dreames. 13 The praise of them that feare God. 18 The of-fings of the wicked. 22 The bread of the needy. 27 God doeth not allow the works of an vnfaithfull man.

The hope of a foolish man is vaine and false, and dreames make fooles to haue wings.

2 Who so regardeth dreames, is like him that will take hold of a shadow, and follow after the winde.

3 Euen so is it with the appearing of dreames, as the likenesse of a face is before another face.

4 Who can be cleansed by the vnclene? or what truth can be spoken of a liar?

5 Soothsayings, witchcraft, & dreaming is but vanity, and a minde that is occupied with fantasies, is as a woman that trauaileth.

6 Where as such visions come not of the most High to trie thee, set not thine heart vpon them.

7 For dreames haue deceived many, and they haue failed that put their trust therein.

8 The Law shall be fulfilled without lies, and wisdom is sufficient to a faithfull mouth: [what knowledge hath hee that is not tried?]

9 A man that is instructed, vnderstandeth much, and he that hath good experience, can talke of wisdom.

10 He that hath no experience, knoweth litle, and he that erreth, is full of craft.

11 When I wandered to & fro, I saw many things: & mine vnderstanding is greater then I can expresse.

12 I was oft times in danger of death, yet I was deliuered by these things.

13 ¶ The spirit of those that feare the Lorde, shall liue: for their hope is in him that can helpe them.

14 Who so || feareth the Lorde, feareth no man, neither is afraid: for he is his hope.

15 Blessed is the soule of him that feareth the Lorde: in whom putteth hee his trust? who is his strength?

16 * For the eyes of the Lorde haue respect vnto them that loue him: he is their * mighty protection, and strong ground, a defence from the heate, and a shadow for the noone day, a succour from stumbling, and an helpe for falling.

17 He setteth vp the foule, and lighteneth the eyes: he giueth health, life and blessing.

18 ¶ Hee

How staves were ordered in the old time.

* Chap. 7. 20.

[Dreames.

] The feare of the Lorde.

¶ Psal. 31. 18.
¶ Psal. 91. 1. & 4.

*Prov. 15. 27.

[The offerings of the wicked and their prayer.
*Prov. 15. 8.

*Deut. 24. 14. 15.
chap. 7. 20.

*Lam. 19. 15, 22.

*2. Pet. 2. 20, 21, 22.

*1. Sam. 15. 22.
Ier. 7. 33. 6. 7.
[True sacrifice.

*Psalm. 4. 18.

*Exod. 23. 15 and
34. 20. deum. 16. 16.

*Gen. 4. 4, 5.

*2. Cor. 9. 7.

*Job. 4. 8.

*Leuit. 22. 31, 22.
deum. 15. 21.

*Deut. 10. 17.
9. 26. 10. 7. 16. 34.
19. 21. 26. 7. 21.
30. 14. 20. 2. 11.
gal. 2. 6. 1. 1. 6. 9.
col. 3. 25.
2. pet. 1. 17.

18 ¶ He that giueth an offering of vnrighteous goods, offereth a mocking sacrifice, and the gifts of the vnrighteous please not him.

19 [But the Lord is theirs only that patiently bide him in the way of truth and righteousness.]

20 The most High doth not allow the offerings of the wicked, neither is he pacified for sin by the multitude of sacrifice.

21 Who so bringeth an offering of the goods of the poore, doeth as one that sacrificeth the son before the fathers eyes.

22 The bread of the needfull is the life of the poore: he y defraudeth him thereof is a murderer.

23 He that taketh away his neighbors liuing, slayeth him, and he that defraudeth the labourer of his hire, is a bloodshedder.

24 ¶ When one buildeth, & another breaketh downe, what profit haue they then but labour?

25 When one prayeth, and another curseth, whose voyce will the Lord heare?

26 ¶ Hee that waleth himselfe because of a dead body, and toucheth it againe, what availeth his washing?

27 So is it with a man that fasteth for his sins, and committeth them againe: who will heare his prayer? or what doeth his fasting helpe him?

CHAP. XXXV.

1 Of true sacrifices. 14 The prayer of the iustest, and of the widow, and how that humbleth himselfe.

¶ Who so keepeth the Lowe, bringeth offerings ynow: he that holdeth fast the commandements, offereth an offering of saluation.

2 He that is thankfull to them that haue well deserved, offereth fine flour: and he that giueth almes, sacrificeth prayse.

3 To depart from euil, is a thankfull thing to the Lord, and to forsake vnrighteousnesse, is a reconciling vnto him.

4 ¶ Thou shalt not appeare emptie before the Lord.

5 For all these things are done because of the commandement.

6 ¶ The offering of the righteous maketh the altar fat, and the smell thereof is sweet before the most High.

7 The sacrifice of the righteous is acceptable, and the remembrance thereof shall neuer be forgotten.

8 Giue the Lord his honour with a good and liberal eye, and diminish not the first frutes of thine hands.

9 ¶ In al thy gifts shew a ioyful countenance, and dedicate thy tithes with gladnesse.

10 Giue vnto the most High according as hee hath enriched thee, and looke what thine hand is able, giue with a cheerefull eye.

11 For the Lord recompenseth, and will giue thee seven times as much.

12 ¶ Diminish nothing of thine offering: for he will not receiue it, and abstaine from wrongful sacrifices: for the Lord is the iudge, and regardeth not mans person.

13 He accepteth not the person of the poore, but he heareth the prayer of the oppressed.

14 He despiseth not the desire of the fatherles nor the widow, when she powreth out her prayer.

15 Doth not the teares run down the widows cheeks? & her cry is against him that causeth the: [for so hee cheeke do they go vp vnto heauen, & the Lord which heareth them, doth accept them.]

16 He that serueth the Lord, shall be accepted &

fauour, and his prayer shall reach vnto the clouds.

17 The prayer of him that humbleth himselfe, goeth thorow the cloudes, and cleaeth not till it come neere, and will not depart till the most High haue respect thereunto: to iudge righteously, and to execute iudgement.

18 And the Lord wil not be slacke, nor the Almighty wil tary long from them, till he haue smitten in sunder the loynes of the vnmerciful, and auenged himselfe of the heathen, till he haue taken away the multitude of the cruell, and broken the scepter of the vnrighteous, till he giue every man after his workes, and reward them after their deuises, till he haue iudged the cause of his people, and comforted them with his mercie.

19 Oh how faire a thing is mercie in the time of anguish and trouble! It is like a cloud of raine, that commeth in the time of a drought.

CHAP. XXXVI.

1 A prayer to God in the person of all faithfull men, against those that persecute his Church. 22 The prayer of a good woman.

¶ Aue mercy vpon vs, O Lorde God of all things, and behold vs, and shew vs the light of thy mercies.]

2 And fend thy feare among the nations, which seeke not after thee, [that they may knowe that there is no God but thou, and that they may shew thy wonderous workes.]

3 Lift vp thine hand vpon the strange nations, that they may see thy power.

4 As thou art sanctified in vs before them, so be thou magnified among them before vs.

5 That they may know thee, as we know thee: for there it none other God, but only thou, O lord

6 Renew the signes and change the wonders: shew the glory of thine hand, and thy right arme, that they may shew forth thy wonderous actes.

7 Raise vp thine indignation, & powre out wrath: take away the aduersary, and finte the enemy.

8 Make the time short: remember thine other, that thy wonderous works may be prayed.

9 Let the wrath of the fire consume them that escape, & let them perish that oppress the people.

10 Smite in sunder the heads of the princes that be our enemies, & say, There is none other, but we

11 ¶ Gather all the tribes of Iacob together, [that they may knowe that there is none other God but onely thou, and that they may shew thy wonderous works] and inherit thou them as from the beginning.

12 O Lord, haue mercy vpon the people, that is called by thy Name, and vpon Israel, whose thou hast likened to a first borne sonne.

13 Oh, be merciful vnto Ierusalem the city of thy Sanctuary, the cite of thy rest.

14 Fil Sion, that it may magnifie thine oracles, and fill thy people with thy glory.

15 Giue witness vnto those that thou hast possessed from the beginning, & raise vp the prophetes that haue bene shewed in thy Name.

16 Reward them that wait for thee, that thy Prophets may be found faithfull.

17 O Lord, heare the prayer of thy seruants according to thy blessing of Aaron ouer thy people, [and guide thou vs in the way of righteoulnesse,] that al they which dwell vpon the earth may know that thou art the Lord the eternal God.

18 The belly deuoureth all meats, yet is one meate better then another.

19 As the throte tasteth venison, so doth a wise mind discern the false words.

20 A froward heart bringeth griefe, but a man of experience wil resist it.

21 A woman is apt to receive euery man: yet is one daughter better then another.

22 The beauty of a woman cheereth the face, and a man loueth nothing better.

23 If there be in her tongue gentlenes, meeknesse, and wholesome talke, then is not her husband like other men.

24 Hee that hath gotten a [vertuous] woman, hath begun to get a possession: she is an help like vnto himselfe, and a pillar to rest vpon.

25 Where no hedge is, there the possession is spoyled: and he that hath no wife, wandereth to and fro, mourning.

26 Who will trust a thiefe that is alway ready and wandereth from towne to towne? & likewise him, that hath no rest, and lodgeth, wheretoever the night taketh him?

CHAP. XXXVII.

1 How a man should know friends and counsellors. 12 To keepe his company that feareth God.

E Very friend faith, I am a friend vnto him also: but there is some friend, which is onely a friend in name.

2 Remaineth there not heauines vnto death, when a companion and friend is turned to an enemy?

3 O wicked presumption, from whence art thou sprung vp to couer the earth with deceit?

4 There is some companion which in prosperitie reioyceth with his friend: but in the time of trouble he is against him.

5 There is some companion that helpeth his friend for the bellies sake, and taketh vp the buckler against the enemy.

6 Forget not thy friend in thy minde, and thinke vpon him in thy riches.

7 Seeke no counsel at him of whom thou art suspected, and disclofe not thy counsell vnto such as hate thee.

8 Euery counsellor praiseth his own counsel: but there is some that counselleth for himselfe.

9 Beware of the counsellor, & be aduised afore he whereto thou wilt vse him: for he will counsell for himselfe, least he cast the lot vpon thee.

10 And say vnto thee, Thy way is good, and afterward he stand against thee, and looke what shall become of thee.

11 [Aske no counsel for religion of him, that is without religio, nor of iustice, of him that hath no iustice, nor of a woman touching her of who she is ielous, nor of a coward in matters of warre, nor of a merchant concerning exchange, nor of a buyer for the sale, nor of an enuious man touching thankfulness, nor of the vnmmercifull touching kindest, nor of an vn honest man of honestie, nor of the slothfull for any labour, nor of a hireling for the finishing of a worke, nor of an idle seruant for much businesse: hearken not vnto these in any matter of counsell.]

12 But be continuall with a godly man whom thou knowest to keepe the commandements of the Lord, whose mind is according to thy minde, and is tory for thee when thou stumbllest.

13 Take counsell of thine owne heart: for there is no man more faithful vnto thee, then it.

14 For a mans mind is sometime more accustomed to shew more then feuen watchmen that sit aboute in an hie towne.

15 And aboute all this pray to the most High,

that he will direct thy way in truth.

16 Let reason goe before euery enterprile, and counsell before euery action.

17 The [changing] of the countenance is a signe of the changing of the heart: foure things appeare, good and euill, life and death, but the tongue hath euermore the gouernement ouer them.

18 Some man is wittie, and hath instructed many, and yet is vnprofitable vnto himselfe.

19 Some man will be wise in words, and is hated, yea, he is destitute of all [foode],

20 Because grace is not given him of the Lord: for he is destitute of all wisedome.

21 Another is wise for himselfe, and the fruits of vnderstanding are faithfull in his mouth.

22 A wise man instructeth his people, and the fruits of his wisdome faile not.

23 A wise man shalbe pleuteously blessed, and all they that see him, shall thinke him blessed.

24 The life of man standeth in the number of dayes: but the dayes of Israel are innumerable.

25 A wise man shall obtaine credit among his people, and his name shall be perpetual.

26 My sonne, proue thy soule in thy life, and see what is euill for it, and permit it not to do it.

27 For al things are not profitable for al men, neither hath euery soule pleasure in euery thing.

28 Be not [greedy in al delites, and be not too hasty vpon all meates].

29 For excelle of meates bringeth sicknesse, and gluttonie commeth into cholericke diseases.

30 By surfet haue many perished: but he that dietheth himselfe prolongeth his life.

CHAP. XXXVIII.

1 A Physicion is commendable. 16 To hurie the dead. 24 The wisdome of him that is leuied.

H Onour the Physicion with that honour that is due vnto him, because of necessitie: for the Lord hath created him.

2 For of the most High commeth healing, and he shall receive gifts of the king.

3 The knowledge of the Physicion listeth vp his head, and in the sight of great men he shall be in admiration.

4 The Lorde hath created medicines of the earth, and he that is wise, will not abhorre them.

5 Was not the water made sweet with wood, that men might know the vertue thereof?

6 So he hath giuen men knowledge, that he might be glorified in his wonderous works.

7 With such doeth he heale men, and taketh away their paines.

8 Of such doth the Apothecary make a confection, and yet he cannot finish his owne works: for of the Lord commeth prosperitie and wealth ouer all the earth.

9 My sonne, faile not in thy sicknes, but pray vnto the Lord, and he will make thee whole.

10 Leau off from sinne, and order thine hands aright, and cleanse thine heart from al wickednesse.

11 Offer sweet incense, and fine floure for a remembrance: make the offering fat, for thou art not the first giuer.

12 Then giue place to the Physicion: for the Lord hath created him: let him not go from thee, for thou hast need of him.

13 The houre may come, that their enterprises may haue good successe.

14 For they also shal pray vnto the Lord, that

10, wisdom.

10, temperance.

10, wisdom.

10, wisdom.

10, wisdom and physicks.

10, wisdom.

10, wisdom.

10, wisdom and physicks.

he would prosper that, which is giuen for ease, and their phyckie for the prolonging of life.

15 He that sinneth before his maker, let him fall into the hands of the physition.

16 My sonne, * powre fourth teares ouer the dead, ¶ and begin to mourne, as if thou hadst suffered great harme thy selfe, and then couer his body according to ¶ his appoyntment, and neglect not his buriall.

17 Make a grievous lamentation, & be earnest in mourning, & vie lamentation, as he is worthy, and that a day or two, lest thou be euil spoken of, and then comfort thy selfe for thine heauinesse.

18 * For of heauinesse cometh death, and the heauinesse of the heart breaketh the strength.

19 Of the affection of the heart cometh sorrow, and the life of him that is afflicted, is according to his heart.

20 Take no heauinesse to heart: driue it away and remember the last end.

21 Forget it not: for there is no turning again: thou shalt do him no good, but hurt thy selfe.

22 Remember his iudgement: thine also shalt be likewise, vnto me yesterday, and vnto thee to day.

23 * Seeing the dead is at rest, let his remembrance rest, and comfort thy selfe againe for him, when his spirit is departed from him.

24 ¶ The wisdom of a learned man cometh by vying wel his vacant time: and he that ceaseth from his owne matters and labour, may come by wisdom.

25 How can he get wisdom that holdeth the plough, & he that hath pleasure in the goad, and in driuing oxen, and is occupied in their labours, and talketh but of the breed of bullocks?

26 He giueth his mind to make farrowes, and is diligent to giue the kine fodder.

27 So is it of euery carpenter, & workemaster that laboureth night and day: and they that cut, and graue seales, and make laundry diuersities, and giue themselves to counterfeit imagery, & watch to performe the worke.

28 The smith in like maner abideth by his anvil, and doth his diligence to labor the yron: the vapour of the fire drieth his flesh, and hee must fight with the heat of the furnace: the noise of the hammer is euer in his eares, & his eyes looke still vpon the thing that hee maketh: hee setteth his mind to make vp his works: therefore he watcheth to polish it perfectly.

29 So doth the potter sit by his worke: he turneth ¶ wheele about with his feet: he is careful away at his work, & maketh his work by number.

30 He fashioneth the clay with his arme, and with his feet he tempereth the hardnesse thereof: his heart imagineth how to couer it with lead, & his diligence is to cleanse the oven.

31 All these hope in their hands, & trusty one befotewh his wisdom in his worke.

32 Without these cannot the cities be maintained, nor inhabited, nor occupied.

33 And yet they are not asked their iudgement in the counsell of the people, neither are they hie in the congregation, neither sitte they vpon the iudgement sears, nor vnderstand the order of iustice: they cannot declare matters according to the forme of the Law, and they are not meete for hard matters.

34 But they mainteine the state of the world, and their desire is concerning their worke & occupation,

1 A wise man. 16 The works of God. 23 Vnto the good, good things pertaine, but vnto the euill, euill good things are euill.

He onely that applieth his minde to the Lawe of the most High, and is occupied in the meditation thereof, seeketh out the ¶ wisdom of all the ancient, and exerciseth himselfe in the prophecies.

2 He keepeth the sayings of famous men, and entrench in also to the secrets of darke sentences.

3 He seeketh out the mystery of graue sentences, and exerciseth himselfe in darke parables.

4 Hee shall serue among great men and appeare before the prince: he shall trauaile through strange countries: for he hath tried the good and the euill among men.

5 He will giue his heart to resort earely vnto the Lord that made him, and to pray before the most High, & will open his mouth in prayer, and pray for his finnes.

6 When the great Lord will, hee shall be filled with the Spirit of vnderstanding, that hee may powre out wise sentences, and giue thanks vnto the Lord in his prayer.

7 ¶ He shall direct his counsell, & knowledge: so shall he meditate in his secrets.

8 Hee shall shew forth his science and learning, and reioyce in the Law and couenant of the Lord.

9 Many shall commend his vnderstanding, & his memorie shall neuer be put out, nor depart away: but his name shall continue from generation to generation.

10 * The congregation shall declare his wisdom, and shew it.

11 Though he be dead, he shall leaue a greater fame then a thousand: and if he liue still, hee shall get the fame.

12 Yet will I speake of mee things: for I am full as the moone.

13 Hearken vnto mee, ye holy children, and bring forth fruit, as the rose that is planted by the brooks of the field,

14 And giue ye a sweet smell as ¶ incense, and bring forth flowers as the lillie: giue a smell & sing a song of praise: blesse the Lord in all his works.

15 Giue honour vnto his name, & shew forth his prayse with the songs of your lips, and with harps, and ye shall say after this maner,

16 * All the works of the Lord are exceeding good, and all his commandments are done in due season.

17 And none may say, What is this? Wherefore is that? for at time convenient they shall all be sought out: at his commandment the water stood as an heape, and at the word of his mouth the waters gathered themselves.

18 His whole fauor appeared by his commandment, and none can diminish that which he will saue.

19 The works of all flesh are before him, and nothing can be hid from his eyes.

20 Hee seeth from euermlasting to euermlasting, there is nothing wonderfull vnto him.

21 A man need not to say, What is this? wherefore is that? for he hath made all things for their owne vse.

22 His blessing shall run ouer as the streame, and moisten the earth like a flood:

23 As he hath turned the waters into salmes, so shall the heathen feelee his wrath,

24 As his wayes are plaine and right vnto the iust, so are they stumbling blockes to the wicked.

25 ¶ For y good are good things created from the beginning, and euill things for the sinners.

26 * The principall things for the whole vse of mans life is water, fire, and yron, and salt, and meale, wheate and hony, and milke, the blood of the grape, and oyle, and clothing.

27 All these things are for good to the godly: but to the sinners they are turned vnto euill.

28 There be spirits y are created for vengeance, which in their rigour lay on sure strokes: in the time of destruction they shew forth their power, and accomplish the wrath of him y made them.

29 * Fire and haile, and famine, and death: all these are created for vengeance.

30 The teeth of wilde beasts, and the scorpi- ons, and the serpents, and the sword execute ven- geance for the destruction of the wicked.

31 They shall be glad to doe his commande- ments: and when need is, they shalbe ready vpon earth: and when their houre is come, they shall not ouer passe the commandement.

32 Therefore haue I taken a good courage vnto me from the beginning, and haue thought on these things, and haue put them in writing.

33 * All the works of the Lord are good, & he giueth euery one in due season, and when need is:

34 So that a man need not to say, This is worse then that: for in due season they are all worthy praise.

35 And therefore praise the Lord with whole heart and mouth, & blesse the Name of the Lord.

CHAP. XL.

1 Many miseries in mans life. 10. Of the blessing of the righteous, and prerogative of the fear of God.

GREAT || trauell is created for all men, and an heauy yoke vpon the sons of Adam from the day that they go out of their mothers wombe, till the day y they returne to the mother of al things,

2 Namely their thoughts, and feare of the heart, and their imagination of the things they wait for, and the day of death,

3 Fro him y sitteth vpon the glorious throne, vnto him that is beneath in the earth and athes:

4 From him that is clothed in blue silke, and weareth a crowne, euen vnto him that is clothed in simple linnen,

5 Wrath and enuie, trouble and vnquietnesse, and feare of death, and rigor, and strife, and in the time of rest the sleepe in the night vpon his bed, change his knowledge.

6 A litle or nothing is his rest, and afterward in sleeping he is as in a watch-tower in the day: he is troubled with the visions of his heart, as one that runneth out of a battell.

7 And when all is safe, he awaketh, and mar- uelleth that the feare was nothing.

8 Such things come vnto all flesh, both man and beast, but feuen fold to the vngodly:

9 Moreouer, death, and blood, and strife, and sword, oppression, famine, destruction, and punishment.

10 These things are all created for the wicked, and for their sakes came the * flood also.

11 * All things that are of the earth, shal turne to earth againe: & they that are of the * waters, shall returne into the sea.

12 ¶ All brutes and vnrighteousnesse shall be put away: but || faithfulness shall endure for euer.

13 The substance of the vngodly shalbe dried

vp like a river, and they shall make a sound like a great thunder in the raine.

14 When he openeth his hand, he reioyceth: but all the transgressours shall come to nought.

15 The children of the vngodly shall not ob- taine many branches: for the vncleane rootes are as vpon the high rockes.

16 Their tender stalke by what water soeuer it be or water banke, it shall be pulled vp before all other herbes.

17 ¶ Friendlinesse is as a most plentifull gar- den of pleasure, and mercy endureth for euer.

18 * To labour and to be content with that a man hath, is a sweete life: but hee that findeth a treasure, is aboute them both.

19 Children, and the building of the citie maketh a perpetuall name: but an honest woman is counted aboute them both.

20 Wine and musick reioyce the heart: but the loue of wilidome is aboute them both.

21 The pipe and the flakerion make a sweete noyse: but a pleasant tongue is aboute them both.

22 Thine eye desireth fauour and beauty: but a greene feede time rather then them both.

23 A friend and companion come together at opportunity: but aboute them both is a wife with her husband.

24 Friends & help are good in the time of trouble: but almes shal deliuer more then them both.

25 Gold and siluer fasten the feete: but coun- sell is esteemed aboute them both.

26 Riches & strength lift vp the mind: but the feare of the Lord is aboute them both: there is no want in the feare of y Lord, & it needeth no help.

27 The feare of the Lord is a pleasant garden of blessing, and there is nothing so beautifull as it is.

28 ¶ My sonne, lead not a beggars life, for bet- ter it were to die then to begge.

29 The life of him that dependeth on another mans table, is not to be counted for a life: for he tormenteth himselfe after other mens meate: but a wife man and well nurtured, will beware thereof.

30 Begging is sweete in the mouth of the vn- shamefast, and in his belly there burneth a fire.

CHAP. XLI.

1 Of the remembrance of death. 2. Death is not to be feared. 3. A curse vpon them that forsake the law of God. 11. Good name and fame. 14. An exhortation to giue heere vnto wisdom. 17. Of what thing a man ought to be ashamed.

O Death, how bitter is the remembrance of thee to a man that liueth at rest in his posses- sions, vnto the man that hath nothing to reue him, and that hath prosperitie in all things: yea, vnto him that is able yet to receiue meate!

2 O death, how acceptable is thy iudgement vnto the needfull, and vnto him whose strength faileth, and that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience!

3 Feare not the iudgement of death: remember they y haue bin before thee, and that come after: this is the ordinance of the Lord ouer all flesh.

4 And why wouldest thou bee against the pleasure of the most High? whether it bee ten or an hundredth or a thousand yeeres, there is no de- fence for life against the graue.

5 ¶ The children of the vngodly are abomi- nable children, and so are they that keepe compa- ny with the vngodly.

6 The inheritance of vngodly children shall perish, and their posteritie shall haue a perpetuall shame.

7 The children complaine of an vngodly father, because they are reproched for his sake.

8 Woe be vnto you, O yee vngodly, which haue forsaken the Law of the most hie God: for though you increase, yet shall you perish.

9 If ye be borne, ye shall be borne to cursing: if ye die, the curse shall be your portion.

10 * All that is of the earth, shall turne to earth againe: so the vngodly goe from the curse to destruction.

11 Though men mourne for their body, yet the wicked name of the vngodly shall be put out.

12 Haue regard to thy name: for that shall continue wth thee aboue a thousand treasures of gold.

13 A good life hath the dayes numbered: but || a good name endureth euer.

14 My children, keepe wisdom in peace: * for wisdom that is hidde, and a treasure that is not seene, what profite is in them both?

15 A man that hideth his foolishnesse, is better then a man that hideth his wisdom.

16 Therefore beare reuerence vnto my wordes: for it is nor good in all things to be ashamed: neither are all things allowed as faithfull in all men.

17 Bee ashamed of whoredome before father and mother: be ashamed of lies before the prince and men of authoritie.

18 Of sinne before the Iudge and ruler: of offence before the congregation and people: of vnrighteousnesse before a companion and friend.

19 And of theft before the place where thou dwellest, and before the truth of God and his covenant, and to leane with thine elbows vpon the bread, or to be reproofed for giuing or taking,

20 And of silence vnto them that salute thee, and to looke vpon an harlot,

21 And to turne away thy face from thy kinsman: or to take away a portion or a gift, or to be euill minded towards another mans wife,

22 Or to sollicite any mans mayd, or to stand by her bed, or to reproch thy friends with words,

23 Or to vpbraid when thou giuelst any thing, or to report a matter that thou hast heard, or to reueile secret wordes.

24 Thus mayest thou well be shamefast, and shalt finde fauour with all men

CHAP. XLII.

2 The Law of God must be taught. 9 A daughter. 14 A woman. 18 God knoweth all things: yea, euen the secrets of thine heart.

OF these things be not thou || ashamed, neither haue regard to offend for any person:

2 Of the Law of the most High and his covenant, and of iudgement to iustifie the godly:

3 Of the cause of thy companion, & of strangers: or of distributing y^e heritage among friends:

4 To be diligent to keepe true ballance, and weight, whether thou haue much or little:

5 To sell merchandise at an indifferent price, and to correct thy children diligently, & to beate an euill seruant to the blood:

6 To set a good locke where an euill wife is, and to looke where many hands are:

7 If thou giue any thing by number, and weight, to put all in writing, both that that is giuen out, and that that is receiued againe:

8 To teach the vnlearned, and the vniwife, and the aged that contend against the yong: thus shalt thou be well instructed, and approued of all men liuing.

9 ¶ The daughter || maketh the father to watch secretly, and the carefulnesse that hee hath

for her, taketh away his sleepe in the youth, lest she should passe the flower of her age: and when she hath an husband, lest she should be hated:

10 In her virginity, lest she should be defiled, or gotten with child in her fathers house, and when she is wth her husband, lest she mischaue her selfe: and when she is married, lest she continue vnfruitful.

11 * If thy daughter be vnshamefast, keepe her straightly, lest shee cause thine enemies to laugh thee to scorn, and make thee a common talke in the citie, and defame thee among the people, and bring thee to publike shame.

12 * Behold not euery bodys beauty, & company not among women.

13 For as the moth commeth out of garments: * so doeth wickednesse of the woman.

14 The wickednes of a man is better then the good intreaty of a woman, to wit, of a woman that is in shame and reproch.

15 ¶ I will remember the workes of the Lord, and declare the thing that I haue seene: by the word of the Lord are his workes.

16 The sunne that shieth, looketh vpon all things, and all the worke thereof is full of the glory of the Lord.

17 Hath not the Lord appointed that his Saints should declare all his wonderous workes, which the Almighty Lord hath stablished to confirme all things by in his maiestie?

18 He seeketh out the depth, & the heart, & he knoweth their practises: for the Lord knoweth all science, and he beholdeth the signes of the world.

19 He declareth the things that are past, and for to come, and discloseth the paths of things that are secret.

20 * No thought may escape him, neither may any word be hid from him.

21 He hath garnished the excellent workes of his wisdom, and he is from euerlasting to euerlasting, and for euer: vnto him may nothing be added, neither can he be diminished: he hath no need of any counseller.

22 Oh, how delectable are all his workes, and to be considered euen vnto the sparkes of fire!

23 They liue all, and endure for euer: and whensoever need is, they are all obedient.

24 They are all double, one against another: he hath made nothing that hath any fault.

25 The one || commendeth the goodnesse of the other, and who can be satisfied with beholding Gods glory?

CHAP. XLIII.

The summe of the creation of the workes of God.

THIS his ornament || the cleere firmament, the beauty of the heauen, so glorious to behold,

2 The Sunne also a marvellous instrument when it appeareth, declareth, at his going out, the worke of the most High.

3 At noone it burneth the country, and who may abide for the heate thereof?

4 The Sunne burneth the mountaines three times more then hee that keepeth a furnace with continuall heate: it casteth out the fiery vapours, and with the shining beames blindeth the eyes.

5 Great is the Lord that made it, and his commendement he causeth it to run hastily.

6 * The moone also hath he made to appeare according to her season, that it should be a declaration of the time, and a signe for the world.

7 * The feasts are appointed by the moone: the light thereof diminisheth vnto the end.

* Chap. 40. 17.

|| A good name.

* Chap. 10. 25.

|| Of shamefast: Ec.

|| Or, stable.

|| In what things we ought not to be ashamed.

|| Or, is a secret watch to the father.

* Chap. 26. 16.

* Chap. 23. 23.

* Gen. 3. 6.

* Job 42. 4.

|| Job 23. 15.

|| Or, Adversary.

|| The wonderful workes of God.

* Gen. 1. 16.

* Ecclesi. 1. 5.

8 The moneth is called after the name thereof, and groweth wonderfully in her changing:

9 It is a campe pitched on high, shining in the firmament of heauen: the beauty of heauen are the glorious starres, and the ornament that shineth in the high places of the Lord.

10 By the commaundement of the Holy one they continue in their order, and faile not in their watch.

11 ¶ *Looke vpon the raine-bowe, and prayse him that made it: very beautifull is it in the brightnesse thereof.

12 * It compasseth the heauen about with a glorious circle, and the hands of the most High haue bended it.

13 ¶ Through his commaundement he maketh the snowe to halte, and fendeth swiftly the lighting of his iudgement.

14 Therefore he openeth his treasures, and the cloudes flie forth as the fowles.

15 In his power hath hee strengthened the cloudes, and broken the hailestones.

16 The mountaines leape at the sight of him: the South winde bloweth according to his will.

17 The found of his thunder beateh the earth: so doth the forme of the North: the whirlewind also, as birds that flie, scattereth the snow, and the falling downe thereof is as the grashoppers that light downe.

18 The eye marueileth at the beauty of the whitenesse thereof, and the heart is astonished at the raine of it.

19 Hee also powreth out the frost vpon the earth like salt, and when it is frozen, it sticketh on the tops of pales.

20 When the cold North winde bloweth, an yce is frozen of the water, it abideth vpon all the gatherings together of water, & clotheh the waters as with a brestplate.

21 It deuoureth the mountaines, & burneth the wilderness, & destroyeth that that is green, like fire

22 The remedie of all these is when a cloude commeth hastily, and when a dewe commeth vpon the heat, it refresheth it.

23 [By his word he stilleth the winde] by his counsell hee appeaseth the deepe, and planteth ylands therein.

24 They that faile ouer the sea, tell of the perils thereof, and when we heare it with our eares, we marueile thereat.

25 For there be strange & wonderous works, diuers maner of beasts, & the creation of whales.

26 Through him are all things directed to a good end, and are established by his word.

27 And when we haue spoken much, wee cannot attaine vnto them: but this is the summe of all, that he is all.

28 What power haue we to praise him? for he is above all his works.

29 The Lord is terrible, and very *great, and maruелous is his power.

30 Praise the Lord, and magnifie him as much as ye can, yet doth he farre exceed: exalt him with all your power, and be not weary, yet can ye not attaine vnto it.

31 ¶ Who hath seene him, that he might tel vs? and who can magnifie him as he is?

32 For there are hidde yet greater things then these be, and we haue seen but a few of his works.

33 For the Lord hath made all things, and giuen wisdom to such as feare God.

CH A P. XLIIII.

The praise of cōsine holy men, Enoch, Noe, Abraham, Isaac and Jacob.

Let vs now commend the famous men, and our fathers of whom we are begotten.

2 The Lord hath gotten great glory by them, and that through his great power from the beginning.

3 They haue borne rule in their kingdomes, and were renowned for their power, and were wise in counsell, and declared propheties.

4 ¶ They gouerned the people by counsell and by the knowledge of learning meete for the people, in whole doctrine were wise sentences.

5 They inuented the melodie of musicke, and expounded the verses that were written.

6 They were rich and mighty in power, and liued quietly at home.

7 All these were honourable men in their generations, & were well reported of in their times.

8 There are of them that haue left a name behinde them, so that their praise shalbe spoken of.

9 There are some also which haue no memoriall, *and are perished as though they had neuer bene, and are become, as though they had neuer bene borne, and their children after them.

10 But the former were mercifull men, whose righteousness hath not bene forgotten.

11 For whose posterity a good inheritance is refused, & their seed is contained in the couenant

12 Their stocke is contained in the couenant, and their posterity after them.

13 Their seed shall remaine for euer, and their praise shall neuer be taken away.

14 Their bodies are buried in peace, but their name liueth for euermore.

15 ¶ The people speake of their wisdom, and the congregation talke of their praise.

16 ¶ Enoch pleased the Lord God: therefore was he translated for an example of repentance to the generations.

17 ¶ Noe was found perfit, and in the time of wrath he had a reward: therefore was he left as a remnant vnto the earth, when the flood came.

18 An euerlasting couenant is made with him, that all flesh should *perish no more by the flood.

19 ¶ Abraham was a *great father of many people: in glory was there none like vnto him.

20 He kept the Law of the most High, & was in couenant with him, & he fet the couenant *in his flesh, and in tentation he was found faithfull.

21 Therefore he assured him by an *oth, that he would blesse the nations in his seed, and that hee would multiply him as the dust of the earth, and exalt his seed as the starres, and cause them to inherit from sea to sea, and from the Riuer vnto the end of the world.

22 ¶ With Isaac did he confirme likewise for Abraham his fathers sake, the blessing of all men, and the couenant.

23 And caused it to rest vpon the head of Isaac, and made himself known by *his blessings, and gaue him an heritage, & diuided his portions, *and parted them among the twelue tribes.

24 And hee brought out of him a mercifull man, which found fauour in the sight of all flesh.

CH A P. XLV.

The praise of Moyses, Aaron, and Phinees.

And Moyses, the *beloued of God and men, brought he forth, whose remembrance is blessed.

Exo. 1. 18, 19.

*Gen. 7. 12.

*Cap. 39. 10.

¶ Enoch.
*Gen. 5. 24.
Heb. 11. 5.

¶ Noe.
*Gen. 6. 9 and
7. 1. Heb. 11. 7.

*Gen. 9. 11.

¶ Abraham.
*Gen. 12. 3 and
15. 3 and 17. 4.

*Gen. 21. 4.
*Gen. 22. 16, 17
18 Galat. 3. 8.

*Gen. 26. 2, 3.
¶ Isaac.

¶ Jacob.
10. knew him.
*Gen. 27. 28.
and 28. 1.
*Gen. 28. 14.
¶ Joseph.

¶ Moyses.
*Exod. 1. 1. p.
23. 7. 22.

2 Hee made him like to the glorious Saints, and magnified him by the feare of his enemies.

*Exod. 6. 7, 8, 9. chapters.

3 By his wordes hee caused the wonders to cease, and he made him * glorious in the sight of Kings, and gaue him commandements for his people, and shewed him his glory.

*Num. 12. 3.

4 * Hee sanctified him with faithfulness, and meekenesse, and chose him out of all men.

*Exod. 19. 7.

5 He caused him to heare his voice, & brought him into the darke cloud, and there he gaue him the commandements before his face, euen the law of life and knowledge, that he might teach Jacob the couenant, and Israel his iudgements.

[Aaron.

*Exod. 4. 28.

6 He exalted || Aaron an holy man like vnto him, euen * his brother of the tribe of Levi

7 An euertlasting couenant made he with him, and gaue him the Priesthood among the people, and made him blessed through his comely ornament, and clothed him with the garment of honour.

8 Hee put perfect ioy vpon him, and girded him with ornaments of strength, as with breeches, and a tunicle, and an ephod.

*Exod. 28. 35.

9 He compassed him about with bels of gold, and with many bels round about, * that when he went in, the sound might be heard, & might make a noyse in the Sanctuary, for a remembrance to the children of Israel his people,

10 And with an holy garment, with gold also, and blue filke, and purple, and diuers kinds of works, and with a bretteplape of iudgement, and with the || signes of truth,

[Vim and Thummin.

11 And with woorkes of scarlet cunningly wrought, and with precious stones grauen like scales, and set in gold by goldsmiths worke for a memorial, with a writing grauen after the number of the tribes of Israel,

12 And with a crown of gold vpon the mitre, bearing the forme and marke of holinesse, an ornament of honour, a noble worke garnished, and pleasant to looke vpon.

13 Before him were there no such faire ornaments: there might no stranger put them on, but ouely his children, and his childrens children perpetually.

14 Their sacrifices were wholly consumed e- uery day twise continually.

*Leuit. 2. 3.

15 * Moyses filled his hands, and anointed him with holy oile: this was appointed vnto him by an euertlasting couenant, & to his seed, so long as the heauens should remaine, that he should minister before him, and also to execute the office of the Priesthood, and blesse his people in his Name.

16 Before all men liuing the Lord chose him, that he should present offerings before him, and a sweet sauour for a remembrance to make reconciliation for his people.

*Deut. 17. 10. and 21. 5.

17 * He gaue him also his commandements, and authority according to the Lawes appointed, that he should teach Jacob the testimonies, and giue light vnto Israel by his Law.

*Num. 16. 1, 2.

18 * Strangers flood vp against him, and enuied him in the wilderness, euen the men that tooke Dathans and Abirams part, and the company of Core in fury and rage.

19 This the Lord saw, & it displeased him, and in his wrathful indignation were they consumed: he did wonders vpon them, and consumed them with the fiery flame.

*Num. 17. 8.

20 * But he made Aaron more honourable, and gaue him an heritage, and parted the first fruits of

the first borne vnto him: vnto him specially he appointed bread in abundance.

21 For the Priests did eat of the sacrifices of the Lord, which he gaue vnto him and to his seed.

*Deut. 18. 1, 2.

22 * Els had hee none heritage in the lande of his people, neither had hee any portion among the people: for the Lord is the portion of his inheritance.

[Phinees. *Num. 25. 11, 13, 14. and 26. 36.

23 The third in glory is || * Phinees the sonne of Eleazar, because he had zeale in the feare of the Lord, and stood vp with good courage of heart, when the people were turned backe, and made reconciliation for Israel.

24 Therefore was there a Couenant of peace made with him, that hee should bee the chiefe of the Sanctuary and of his people, and that hee and his posterite shoulde haue the dignitie of the Priesthood for euer.

25 And according to the couenant made with David, that the inheritance of ¶ kingdome should remaine to his son of the tribe of Iuda: so the heritage of Aaron should be to the onely son of his sonne, & to his seed. God giue vs widome in our heart, to iudge his people in righteousness, that the good things that they haue, be not abolished, and that their glory may endure for their posterity.

C H A P. XLVI.

The praise of Iosue, Caleb, and Samuel.

¶ Efus || * the sonne of Naue was valiant in the warres, and was the succesor of Moyses in prophesies, who according to his name, was a great Saviour of the elect of God, to take vengeance of the enemies that rose vp against him, and to set Israel in their inheritance.

[Iosue. *2 Sam. 9. 24. and 34. 25. and 1 Sam. 1. 2, 3. and 1 Sam. 17. 50.

2 * What glory gate hee, when he lift vp his hand, and drew out his sword against the cities?

*Ios. 8. 1, 2.

3 Who was there before him, like to him? for he fought the battels of the Lord.

4 * Stood not the Sunne still by his meanes, and one day was as long as two?

*Ios. 10. 12, 13, 14.

5 Hee called vnto the most High gouernour when the enemies pressed vpon him on euery side, and the mighty Lord heard him with the haile stones and with mighty power.

6 He rushed in vpon the nations in battel, and in the going downe of Bethoron he destroyed the aduerlaries, that they might know his weapons, and that he fought || in the sight of the Lord. for he || followed the Almighty.

*Ios. 10. 16.

7 * In the time of Moyses also hee did a good worke: he and Caleb the sonne of Iephune stood against the enemy, and withheld the people from sinne, and appeald the wicked murmuring.

[Or, that the Lord answered his heart. Or, you shall see my glory men. *Num. 12. 6. and 25. 15, 16. Caleb. *Num. 26. 6, 7. and 27. 15, 16.

8 * And of fixe hundred thousand people of foot, they two were preferred to bring them into the heritage, euen into the land that floweth with milke and hony.

9 * The Lord gaue strength also vnto Caleb, which remained with him vnto his olde age, so that hee went vp into the hie places of the land, and his seed obtained it for an heritage,

*Ios. 14. 11.

10 That all the children of Israel might see, that it is good to follow the Lord.

11 Concerning the || Iudges, euery one by name, whose heart went not a whoring, nor departed from the Lord, their memory be blessed.

[Iudges.

12 Let their bones flourish out of their place, and their names by succession remaine to them that are most famous of their children.

[Or, 74. 29. 30.

13 ¶ Samuel the Prophet of the Lord, beloved of his Lord, ordeined kings, & anointed the

[Samuel. 1 Sam. 10. 6. and 16. 1, 2.

princes

princes ouer his people.

14 By the Law of the Lord he iudged the congregation, and the Lord had respect vnto Iacob.

15 This prophet was approued for his faithfulness, & hee was known faithfull in his words and visions.

16 *He called vpon the Lord Almighty, when his enemies pressed vpon him on euery side, when he offered the sucking lambe.

17 And the Lord thundred from heauen, and made his voice to be heard with a great noise.

18 So hee discomfited the princes of the Tyrrians, and all the rulers of the Philistims.

19 *And before his long sleepe he made protestation in the sight of the Lord, and his anointed, that he tooke no substance of any man, no not so much as a shooe, and no man could accuse him.

20 *After his sleepe also he tolde of the Kings death, and from the earth lift he vp his voice, and prophesied that the wickednesse of the people should perish.

CHAP. XLVII.

The praise of Nathan, Dauid, and Salomon.

After him rose vp || *Nathan to prophesie in the time of Dauid.

1 For as the fat is taken away from the peace offering, so was || Dauid chosen out of the children of Israel.

2 *Hee played with the Lyons, as with kids, and with beares, as with lambes.

3 *Slew he not a gyant when he was yet but young, and tooke away the rebuke from the people, when he lift vp his hand with the stone in the sling, to beate downe the pride of Goliath?

4 For hee called vpon the most high Lord, which gaue him strength in his right hand, to slay that mightie warrior, and that he might set vp the home of his people againe.

6 *So || hee gaue him the praise of ten thousand, and honoured him with || great praises, and gaue him a crowne of glory.

7 *For he destroyed the enemies on euery side, and rooted out the Philistims his aduersaries, and brake their horne in sunder vnto this day.

8 In all his workes hee praised the holy One, and the most High with honourable words, and with his whole heart hee sung songs, and loued him that made him.

9 *He set fingers also before the altar, and according to their tune hee made sweete songs, that they might praise God dayly with their songs.

10 He ordeined to keepe the feast dayes comely, and appointed the tunes perfectly, that they might praise the holy Name of God, and make the Temple to sound in the morning.

11 *The Lord tooke away his sinnes, and exalted his home for euer: he gaue him the couenant of the kingdom, & the throne of glory in Israel.

12 After him rose vp a wise sonne, who by him dwelt in a large possession.

13 || *Salomon reigned in a peaceable time, and was glorious: for God made all quiet round about, that hee might build an house in his Name, and prepare the Sanctuary for euer.

14 *How wise wast thou in thy youth, and wast filled with vnderstanding as with a flood!

15 Thy mind couered the whole earth, & hath filled it with graue and darke sentences.

16 Thy Name went abroad in the yles, and for thy peace thou wast beloued.

17 *The countreys maruelled at thee for thy

songs, and prouerbs, and similitudes, and interpretations.

18 By the Name of the Lorde God, which is called the God of Israel, thou hast gathered gold as tinne, and hast had as much siluer as lead.

19 *Thou diddest bow thy loynes to women, and wast overcome by thy body.

20 Thou diddest flammethine honour, and hast defiled thy posterity, and hast brought wrath vpon thy children, and hast felt sorow for thy folly.

21 *So the kingdom was diuided, and Ephraim began to be a rebellious kingdom.

22 *Neuerthelss the Lorde left not off his mercie, neither was he destroyed for his workes, neither did hee abolish the posteritie of his elect, nor tooke away the seede of him that loued him, but hee left a remnant vnto Iacob, and a roote of him vnto Dauid.

23 Thus rested Salomon with his fathers, and of his seed he left behind him || Roboam, euen || the foolishnesse of the people, and one that had no vnderstanding, * who turned away the people through his counsel, || and Ieroboam the sounne of Nabat, * which caused Israel to sinne, and shewed Ephraim the way of offinne,

24 So that their sinnes were so much increased, that they were driuen out of the land.

25 For they sought out all wickednesse, till the vengeance came vpon them.

CHAP. XLVIII.

The praise of Elias, Eliseus, Ezeias, and Iosias.

Then stood vp || *Elias the Prophet as a fire, and his word burnt like a lampe.

2 He brought a famine vpon them, and by his zeale he diminished them: [for they might not away with the Commandmentes of the Lord.]

3 By the word of the Lord he shut the heauen, & three times brought he the fire from heauen.

4 O Elias, how honorable art thou by thy wondrous deeds! who may make his boast to be like thee

5 *Which hast raised vp the dead from death, & by the word of the most High out of the graue:

6 Which hast brought Kings vnto destruction, and the honourable from their seate:

7 Which heardest the rebuke of || Lord in Sina, * & in Horeb the iudgement of the vengeance:

8 *Which didst anoint kings that they might || recompence, and Prophets to be thy successors:

9 *Which wast taken vp in a whirlewinde of fire, and in a charet of sieue horses:

10 Which wast appointed * to reprove in due season, & to pacifie the wrath of the Lords iudgement before it kindled, and to turne the hearts of the fathers vnto the children, and to set vp the tribes of Iacob.

11 Blessed were they that saw thee, and slept in loue: for we shall liue.

12 *When Elias was couered with the storme, || Eliseus was filled with his spirit: while he liued, he was not moued for any prince, neither could any bring him into subiection.

13 Nothing could ouercome him, * and after his death his body prophesied.

14 Hee did wonders in his life, and in death were his workes marueulous.

15 For all this the people repented not, neither departed they from their sinnes: * till they were caried away prisoners out of their land, and were scattered through all the earth, so that there remained but a very few people with the prince vnto the house of Dauid.

* 1.King. 19. 27.

* 1.King. 11. 1.

* 1.King. 12. 15.

16. 17.

* 2.Sam. 17. 15. 16.

|| Roboam.

|| Or, a most euill

foole.

* 1.King. 12. 10.

11. 13. 14.

|| Ieroboam.

* 1.King. 12. 23. 24.

|| Elias.

* 1.King. 17. 1.

* 1.King. 18. 38.

and 2.King. 1.

10. 12.

* 1.King. 17. 23.

24.

* 1.King. 19. 15.

* 1.King. 19. 16. 17.

|| The wickednesse

of Ahab and

Ezeias.

* 2.King. 1. 11.

* Malat. 4. 5.

* 2.King. 2. 23. 24.

|| Eliseus.

* 1.King. 13. 21.

* 2.King. 2. 23. 24.

16 Howbeit some of them did right, and some heaped vp finnes.

17 ¶ Ezekias made his city strong, & conueied water into the mids thereof: he digged thorow the rocke with yron, and made fountaines for waters.

18 ¶ In his time came Sennacherib vp, and sent Rabfaces, and lift vp his hand against Sion, and boasted proudly.

19 Then troubled their hearts and hands, so that they sorowed like a woman in trauell.

20 But they called vpō the Lord, which is merciful, and lift vp their hands vnto him, and immediately the holy One heard them out of heauen.

21 [He thought no more vpon their finnes nor gaue them ouer to their enemies,] but deliuered them by the hand of Elai.

22 ¶ Hee smote the hoste of the Assyrians, and his Angel destroyed them.

23 For Ezekias had done the thing that pleased the Lord, and remained stedfastly in the wayes of Dauid his father, as ¶ Elai the great Prophet, and faithfull in his vision had commanded him.

24 ¶ In his time the Sunne went backward, and he lengthened the Kings life.

25 Hee saw by an excellent Spirit what should come to passe at the last, and hee comforted them that were sorowfull in Sion.

26 Hee shewed what should come to passe for euer, and secret things, or euer they came to passe,

CHAP. XLIX.

Of Iosias, Ezekias, Dauid, Ieremie, Ezekiel, Zorobabel, Iesus, Nehemias, Enoch, Ioseph, Sem, and Seth.

THe remembrance of ¶ Iosias is like the composition of the perfume that is made by the arte of the Apothecary, it is sweeter as honie in all mouthes, and as musike at a banquet of wine.

2 He behaued himselfe vprightly in the reformation of the people, and tooke away all abominations of iniquitie.

3 He directed his heart vnto the Lord, and in the time of the vngodly he established religion.

4 All, except Dauid, and Ezekias, and Iosias committed wickednes: for euen the kings of Iuda forsooke the Law of the most High, & failed.

5 Therefore he gaue their ¶ horie vnto other, and their honour to a strange nation.

6 Hee burnt the cleit cite of the Sanctuarie, and destroyed the strectes thereof according to the ¶ prophesie of ¶ Ieremias.

7 For they ¶ intreated him euill, which neuerthelesse was a Prophet, ¶ sanctified from his mothers wombe; that hee might root out and afflict, and destroy, and that he might also build vp, and plant.

8 ¶ Ezekiel saw the glorious vision, which was shewed him vpon the chariot of the Cherubims.

9 ¶ For he made mention of the enemies vnder the figure of the raine, and directed them that went right.

10 ¶ And let the bones of the twelue Prophets flourish out of their place, and let their memorie be blessed: for they comforted Iacob, and deliuered them by assured hope.

11 ¶ How shall we praise ¶ Zorobabel, which was as a ring on the right hand!

12 So was ¶ Iesus also the sonne of Iosedec: these men in their time builded the house, and set vp the Sanctuarie of the Lord againe, which was prepared for an euermlasting worship.

13 ¶ And among ¶ Iesec was ¶ Nemias, whose

renowme is great, which set vp for vs the walles that were fallen, and set vp the gates & the barres, and laid the foundations of our houses.

14 ¶ But vpon the earth was no man created like ¶ Enoch: for he was taken vp frō the earth:

15 Neither was there a like man vnto ¶ Ioseph the gouernour of his brethren, and the vp-holder of his people, whose bones were kept.

16 ¶ Sem and ¶ Seth were in great honour among men: and so was ¶ Adam about euerly liuing thing in the creation.

CHAP. L.

Of Simon the sonne of Iudas. 23 An exhortation to praise the Lord. 27 The author of this booke.

Simon ¶ the son of Onias the hie Priest, which ¶ in his life set vp the house againe, and in his dayes established the ¶ Temple,

2 Vnder him was the foundation of the double height laide, and the hie wals that compasseth the Temple.

3 In his dayes the places to receiue water, that were decayed, were repaired, and the brasse was about in measure as the sea.

4 Hee tooke care for his people ¶ they should not fall, and fortified the cite against the sieg.

5 How honourable was his conuersation among the people, and when he came out of the houle couered with the vaile!

6 Hee was as the morning starre in the mids of a cloud, and as the moone when it is full,

7 And as the Sunne shining vpon the Temple of the most Hie, and as the rainbow that is bright in the faire clouds,

8 And as the flower of the roses in the spring of the yeere, and as lilies by the springs of waters, and as the branches of the frankincense tree in the time of Summer,

9 As a fire and incense in the censer, and as a vessell of masse gold, set with all manner of precious stones,

10 And as a faire oliue tree that is fruitfull, & as a cypres tree which groweth vp to the clouds.

11 When he put on the garment of honor and was clothed with all beauty, he went vp to ¶ holy altar, & made the garment of holines honorable.

12 When hee tooke the portions out of the Priests hands, hee himselfe stood by the herth of the altar, compassed with his brethren round about, as the branches doe the cedar tree in Libanus, and they compassed him as the branches of the palme trees.

13 So were all the sonnes of Aaron in their glory, and the oblations of the Lorde in their hands before all the congregation of Israel.

14 And that he might accomplish his ministrie vpon the altar, and garnish the offering of the most High and Almightye,

15 Hee stretched out his hand to the drinke offering, & powred of the blood of the grape, and hee powred at the foote of the altar a perfume of good sauour vnto the most high King of all.

16 Then shouted the sonnes of Aaron, and blowed with brazen trumpets, and made a great noise to be heard, for a remembrance before the most High.

17 Then all the people together hasted, and fell downe to the earth vpon their faces to worship their Lord God Almightye, and most High.

18 The fingers also sang with their voices, so that the sound was great, and the melodiefweete.

19 And the people praised vnto the Lord most high

¶ Ezekias,
* 2 King. 18. 3.

* 1 King. 18. 3.

* 2 King. 19. 35.
¶ 2. 37. 36. Job. 1. 18.
1 Mac. 7. 45.
2 Mac. 8. 19.
¶ Iosias.

* 2 King. 20. 10, 11.
¶ 2. 38. 8.

¶ Iosias.
¶ 2 King. 22. 1.
and 23. 2.
2 Chron. 34. 3.

* 2 King. 23. 4.

¶ Or, power.

* 2 King. 19. 9.
¶ Or, hand.
¶ Ieremias.
¶ 2. 38. 6.
¶ Ier. 1. 5.

¶ Ezekiel,
* Ezek. 43. 15.

* Ezek. 13. 9. and
3. 16.

* 2. 46. 12.

* Hagg. 2. 24.
¶ Ezra 3. 2.
¶ Zorobabel.
¶ Iosias.
¶ Zechar. 3. 1.
¶ Ezra 3. 2. bag. 1. 12.
and 3. 3.
¶ 2. 10. 7. 1.
¶ Nehemias.

¶ Enoch.
* Gen. 5. 24.
¶ Gen. 5. 24.
¶ Job. 1. 1.
¶ Iosias.
* Gen. 41. 41. and
42. 6. and 43. 8.
¶ Sem.
* Gen. 1. 3.
and 1. 5. 6.
¶ Seth.
¶ Adam.

¶ Simon.
* 2. 1. 1. 4.
¶ Or, people.

high with prayer before him that is mercifull, till the honour of the Lord were performed, and they had accomplished his seruice.

20 Then went he downe, & stretched out his hands ouer the whole Congregation of the children of Israel, that they should giue praise with their lips vnto the Lord, and reioyce in his name.

21 He began againe to worship, that he might receiue the blessing of the most High.

22 Now therefore giue praise all ye vnto God, that worketh great things euery where, which hath increased our dayes from the wombe, and dealt with vs according to his mercy,

23 That he would giue vs ioyfulness of heart, and peace in our dayes in Israel, as in old time,

24 That hee would confirme his mercy with vs, and deliuer vs at his time.

25 ¶ There be two maner of people that mine heart abhorreth, and the third is no people:

26 They that sit vpon the mountaine of Samaria, the Philistines, and the foolish people that dwell in || Scitis.

27 ¶ It is the sonne of Sirach, the sonne of Eleazarus of Ierusalem, hath writtē the doctrine of vnderstanding and knowledge in this booke, and hath powred out the wisdom of his heart.

28 Blessed is hee ¶ exerciseth himselfe therein: & he that layeth vp these in his heart, shal be wise.

29 For if he doe these things, he shal be strong in all things: for he setteth his steps in the light of the Lord, which giueth wisdom to the godly. The Lord be praised for euermore. So be it, to be it.

CHAP. LI.

A prayer of Iesus the sonne of Sirach.

I Will confesse thee, O Lord and King, and praise thee, O God my Sauour: I will giue thanks vnto thy Name.

2 For thou art my defender and helper, and hast preferred my body from destruction, & from the snare of the slanderous tongue, and from the lips that are occupied with lies: thou hast holpen me against mine aduersaries,

3 And hast deliuered me according to the multitude of thy mercy, and for thy Names sake, from the roaring of them that were ready to deuoure me, & out of the hands of such as sought after my life, & from the manifold afflictions which I had,

4 And from the fire that choked mee round about, and from the mids of the fire, that I burned not,

5 And from the bottome of the belly of hell, from an vncleane tongue, from lying words, from false accusation to the King, and from the slander of an vnrighteous tongue.

6 [My soule shall praise the Lord vnto death:] for my soule drew nere vnto death: my life was nere to the hell beneath.

7 They compassed me on euery side, and there was no man to helpe me: I looked for the succour of men, but there was none.

BARUCH.

CHAP. I.

¶ Baruch wrote a booke during the captiuitie of Babylon, which he read before Ieremias and all the people. 10 The Jewes sent the booke with money vnto Ierusalem to their other brethren, to the intent that they should pray for them.

¶ Nd these are the wordes of the booke, which Baruch the sonne of Nerias, the sonne of Maasias, the sonne of Sedecias, the sonne of || Asadias, the sonne of

8 Then thought I vpon thy mercy, O Lorde, and vpon thine actes of olde, how thou deliuerest such as waite for thee, and sauest them out of the hands of the enemies.

9 Then lifted I vp my prayer from the earth, and prayed for deliuerance from death.

10 I called vpon the Lord the Father of my Lord that he would not leaue me in the day of my trouble, & in the time of the proud without help.

11 I will praise thy Name continually, and will sing praise with thanksgiving: and my prayer was heard.

12 Thou saudest me from destruction, and deliueredst me from the euill time: therefore will I giue thanks and praise thee, and blesse the Name of the Lord.

13 When I was yet young, or euer I went abroad, I desired wisdom openly in my prayer.

14 I prayer for her before the Temple, and sought after her vnto farre countreys, and she was as a grape that waxeth ripe out of the flower.

15 Mine heart reioycied in her: my foot walked in the right way, & from my youth vp sought I after her.

16 I bowed somewhat downe mine eare, and receiued her, and gate me much wisdom:

17 And I profited by her: therefore wil I ascribe the glory vnto him that giueth me wisdom.

18 For I am aduised to doe hereafter: I will be ieaalous of that that is good: so shall I not be confounded.

19 My soule hath wrestled with her, and I haue examined my workes: I lifted vp mine hands on high, and considered the ignorances thereof.

20 I directed my soule vnto her, and I found her in purenesse: I haue had my heart ioyned with her from the beginning: therefore shall I not be forsaken.

21 My bowels are troubled in seeking her: therefore haue I gotten a good possession.

22 The Lord hath giuen me a tongue for my reward, wherewith I will praise him.

23 Drawe nere vnto me, yee vnlearned, and dwell in the house of learning.

24 Wherefore are ye slow? and what say you of these things, seeing your soules are very thirly?

25 I opened my mouth, and said, *Buy her for you without money.

26 Bowe downe your necke vnder the yoke, and your soule shal receiue instruction: she is ready that ye may finde her.

27 Behold with your eyes, * how that I haue had but little labour, and haue gotten vnto mee much rest.

28 Get learning with a great summe of money: for by her ye shall possesse much gold.

29 Let your soule reioyce in the mercy of the Lord, and be not ashamed of his praise.

30 Doe your duty betimes, and hee will giue you a reward at his time.

Helcias wrote in at Babylon,

2 In the fifth yeere, and in the seventh day of the moneth, what time as the Caldeans tooke Ierusalem, and burnt it with fire.

3 And Baruch did reade the wordes of this booke, that Iechonias the sonne of Ioachim king of Iuda might heare, and all the people that were come to heare the booke,

4 And

CHAP. II.

4 And in the audience of the gouernour, and of the kings sonnes, and before the Elders, and before the whole people, from the lowest vnto the highest, before all them that dwelt at Babylon by the riuier || Sud.

10r, 5odi.

5 Which when they heard it, wept, fasted, and made prayers before the Lord.

6 They made a collection also of money, according to euery mans power,

7 And sent it to Ierusalem vnto Ioachim the sonne of Helcias, the sonne of Salom Priest, and vnto the other priests, and to all the people which were with him at Ierusalem,

8 When he had receiued the vessels of the temple of the Lord, that were taken away out of the temple, to bring them againe into the land of Iuda, the tenth day of the month || Sivan, to wit, tiller vessels, which Sedecias the sonne of Iodias king of Iuda had made,

10r, 5odi.

9 After that Nabuchodonosor king of Babylon had led away Iechonias from Ierusalem, and his princes, and his nobles prisoners, and the people, and caried them to Babylon.

10 And they sayd, Behold, we haue sent you money, wherewith yee shall buy burnt offerings for sinne, and incense, & prepare a || meat offering, and offer vpon the altar of the Lord our God,

10r, 5odi, for
Manna, for
Mithah, which
was the evening
and morning sa-
crifice.

11 And pray for the life of Nabuchodonosor king of Babylon, and for the life of Baltasar his sonne, that their dayes may be vpon earth, as the dayes of heauen,

12 And that God would giue vs strength and lighten our eyes, that we may liue vnder the shadow of Nabuchodonosor king of Babylon, and vnder the shadow of Baltasar his sonne, that wee may long doe them service, and finde fauour in their sight.

13 Pray for vs also vnto the Lorde our God (for wee haue sinned against the Lorde our God, and vnto this day the fury of the Lord and his wrath is not turned from vs.)

14 And reade this booke (which we haue sent to you to be rehearsed in the temple of the Lord) vpon the feast dayes, and at time conuenient.

* Chap. 2. 6.

15 Thus shall yee say, * To the Lord our God belongeth righteousness, but vnto vs the confusion of our faces, as it is come to passe this day vnto them of Iuda, & to the inhabitants of Ierusalem,

16 And to our Kings, and to our Princes, & to our Priests, & to our Prophets, and to our fathers,

* Dan. 9. 5.

17 Because wee haue * sinned before the Lord our God,

18 And haue not obeyed him, neither hearkened vnto the voice of the Lord our God, to walke in the commandements that he gaue vs openly.

19 From the day that the Lord brought our fathers out of the land of Egypt. euen vnto this day, we haue bene disobedient vnto || Lord our God, and we haue bene negligent to heare his voice.

* Dan. 2. 1. 5.

20 * Wherefore these plagues are come vpon vs, and the curse which the Lord appointed by Moyses his seruant at the time that hee brought our fathers out of the land of Egypt, to giue vs a land that floweth with milke and honey, as appeareth this day.

21 Neuerthelesse, we haue not hearkened vnto the voice of the Lord our God, according to all the words of the Prophets, whom he sent vnto vs.

22 But euery one of vs followed || wicked imagination of his owne heart, to serue strange gods, and to doe euill in the sight of the Lord our God,

1 The tenet confesse that they suffer iustly for their finnes. The true confession of the Christians. 11 The tenet desire to haue the wrath of God turned from them. 12 The promise that hee will call againe the people from captiuitie, and giue them a newe and euersing Tehausen.

Therefore the Lord our God hath performed this word which hee pronounced against vs, and against our Iudges that gouerned Israel, and against our Kings, and against our Princes, and against the men of Israel and Iuda,

2 To bring vpon vs great plagues, such as neuer came to passe vnder the whole heauen, as they that were done in Ierusalem, according to things that were * written in the Law of Moyses,

* Dan. 1. 15.

3 That some among vs should eat || flesh of his own son, and some the flesh of his own daughter.

4 Moreover, hee hath deliuered them to be in subiection to all the kingdomes that are round about vs, to be as a reproch and desolation among all the people round about where the Lord hath scattered them.

5 Thus they are brought beneath and not aboue, because wee haue sinned against the Lord our God, and haue not heard his voice.

* Chap. 1. 15.

6 * To the Lord our God appeareth righteousness, but vnto vs and to our fathers open shame, as appeareth this day.

7 For all these plagues are come vpon vs, which the Lord hath pronounced against vs.

8 Yet haue wee not prayed before the Lord, that wee might turne euery one from the imaginations of his owne wicked heart.

9 So the Lord hath watched ouer the plagues, and the Lord hath brought them vpon vs: for the Lord is righteous in all his works, which he hath commanded vs.

10 Yet we haue not hearkened vnto his voice, to walke in the commandements of the Lord that he hath giuen vnto vs.

11 * And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand & an hie arme, & with signes and with wonders, & with great power, and hast gotten thy selfe a Name, as appeareth this day,

* Dan. 9. 11.

12 O Lord our God, we haue sinned: we haue done wickedly: we haue offended in all thine ordinances.

13 Let thy wrath turne from vs: for we are but a fewe left among the heathen, where thou hast scattered vs.

14 Heare our prayers, O Lord, and our petitions, and deliuer vs for thine owne sake, & giue vs fauor in || sight of them which haue led vs away,

15 That all the earth may know that thou art the Lord our God, and that thy Name is called vpon Israel and vpon their posteritie.

16 Therefore looke downe from thine holy Temple, and thinke vpon vs: incline thine eare, O Lord, and heare vs.

17 * Open thine eyes, and behold: for the dead that are in the graues, and whose soules are out of their bodies, * giue vnto the Lord neither || praise, nor righteousness.

* Dan. 2. 6. 15.
16. 6. 15.
17. 6. 15. and
18. 17. 18. 19.
19. 18. 19.
20. 19. 20.
21. 20. 21.
22. 21. 22.

18 But the soule that is vexed for the greatnes of sinne, and he that goeth crookedly and weakely, and the eyes that faile, and the hungry soule will giue thee praise and righteousness, O Lord.

19 For we doe not require mercy in thy sight, O Lord our God, for the righteousness of our fathers, or of our Kings,

20 But because thou hast sent out thy wrath & indigna-

Mystic

In the hand of
thy servants.

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indignation vpon vs, as thou hast spoken by thy seruants, the Prophets, saying,

21 * Thus sayeth the Lord, Bow downe your shoulders, & serue the king of Babylon: so shal ye remaine in the land that I gaue vnto your fathers

22 But if yee will not heare the voyce of the Lord, to serue the king of Babylon,

23 I will cause to cease in the cities of Iuda, and in Ierusalem, I will cause to cease the voyce of mirth, and the voyce of ioy, and the voyce of the bridegrome, and the voyce of the bride, and the land shall be desolate of inhabitants.

24 But we would not hearken vnto thy voyce, to serue the king of Babylon: therefore hast thou performed the wordes that thou spakest by thy seruants the Prophets: namely, that the bones of our kings, and the bones of our fathers should be caried out of their places.

25 And loe, they are cast out to the heat of the day, and to the colde of the night, and are dead in great misery with famine, and with the sworde, and in banishment.

26 And the Temple wherein thy Name was called vpon, thou hast brought to the state, as *appeareth* this day, for the wickednesse of the house of Israel, and the house of Iuda.

27 O Lord our God, thou hast intreated vs, according to equitie, and according to all thy great mercy,

28 As thou spakest by thy seruant Moyses, in the day when thou didst commaund him to write thy Law before the children of Israel, saying,

29 * If ye will not obey my voyce, then shal this great swarme and multitude be turned into a very few among the nations where I will scatter them.

30 For I know that they wil not heare me: for it is a stiff necked people: but in the land of their captiuitie they shall remember themselves,

31 And knowe I am the Lord their God: then will I giue them an heart to *vnderstand*, & eares.

32 And they shall heare, and prayse me in the land of their captiuitie, & thinke vpon my Name.

33 Then shal they turne them from their hard backs, and from their euill works: for they shal remember the way of their fathers, which sinned before the Lord.

34 And I wil bring them again into the land, which I promised with an oath vnto their fathers, Abraham, Isaac and Iacob, and they shal be lords of it: and I will increase them, and they shal not be diminished.

35 And I will make an euerlasting Couenant with them, that I will be their God, and they shal be my people: and I wil no more diue my people of Israel out of the land that I haue giuen them.

CHAP. III.

1 The people continueth in their prayer begun for their deliuerance.
2 He prayeth wisdom: vnto the people, shewing, that so great aduersities come vnto them for the despising thereof. 36 One by God was this finder of wisdom. 37 Of the inuention of Christ.

O Lord Almighty, O God of Israel, the soule that is in trouble, and the spirit that is vexed, cryeth vnto thee.

2 Heare, O Lord, and haue mercy, for thou art mercifull, and haue pittie vpon vs, because we haue sinned before thee.

3 For thou endurest for euer, & we vtterly perishe

4 O Lord Almighty, the God of Israel, heare now the prayer of the dead Israelites, and of their children, which haue sinned before thee, and not hearkened vnto the voyce of thee their God,

wherefore these plagues hang vpon vs.

5 Remember not the wickednesse of our fathers, but thinke vpon thy power, and thy Name at this time.

6 For thou art the Lord our God, and thee, O Lord, will we prayse.

7 And for this cause hast thou put thy feare in our hearts, that we should call vpon thy Name, and praise thee in our captiuitie: for we haue considered in our minds all the wickednesse of our fathers, that sinned before thee.

8 Behold, we are yet this day in our captiuitie, where thou hast scattered vs, to be a reproch and a curse, and subiect to painements, according to all the iniquities of our fathers, which are departed from the Lord their God.

9 O Israel, heare the commandement of life: hearken vnto them, that thou mayest learne wisdom.

10 What is the cause, O Israel, that thou art in thine enemies land, and art waxen old in a strange cuntry?

11 And art defiled with the dead? & art counted with them that go downe to the graues?

12 Thou hast forsake the fountain of wisdom.

13 For if thou hadst walked in the way of God, thou shouldst haue remained safe for euer.

14 Learne where is wisdom, where is strength, where is vnderstanding, that thou mayest know also from whence cometh long continuance, and life, and where the light of the eyes, and peace is.

15 Who hath found out her place? or who hath come into her treasures?

16 Where are the princes of the heathen, and such as ruled the beasts vpon the earth?

17 They that had their pastime with foules of the heauen, that hoarded vp silver & gold, wherein men trust, and made none end of their gathering?

18 For they that coined silver, & were so careful of their work, & whose inuention had none end,

19 Are come to nought, & gone down to hel, and other men are come vp in their steads.

20 When they were young, they saw the light, and dwelt vpon the earth: but they vnderstood not the way of knowledge,

21 Neither perceived the paths thereof, neither haue their children received it: but they were far off from that way.

22 It hath not bene heard of in the land of Chanaan, neither hath it bene seene in Themam,

23 Nor the Agarines that sought after wisdom vpon the earth, nor the merchants of Nerran, & of Thaman, nor the expounders of fables, nor the searchers out of wisdom haue knowne the way of wisdom, neither do they thinke vpon the paths thereof.

24 O Israel, how great is the house of God! & how large is the place of his possession!

25 It is great, and hath none end: it is hie, and vnmeasurable.

26 There were the giants, famous from the beginning, that were of so great stature, & so expert in warre.

27 Those did not the Lord chuse, neither gaue he the way of knowledge vnto them.

28 But they were destroyed, because they had no wisdom, & perished through their own foolishnes

29 Who hath gone vp into heauen to take her, and brought her downe from the clouds?

30 Who hath gone ouer the sea to finde her, and hath brought her rather then fine gold?

31 No

31 No man knoweth her wayes, neither considereth her paths.

32 But he y knoweth all things, knoweth her, and he hath found her out w his vnderstanding: this fame is he which hath prepared the earth for euermore, & hath filled it with fourfooted beaſts.

33 When he ſendeth out the light, it goeth: & whe he calleth it again, it obiecth him with feare.

34 And the ſtaries ſhine in their watch, and reioyce. When he calleth them, they ſay, Here we be: and ſo with cheerefulneſſe they ſhewe light vnto him that made them.

34 This is our God, and there ſhal none other be compared vnto him.

36 Hee hath found out all the way of knowledge, and hath giuen it vnto Iacob his ſeruant, and to Iſrael his beloved.

37 Afterward hee was ſcene vpon earth, and dwelt among men.

CHAP. IIII.

1 The reward ſheweth that keepe the Lawe, and the puniſhment of them that deſpiſe it. 12 A comforting of the people being in captiuitie. 19 A complaint of Ieruſalem, and vnder the figure thereof the Church. 25 A conſolation and comforting of the ſame.

This is the booke of the commandements of God, and the Law that endureth for euer: all they that keepe it, ſhall come to life: but ſuch as forſake it ſhall die.

2 Turne thee, O Iacob, and take holde of it: walke by this brightnes before the light thereof.

3 Giue not thine honour to another, nor the things that are profitable vnto thee, to a ſtrange nation.

4 O Iſrael, we are bleſſed: for the things that are acceptable vnto God, are declared vnto vs.

5 Be of good comfort, O my people, which are the memoriall of Iſrael.

6 Ye are ſold to the nations, nor for your deſtruction: but becauſe ye prouoked God to wrath, ye were deliuered vnto the enemies.

7 For ye haue diſpleaſed him that made you, offering vnto deuils, and not to God.

8 Yee haue forgotten him that created you, euen the euerlaſting God, and ye haue grieved Ieruſalem, that nourished you.

9 When ſhe ſaw the wrath coming vpon you fro God, ſhe ſaid, Hearken, ye that dwell about Sion: for God hath brought me into great heauines.

10 I ſee the captiuitie of my ſonnes & daughters, which the Euerlaſting will bring vpon them.

11 With ioy did I nourish them, but I muſt leaue them with weeping and mourning.

12 Let no man reioyce ouer me a widow, and forſaken of many, which for the ſins of my children am deſolate, becauſe they departed from the Law of God.

13 They would not know his righteouſneſſe, nor walke in the wayes of his commandements: neither did they enter into the paths of diſcipline, through his righteouſneſſe.

14 Come ye, that dwell about Sion, & cal to remembrance the captiuitie of my ſonnes & daughters, which y Euerlaſting hath brought vpon the.

15 For hee hath brought vpon them a nation from ſarre, an impudent nation, and of a ſtrange language.

16 Which neither reuerence the aged, nor pitty the yong: theſe haue caried away the deare beloued of the widowes, leauing me alone, and deſtitute of my daughters.

17 But what can I helpe you?

18 Surely hee that hath brought theſe plagues vpon you, can deliuer you from the hands of your enemies.

19 Goe your way, O children, goe your way: for I am left deſolate.

20 I haue put off the clothing of peace, & put vpon me the ſackcloth of prayer, and ſo long as I liue, I will call vpon the Euerlaſting.

21 Be of good comfort, O children: crie vnto God, and he will deliuer you from the power, and hand of the enemies.

22 For I haue hope of your ſaluation through the Euerlaſting, & ioy is come vpon me from the Holy one, becauſe of the mercy which ſhal quickly come vnto you from our Euerlaſting Saviour.

23 For I ſent you away with weeping & mourning: but with ioy and perpetuall gladneſſe will God bring you againe vnto me.

24 Like as now y neighbors of Sion ſaw your captiuitie, ſo ſhall they alſo ſee ſhortly your ſaluation from God, which ſhall come vnto you with great glory, and brightneſſe from the Euerlaſting.

25 My children, ſuffer patiently the wrath that is come vpon you from God: for thine enemy hath persecuted thee, but ſhortly thou ſhalt ſee his deſtruction, and ſhalt tread vpon his necke.

26 My darlings haue gone by rough wayes, and were led away as a flocke that is ſcattered by the enemies.

27 Be of good comfort, my children, and crie vnto God, for he that led you away, hath you in remembrance.

28 And as it came into your mind to go aſtray from your God, ſo endeavour your ſelues ten times more, to turne againe and to ſeeke him.

29 For he that hath brought theſe plagues vpon you, will bring you euerlaſting ioy again, with your ſaluation.

30 Take a good heart, O Ieruſalem: for hee which gaue thee that name, will comfort thee.

31 They are miſerable that afflicte thee, & ſuch as reioyce at thy fall.

32 The cities are miſerable whom thy children ſeme miſerable is ſhe, that hath taken thy ſonnes.

33 For as ſhe reioiced at thy decay, & was glad of thy fall, ſo ſhal ſhe be ſorry for her own deſolatio.

34 For I will take away the reioicing of her great multitude, and her ioy ſhall be turned into mourning.

35 For a fire ſhal come vpon her from y Euerlaſting, long to endure, and ſhe ſhall be inhabited of deuils, for a long ſeaſon.

36 O Ieruſalem, look toward the Eaſt, and behold the ioy y cometh vnto thee from thy God.

37 Loe, thy ſonnes (whom thou haſt let goe) come gathered together from the Eaſt vnto the Weſt, reioicing in the word of the Holy one vnto the honour of God.

CHAP. V.

1 Ieruſalem is moued vnto gladneſſe for the returne after people, and vnder the figure thereof the Church.

Put off thy mourning clothes, O Ieruſalem, and thine affliction, and decke thee with the worſhip and honour, that cometh vnto thee from God, for euermore.

2 Put on the garment of righteouſneſſe, that cometh from God, and ſet a crowne vpon thine head of the glory of the Euerlaſting.

3 For God will declare thy brightnes to euery country vnder the heauen.

4 And God will name thee by this name for euer,

er, The peace of righteousness, and the glory of the worship of God.

5 Arise, O Ierusalem, and stand vp on his, and looke about thee toward the East, & behold thy children gathered from the East vnto the West by the word of the holy one, reioicing in the remembrance of God.

6 For they departed from thee on foote, and were ledde away of their enemies: but God will bring them againe vnto thee, exalted in glorie, as children of the kingdom.

7 For God hath determined to bring downe every high mountain, & the long enduring rocks, and to fill the valleys, to make the ground plaine, that Israel may walk safely vnto the honor of God.

8 The woods and all sweet smelling trees shall overshadow Israel at the commandment of God.

9 For God shall bring Israel with ioy in the light of his maiestie, with the mercie and righteousness that cometh of him.

C H A P. VI.

A COPY OF THE EPISTLE THAT Ieremias sent vnto them that were ledde away captiues into Babylon by the king of the Babylonians, to certifye them of the thing that was commanded him of God.

BEcause of the sinnes, that yee haue committed against God, ye shall be led away captiues vnto Babylon, by Nabuchodonosor, King of the Babylonians.

1 So when ye be come into Babylon, yee shall remaine there many yeres, and a long season, euen seven generations, and after that will I bring you away peaceably from thence.

2 *Now shall ye see in Babylon gods of siluer, & of gold, and of wood, borne vpon mens shoulders, to cause the people to feare.

3 Beware therefore that yee in no wise be like the strangers, neither be ye afraid of them, when ye see the multitude before them & behind them worshipping them.

4 But say yee in your hearts, O Lord, we must worship thee.

5 For mine Angel shall be with you, and shall care for your soules.

6 As for their tongue, it is polished by the carpen-ter: and they themselves are gilted & laid ouer with siluer: yet are they but lies, & cannot speake.

7 And as they take gold for a maid that lo- ueth to be deckt,

8 So make they crownes for the heads of their gods: sometimes also the Priests themselves con- uey away the gold and siluer from their gods, and bestow it vpon themselves.

9 Yea, they giue of the same vnto the har- lots, that are in their houses: againe, they decke these gods of siluer, and gods of gold, & of wood with garments like men.

10 Yet cannot they be preferred from rust and wormes.

11 Though they haue couered them with clo- thing of purple, and wipe their faces because of the dust of the Temple, whereof there is much vpon them.

12 One holdeth a scepter, as though he were a certaine iudge of the countrie: yet can he not lay such as offend him.

13 Another hath a dagger or an axe in his right hand: yet is he not able to defend himselfe from battell, nor from theues: so then it is euident, that they be no gods.

14 Therefore feare them not: for as a vessel that a man vseth, is nothing worth when it is broken,

15 Such are their gods: when they be set vp in their temples, their eyes be full of dust by reason of the feet of those that come in:

16 And as the gares are shut in round about vpon him that hath offended the King: or as one that should be led to be put to death, so the priests keepe their temples with doores, and with locks, and with barres, lest their gods should be spoyled by robbers.

17 They light vp candles before the: yea, more then for themselves, whereof they cannot see one: for they are but as one of the poils of the temple.

18 They confesse that euen their hearts are gnawen vpon: but when the things, that creepe out of the earth, eate them and their clothes, they feele it not.

19 Their faces are blacke through the smoke that is in the temple.

20 The owles, swallows & birds flie vpo their bodies, and vpon their heads, yea, & the cats also.

21 By this yee may be sure, that they are no gods: therefore feare them not.

22 Notwithstanding the golde that is about them to make them beautifull, except one wipe off the rust, they cannot shine: neither when they were molten, did they feele it.

23 The things wherein is no breath, are bought for a most high price.

24 *They are borne vpon mens shoulders, be- cause they haue no feet, whereby they declare vnto men, that they be nothing worth: yea, and they that worship them, are ashamed.

25 For if they fall to the ground at any time, they cannot rise vp againe of themselves. neither if one set them vp right, can they moue of them- selves, neither if they be bowed downe, can they make themselves straight: but they get gifts before them, as vnto dead men.

26 As for the things that are offered vnto them, their Priests sell them, and abuse them: like- wise also the women lay vp of the same: but vnto the poore and sicke they giue nothing.

27 The menstruous women, and they that are in childbed, touch their sacrifices: by these things ye may know, they are no gods: feare them not.

28 From whence cometh it then, that they are called gods? because the women bring gifts: to the gods of siluer, and gold, and wood.

29 And the Priests sit in their temples, hauing their clothes rent, whose heads and beards are shauen, and being bare headed,

30 They roare and cry before their gods, as men doe at the feast of one that is dead.

31 The priests also take away of their gar- ments, and clothe their wiues and children.

32 Whether it be euil that one doth vnto them: or good, they are not able to recompense it: they can neither set vp a king nor put him downe.

33 In like maner they can neither giue riches, nor money: though a man make a vow vnto them and keepe it not, they will not require it.

34 They can saue no man from death, neither deliuer the weake from the mightie.

35 They cannot restore a blinde man to his sight, nor helpe any man at his neede.

36 They can shewe no mercy to the widow, nor doe good to the fatherlesse.

37 Their gods of wood, gold, and siluer are as stones, that be hewen out of the mountaine, and they

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they that worship them shalbe confounded.

39 How should a man then thinke or say that they are gods?

40 Moreover the Caldeans themselves dishonour them: for when they see a dumbe man, that cannot speake, they present him to Bel,

41 And desire that hee would make him to speake, as though he had any feeling: yet they that vnderstand these things, cannot leaue them: for they also haue no sense.

42 Furthermore the women, girded with cords, sit in the streets, and burne || straw.

43 And if one of them be drawn away, and lie with any such as come by, these casteth her neighbour in the teeth, because shee was not so worthily reputed, nor her cord broken.

44 Whatsoeuer is done among the, is lies: how may it the be thought or said, that they are gods?

45 Carpenters and goldsmiths make them, neither be they any other thing, but euen what the workeman will make them.

46 Yea, they that make them are of no long continuance: how should then the things that are made of them, be gods?

47 Therefore they leaue lies, and shame for their posteritie.

48 For when there cometh any war or plague vpon them, the priests imagine with themselves where they may hide themselves with them.

49 How then can men not perceiue, that they be no gods, which can neither defend themselves from warre nor from plagues?

50 For seeing they be but of wood, and of siluer, and of golde, men shall know hereafter that they are but lies, and it shalbe manifest to all nations and kings, that they be no gods, but the workes of mens hands, & that there is no worke of God in them.

51 Whereby it may be knowen, that they are no gods.

52 They can set vp no king in the land, nor giue raine vnto men.

53 They can giue no sentence of a matter, neither preserue fro iniury, they haue no power, but are as crows betweene the heauen and the earth.

54 When there falleth a fire vpon the house of those gods of wood, and of siluer, and of gold, the priests will escape and saue themselves, but they burne as the balikes therein.

55 They cannot withstand any King or enemies: how can it then be thought or said, that they be gods?

56 Moreover these gods of wood, of gold, and of siluer can neither defend themselves from theues nor robbers.

57 For they that are strongest, take away their gold and siluer, and apparell, wherewith they be clothed: and when they haue it, they get them away: yet can they not helpe themselves.

58 Therefore it is better to be a king, and so to shewe his power, or else a profitable vessell in an house, whereby he that oweth it, might haue profite, then such false gods: or to be a doore in an house, to keepe such things safe as be therein, then such false gods: or a pillar of wood in a palace, then such false gods.

59 For the sunne, and the moone, & the starrs that shine, when they are sent downe for necessaries vnto vs, obey.

60 Likewise also lightning, when it shineth, it is euident: & the wind bloweth in euery country.

61 And when God commandeth the clouds to goe about the whole world, they doe as they are bidden.

62 When the fire is sent downe from aboue to destroy hills and woods, it doeth that which is commanded: but these are not like any of these things, neither in forme, nor power.

63 Wherefore men should not thinke, nor say that they be gods, seeing they can neither giue sentence in iudgement, nor doe men good.

64 For so much now as ye are sure, that they be no gods, feare them not.

65 For they can neither curse nor blesse kings:

66 Neither can they shew signes in the heauen among the heathen, neither shine as the moone.

67 The beasts are better then they: for they can get them vnder a couert, & do themselves good.

68 So ye may be certified that by no manner of meanes, they are gods: therefore feare them not.

69 For as a skarcrow in a garden of cucumbers keepeth nothing, so are their gods of wood, and of siluer, and of gold:

70 And likewise their gods of wood, and golde and siluer are like to a white thorne in an orchard, that euery birde sitteth vpon, and as a dead body that is cast in the darke.

71 By the purple also and brightnes, which fadeth vpon them, ye may vnderstand, that they be no gods: yea, they themselves shalbe consumed at the last, and they shalbe a shame to the country.

72 Better therefore is the iust man, that hath none idoles: for he shalbe farre from reproofe.

The song of the three holy children, which followeth

in the third Chapter of Daniel after this place, They fell downe bound into the mids of the hote fierie furnace.

CHAP. I

The prayer of Azarias. 46 The crueltye of the King. 48 The flame deuoureth the Caldeans. 49 The Angel of the Lord was in the furnace. 51 The three children praise the Lord, and make all creatures to praise the same.

46 And they walked in the mids of the flame, praising God, and magnified the Lord.

47 Then Azarias stood vp, and prayed on this manner, and opening his mouth in the mids of the fire, said,

48 Blessed be thou, O Lorde God of our fathers: thy Name is worthy to be praised and honoured for euermore.

49 For thou art righteous in all the things,

that thou hast done vnto vs, and all thy workes are true, & thy wayes are right, and all thy iudgements certaine.

50 In all the things that thou hast brought vpon vs, and vpon Ierusalem, the holy city of our fathers, thou hast executed true iudgements: for by right and equitie hast thou brought all these things vpon vs, because of our sinnes.

51 For we haue sinned and done wickedly, departing fro thee: in all things haue we trespassed,

52 And not obeyed thy commandements, nor kept them, neither done as thou hast commanded vs, that we might prosper.

53 Wherefore in all that thou hast brought vpon

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upon vs, and in every thing that thou hast don to vs, thou hast don them in true iudgement :

32 As in deliuering vs into the hands of our wicked enemies, and most hatefull traitors, & to an vnrighteous king, and the most wicked in all the world.

33 And now we may not open our mouthes : we are become a shame & reproofo vnto thy seruants and to them that worship thee.

34 Yet for thy names sake, we beseech thee, giue vs not vp for euer, neither breake thy couenant,

35 Neither take away thy mercy from vs, for thy beloved Abrahams sake, and for thy seruant Isaacs sake, and for thine holy Israels sake,

36 To whom thou hast spoken and promised, that thou wouldest multiply their seed as the stars of heauē, & as the sand that is vpon the sea shore,

37 For we, O Lord, are become lesse then any nation, & be kept vnder this day in all the world, because of our finnes :

38 So that now wee haue neither prince nor prophet, nor gouernour, nor burnt offering, nor sacrifice, nor oblation, nor incense, nor place to offer the first fruits before thee, that wee might finde mercie.

39 Neuertheless in a contrite heart, and an humble spirit, let vs be receiued.

40 As in the burnt offering of rams and bullocks, and as in ten thousand of fat lambes, so let our offering bee in thy sight this day, that it may please thee : for there is no confusion vnto them that put their trust in thee.

41 And now we follow thee with al our heart, and feare thee, and seeke thy face.

42 Put vs not to shame, but deale with vs after thy louing kindnes, and according to the multitude of thy mercies.

43 Deliuer vs, also by thy miracles, and giue thy Name the glory, O Lord,

44 That all they which doe thy seruants euill, may be confounded : euen let them bee confounded by thy great force and power, and let their strength be broken,

45 That they may know that thou only art the Lord God, and glorious ouer the whole world.

46 ¶ Now the kings seruants that had cast the in, ceased not to make the ouen hate with naphtha, and with pitch, and with tow, & with fagots,

47 So that the flame went out of the furnace fourty and nine cubits.

48 And it brake forth, and burnt those Chaldeans, that it found by the furnace.

49 But the Angel of the Lord went down into the furnace wth them that were with Azarias, and smote the flame of the fire out of the furnace,

50 And made in the mids of the furnace like a moist hilling wind, so that the fire touched them not at all, neither grieved nor troubled them.

51 The three thees (as out of one mouth) praised & glorified & blessed God in the furnace, saying,

52 Blessed be thou, O Lord God of our fathers, and praised, and exalted aboute all things for euer, and blessed be thy glorious and holy Name, and praised aboute all things, and magnified for euer.

53 Blessed be thou in the Temple of thine holy glory, and praised aboute all things, and exalted for euer.

54 Blessed be thou that beholdest the depths, and stillest vpon the Cherubims, and prayed aboute all things, and exalted for euer.

55 Blessed be thou in the glorious Throne of

thy kingdome, and prayed aboute all things, and exalted for euer.

56 Blessed be thou in the firmament of heauen, and praised aboute all things, & glorified for euer.

57 Al ye works of the Lord, blesse ye the Lord : praise him, & exalt him aboute all things for euer.

58 O heauens, blesse ye the Lord : praise him, and exalt him aboute all things for euer.

59 O Angels of the Lord, blesse ye the Lord : praise him, & exalt him aboute all things for euer.

60 All yee waters that bee aboute the heauen, blesse ye the Lord : praise him, and exalt him aboute all things for euer.

61 All ye powers of the Lord, blesse ye the Lord : praise him, and exalt him aboute all things for euer.

62 O sunne and moone, blesse ye the Lord : praise him, & exalt him aboute all things for euer.

63 O stars of heauen, blesse ye the Lord : praise him, and exalt him aboute all things for euer.

64 Euery shewre and dew, blesse ye the Lord : praise him, & exalt him aboute all things for euer.

65 All yee windes, blesse ye the Lord : prayse him, and exalt him aboute all things for euer.

66 O fire and heate, blesse ye the Lord : praise him, and exalt him aboute all things for euer.

67 O winter and summer, blesse ye the Lord : praise him, and exalt him aboute all things for euer.

68 O dewes and stormes of snowe, blesse ye the Lord : praise him, and exalt him aboute all things for euer.

69 O frost and cold, blesse ye the Lord : praise him, and exalt him aboute all things for euer.

70 O yce and snow, blesse ye the Lord : praise him, and exalt him aboute all things for euer.

71 O nights and daies, blesse ye the Lord : praise him, and exalt him aboute all things for euer.

72 O light and darkenesse, blesse ye the Lord : praise him, and exalt him aboute all things for euer.

73 O lightnings and clouds, blesse ye the Lord : praise him, and exalt him aboute all things for euer.

74 Let the earth blesse the Lord : let it prayse him, and exalt him aboute all things for euer.

75 O mountaines, and hills, blesse ye the Lord : praise him, & exalt him aboute all things for euer.

76 All things that grow on the earth, blesse ye the Lord : prayse him, and exalt him aboute all things for euer.

77 O fountaines, blesse ye the Lord : praise him, and exalt him aboute all things for euer.

78 O sea and floods, blesse ye the Lord : praise him, and exalt him aboute all things for euer.

79 O whales, and all that moue in the waters, blesse ye the Lord : praise him, and exalt him aboute all things for euer.

80 All ye foules of heauen, blesse ye the Lord : praise him, and exalt him aboute all things for euer.

81 All ye beasts and cattel, blesse ye the Lord : praise him, and exalt him aboute all things for euer.

82 O children of men, blesse ye the Lord : praise him, and exalt him aboute all things for euer.

83 Let Israel blesse the Lord, praise him, and exalt him aboute all things for euer.

84 O Priests of the Lord, blesse ye the Lord : praise him, and exalt him aboute all things for euer.

85 O seruants of the Lord, blesse ye the Lord : praise him, and exalt him aboute all things for euer.

86 O spirits and foules of the righteous, blesse ye the Lord : praise him, and exalt him aboute all things for euer.

87 O Saints and humble of heart, blesse yee the Lord: praise him, and exalt him above all things for ever.

88 O Ananias, Azarias, & Misael, blesse ye the Lord: praise him, & exalt him above all things for ever: for he hath deliuered vs from the hell, & saued vs from the hand of death, and deliuered vs out of

the mids of the fornice, and burning flame: ouer out of the middes of the fire hath he deliuered vs.

89 Confesse vnto the Lord, that he is gracious: for his mercie endureth for ever.

90 All yee that worship the Lord, blesse the God of gods: praise him, and acknowledge him: for his mercie endureth world without end.

THE HISTORIE OF SVSANNA, which some ioyned to the end of Daniel, and make it the thirteenth Chapter.

6. The two gouernours are taken with the loue of Susanna. 19 They take her alone in the garden. 20 They solicite her to wickednes. 21 She chooseth rather to obey God, though it be to the danger of her life. 22 She is accused. 23 Daniel doth deliuer her. 24 The gouernours are put to death.



Here dwelt a man in Babylon called Ioachim.

1 And hee tooke a wife, whose name was Susanna, the daughter of Helcias, a very faire woman, and one that feared God.

2 Her father and her mother also were godly people, and taught their daughter according to the Law of Moyses.

3 Now Ioachim was a great rich man and had a faire garden ioining to his house, and to him resorted the Iewes, because he was more honorable then all others.

4 The same yeere were appointed two of the ancients of the people to bee Iudges, such as the Lord speaketh of; that the iniquity came from Babylon, and from the ancient Iudges, which seemed to rule the people.

5 These haunted Ioachims house, and all such as had any thing to doe in the Law, came thither vnto them.

6 Now when the people departed away at noone, Susanna went into her husbands garden to walke.

7 And the two Elders saw her that shee went in dayly and walked, so that their lust was inflamed toward her.

8 Therefore they turned away their mind, and cast downe their eyes, that they should not see heauen, nor remember iust iudgements.

9 And albeit they were both wounded with her loue, yet durst not one shew another his griefe.

10 For they were ashamed to declare their lust, that they desired to haue to doe with her.

11 Yet they watched diligently from day to day to see her.

12 And the one said to the other, Let vs goe now home, for it is dinner time.

13 So they went their way, and departed one from another: yet they returned againe, and came into the same place, and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together when they might find her alone.

14 Now when they had spied out a convenient time, that shee went in, as her manner was, with two maides onely, and thought to walke her selfe in the garden (for it was an hote season)

15 And there was no body there, save the two Elders that had hid themselves, and watched for her.

16 She said to her maids, Bring me oile & sope, and shut the garden doores, that I may wash me,

17 And they did as shee bade them, and shut the garden doores, and went out themselves at a backe doore, to set the thing that she had commanded them: but they saw not the Elders, because they were hid.

18 Now when the maids were gone forth, the two Elders rose vp and ranne vnto her, saying,

19 Behold, the garden doores are shut, that no man can see vs, and wee burne in loue with thee: therefore consent vnto vs, and lie with vs.

20 If thou wilt not, we will beare witness against thee, that a yong man was with thee: and therefore thou didst send away thy maides from thee.

21 Then Susanna sighed, & said, I am in trouble on euery side for if I do this thing, it is death vnto me: and if I do it not, I cannot escape your hands.

22 It is better for me to fall into your hands, & not doe it, then to sinne in the sight of the Lord.

23 With that Susanna cried with a loud voice, and the two Elders cried out against her.

24 Then ranne the one, and opened the garden doore.

25 So when the seruants of the house heard the cry in the garden, they rushed in at the backe doore, to see what was done vnto her.

26 But when the Elders had declared their matter, the seruants were greatly ashamed: for there was neuer such a report made of Susanna.

27 On the morrow after, came the people to Ioachim her husband, & the two Elders came also, full of mischieuous imagination against Susanna, to put her to death,

28 And said before the people, Send for Susanna the daughter of Helcias Ioachims wife. And immediately they sent.

29 So shee came with her father and mother, her children and all her kinred.

30 Now Susanna was very tender, and faire of face.

31 And these wicked men commanded to couer her face (for shee was couered) that they might so be satisfised with her beautie.

32 Therefore they that were about her, and all they that knew her, wept.

33 Then the two Elders stood vp in the mids of the people, and laide their hands vpon her head,

34 Which wept & looked vp toward heauen: for her heart trusted in the Lord.

35 And the Elders said, As we walked in the garden alone, she came in with two maids, whom she sent away from her, and shut the garden doores.

36 Then a yong man which there was hid, came vnto her, and lay with her.

37 Then wee which stood in a corner of the garden, seeing this wickednesse, ranne vnto them, and we saw them as they were together.

38 But we could not holde them: for hee was stronger

stronger then we, and opened the doore, and leaped out.

40 Now when we had taken this woman, we asked her what young man this was, but she would not tel vs: of these things are we witnesses.

41 Then the assembly beleued them, as those that were the Elders and Iudges of the people: to they condemned her to death.

42 Then Susanna cried out wth a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things afore they come to passe,

43 Thou knowest, that they haue borne falsse witness against me, & behold, I must die, whereas I neuer did such things as these men haue maliciously inuented against me.

44 And the Lord heard her voyce.

45 ¶ Therefore when she was led to be put to death, the Lord raised vp the holyspirit of a yong child, whose name was Daniel,

46 Who cried with a loud voyce, I am cleane from the blood of this woman.

47 Then all the people turned them towarde him, and said, What meane these words that thou hast spoken?

48 Then Daniel stood in the middes of them, & said, Are ye such fooles, O Israelites, that without examination, or knowledge of the truth, yee haue condemned a daughter of Isral?

49 Returne again to iudgement: for they haue borne falsse witness against her.

50 Wherefore the people turned againe in all haste, and the Elders saide vnto him, Come, sit downe among vs, and shew it vs, seeing God hath giuen thee the office of an Elder.

51 Then said Daniel vnto them, Put these two aside, one farre from another, and I will examine them.

52 So when they were put asunder one from another, he called one of them and said vnto him, O thou that art olde in a wicked life, now thy finnes which thou hast committed aforetime, are come to light.

53 For thou hast pronounced falsse iudgements,

and hast condemned the innocent, and hast let the guiltie go free, albeit the Lord saith, 'The innocent and righteous shalt thou not slay.'

54 Now then if thou hast scene her, tel me, vnder what tree sawest thou them companying together? Who answered, Vnder a lentiske tree.

55 Then said Daniel, Verily thou hast liyd against thine owne head: for loe, the Angel of God hath receiued the sentence of God, to cut thee in two.

56 So he put him aside, and commaunded to bring the other, and said vnto him, O thou seed of Chanaan, and not of Iuda, beaury hath deceived thee, and lust hath subuerbed thine heart.

57 Thus haue yee dealt with the daughters of Isral, and they for feare companied with you: but the daughter of Iuda would not abide your wickednesse.

58 Now therefore tell mee, vnder what tree diddest thou take them companying together? Who answered, Vnder a Prime tree.

59 Then said Daniel vnto him, Verily thou hast also liyd against thine head: for the Angel of God waiteth with the sword to cut thee in two, and so to destroy you both.

60 ¶ With that all the whole assembly cried with a loud voice, and praised God which saueh them that trust in him.

61 And they arose against the two Elders, (for Daniel had conuict them of falsse witness by their owne mouth)

62 And according to the Law of Moyses they dealt with them, as they dealt wickedly against their neighbour, and put them to death. Thus the innocent blood was saued the same day.

63 Therefore Helcias & his wife prayed God for their daughter Susanna, with Ioachim their husband, and all the kindred, & there was no dishonesty found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

65 And king Astyages was laid with his fathers, and Cyrus of Persia reigned in his stead.

THE HISTORIE OE BEL AND

of the Dragon, which is the fourteenth

Chapter of Daniel after the Latine.

Now when king Astyages was laid with his fathers, Cyrus the Persian receiued his kingdome.

2 And Daniel did eate at the Kings table, and was honoured aboue all his friends.

3 Now the Babylonians had an idole, called Bel, and there were spent vpon him euery day twelue great measures of fine flour, and fourty sheepe, and sixe great pots of wine.

4 And the King worshipped it, and went daily to honour it: But Daniel worshipped his owne God. And the king said vnto him, Why doest not thou worship Bel?

5 Who answered, and said, Because I may not worship idoles made with handes, but the liuing God, which hath created the heauen & the earth, and hath power vpon all flesh.

6 Then said the king vnto him, Thinkest thou not that Bel is a liuing God? seest thou not how much he eateth and drinketh euery day?

7 Then Daniel smiled & said, O king, be not deceived: for this is but clay within, and brasse without, and did neuer eat any thing.

8 So the king was wroth, and called for his Priests, and said vnto them, If ye tell me not, who this is that eateth vp these expenses, ye shall die:

9 But if yee can certifie mee that Bel eateth them, then Daniel shall die: for he hath spoken blasphemie against Bel. And Daniel said vnto the king, Let it be according to thy word.

10 (Now the Priests of Bel were threescore and ten beside their wiues and children:) and the king went with Daniel into the Temple of Bel.

11 So Bels Priests said, Behold, we will go out, and see thou the meate there, O King, and let the wine be filled: then shut the doore fast, and seale it with thine owne signet:

12 And to morrow when thou comest in, if thou findest not that Bel hath eaten vp all, we will suffer death, or els Daniel that hath lied vpon vs.

13 Now they thought themselves sure inough:

Z z for

for vnder the table they had made a priue entrance, and there went they in euery, and tooke away the things.

14 So when they were gone forth, the king set meates before Bel. Now Daniel had commanded his seruants to bring ashes, and these they strowed throughout all the Temple, in the presence of the king alone: then went they out and shut the doore, and sealed it with the kings signet, and so departed.

15 Now in the night came the Priestes, with their wines and children, (as they were wont to do) and did eat and drinke vp all.

16 In the morning betimes the king arose, and Daniel with him.

17 And the king said, Daniel, are the seales whole? Who answered, Yea, O king, they be whole.

18 And assoone as hee had opened the doore, the king looked vpon the table, and cryed with a loud voyce, Great art thou, O Bel, and with thee is no deceit.

19 Then laughed Daniel, and helde the king that he should not go in, and said, Behold now the punishment, and marke well, whole footsteps are thees.

20 And the king said, I see the footstepes of men, women, and children: therefore the king was angry.

21 And tooke the Priestes, with their wines, & children, and they shewed him the priuy doores, where they came in, and consumed such things as were vpon the table.

22 Therefore the king slew them, and deliuered Bel into Daniels power, who destroyed him and his temple.

23 Moreover in that same place there was a great Dragon, which the Babylonians worshipped.

24 And the king said vnto Daniel, Sayest thou, that this is of brasse also? lo, he liueth and eateth and drinketh, so that thou canst not say, that he is no liuing god: therefore worship him.

25 Then said Daniel vnto the king, I wil worship the Lord my God: for he is the liuing God.

26 But giue me leaue, O king, and I will slay this dragon without sword or staffe. And the king said, I giue thee leaue.

27 Then Daniel tooke pitch, & fat, and haire, and did seethe them together, and made lumps thereof: this he put in the Dragons mouth, and so the Dragon burst in sunder. And Daniel said, Be-

hold, whom ye worship.

28 When the Babylonians heard it, they were wonderfull wroth, & gathered them together against the king, saying, The king is become a Iew: for he hath destroyed Bel, & hath slaine the Dragon, and put the Priestes to death.

29 So they came to the king, and said, Deliuer vs Daniel, or else we will destroy thee, and thine house.

30 Now when the king saw that they pressed fore vpon him, and that necessity constrained him, he deliuered Daniel vnto them,

31 Who cast him into the Lions denne, where he was sixe dayes.

32 In the denne there were seuen Lions, and they had giuen them euery day two bodies and two sheepe, which then were not giuen them, to the intent that they might deuoure Daniel.

33 ¶ Now there was in Iurie a Prophet called Abbacuc, which had made portrage, and broken bread into a bowle, and was going into the field, for to bring it to the reapers.

34 But the Angel of the Lord said vnto Abbacuc, Goe, carry the meat that thou hast, into Babylon vnto Daniel, which is in the Lions denne.

35 And Abbacuc said, Lord, I neuer saw Babylon, neither do I know where the denne is.

36 Then the Angel tooke him by the crowne of the head, & bare him by the haire of the head, and through a mighty wind set him in Babylon vpon the denne.

37 And Abbacuc cryed, saying, O Daniel, Daniel, take the dinner that God hath sent thee.

38 Then said Daniel, O God, thou hast thought vpon me, and thou neuer failest them that seeke thee and loue thee.

39 So Daniel arose, and did eate, and the Angel of the Lord set Abbacuc in his owne place againe immediaily.

40 Vpon the seventh day, the king went to be-
waile Daniel: and when he came to the denne, he looked in, and beheld, Daniel fate in the mids of the Lions.

41 Then cryed the king with a loude voyce, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee.

42 And he drew him out of the den, and cast them that were the cause of his destruction into the denne, and they were deuoured in a moment before his face.

THE FIRST BOOKE of the Maccabees.

CHAP. I.

8 The death of Alexander the king of Macedonia. 21 Antiochus seeth the king come. 23 Many of the children of Israel made covenants with the Greekes. 25 Antiochus forbiddeth Egypt and Jerusalem vnder his dominion. 50 Antiochus setteth vp idols.

After that Alexander the Macedonian, the sonne of Philip went forth of the land of Chetitim, and slew Darius king of the Persians and Modes, and reigned for him, as hee had before in Grecia,

2 He tooke great warres in hand, and wanne strong holds, and slew the kings of the earth.

3 So went he thorow to the ends of the world, and tooke spoiles of many nations, in so much that the world stood in awe of him: therefore his heart

was puffed vp and was haughty.

4 Now when hee had gathered a mightie strong hoste,

5 And had reigned ouer regions, nations, and kingdomes, they became tributaries to him.

6 After these things he fell sicke, and knewe that he should die.

7 Then hee called for the chiefe of his seruants, which had bene brought vp with him of children, and parted his kingdom among them, while he was yet a liue.

8 So Alexander had reigned twelue yeres when he died.

9 And his seruants reigned euery one in his roome:

10 And they all caused themselves to be crow-

ned after his death, and so did their children after them many yeeres, and much wickednesse increased in the world.

11 For out of these came the wicked roote, *even* Antiochus [Epiphanes], the sonne of king Antiochus, which had bene an hostage at Rome, and hee reigned in the hundreth and seuen and thirtieth yeere of the kingdome of the Greakes.

12 In those dayes went there out of Israel wicked men, which enticed many, saying, Let vs goe, and make a covenant with the heathen, that are round about vs: for since wee departed from them, we haue had much sorow.

13 So this deuise pleased them well.

14 And certaine of the people were ready, and went to the king, which gaue them licence to doe after the ordinances of the heathen.

15 Then let they vp a place of exercise at Ierusalem, according to the fashion of the heathen,

16 And made themselves vncircumcised, and forsooke the holy covenant, & ioyned themselves to the heathen, and were sold to doe mischief.

17 So when Antiochus kingdome was set in order, hee went about to reigne ouer Egypt, that he might haue the dominion of two Realmes.

18 Therefore hee entred into Egypt with a nightie company, with chariots, and Elephants, and with horsemen, and with a great naue.

19 And moued warre against Ptolemeus king of Egypt: but Ptolemeus was afraid of him, and fled, and many were wounded to death.

20 Thus *Antiochus* had many strong cities in the land of Egypt, and tooke away the spoyle of the land of Egypt.

21 And after that Antiochus had smitten Egypt, he returned againe in the hundreth fortie and three yeere.

22 And went vp toward Israel and Ierusalem with a mightie people,

23 And entred proudly into the Sanctuary, & tooke away the golden altar, & the candlesticke for the light, & all the instruments thereof, & the table of the shewbread, & the powring vessels: & the bowles, and the golden basins, and the vaille, and the crownes, and the golden apparell, which was before the Temple, and brake all in pieces.

24 Hee tooke also the siluer and gold, and the precious iewels, and he tooke the secret treasures that he found, and when hee had taken away all, he departed into his owne land.

25 After hee had murdered many men, and spoken very proudly.

26 Therefore there was a great lamentation in euery place of Israel.

27 For the Princes and the Elders mourned: the young women and the young men were made feeble, and the beauty of the women was changed.

28 Euery bridegroom tooke him to mourning, and these that late in the marriage chamber, was in heauinesse.

29 The land also was moued for the inhabitants thereof: for all the house of Iacob was co- uered with confusion.

30 After two yeeres the king sent his chiefe taxenaster into the cities of Iuda, which came to Ierusalem with a great multitude,

31 Who spake peaceable words vnto them in deceit, and they gaue credite vnto him.

32 Then hee fell suddenly vpon the citie, and smote it with a great plague, and destroyed much people of Israel,

33 And when hee had spoyle the citie, he set fire on it, casting downe the houses thereof, and walles thereof on euery side.

34 The women and their children tooke they captiue, and led away the cattell.

35 Then fortified they the city of Danid with a great and thicke wal, and with mighty towers, and made it a strong hold for them.

36 Moreover they set wicked people there, and vngodly persons, & fortified themselves therein.

37 And they stored it with weapons & victuals, and gathered the spoile of Ierusalem, and laid it vp there.

38 Thus became they a sore snare and were in ambuscament for the Sanctuary, and were wicked enemies euermore vnto Israel.

39 For they shed innocent blood on euery side of the Sanctuary, and defiled the Sanctuary,

40 Insomuch that y citizens of Ierusalem fled away because of them, & it became an habitation of strangers, being desolate of them whom she had borne: for her owne children did leaue her.

41 Her Sanctuary was left waste as a wilderness: her holy dayes were turned into mourning, her Sabbath into reproch, & her honour brought to nought.

42 As her glory had bene great, so was her dishonour, and her excellencie was turned into sorow.

43 Also the king wrote vnto all his kingdom, that all the people should be as one, and that euery man should leaue his lawes.

44 And all the heathen agreed to the commandement of the king.

45 Yea, many of the Israelites consented to his religion, offering vnto idols, and defiling the Sabbath.

46 So the king sent letters by the messengers vnto Ierusalem, & to the cities of Iuda, that they should follow the strange lawes of the countrie,

47 And y they should forbid the burnt offerings, and sacrifices, and the offerings in the Sanctuary,

48 And that they should defile the Sabbath and the feasts,

49 And pollute the Sanctuary & the holy men,

50 And to set vp altars, and grones, and chapels of idols, and offer vp swines flesh, and vncleane beastes.

51 And that they should leaue their children vncircumcised, and defile their soules with vncleannesse, & pollute themselves, that they might forget the Law, and change all the ordinances,

52 And that whosoever would not do according to the commandement of the king, should suffer death.

53 In like maner wrote he throughout all his kingdomes, and set ouerscers ouer all the people, for to compell them to doe these things.

54 And hee commanded the cities of Iuda to do sacrifice, city by citie.

55 Then went many of the people vnto them by heapes, euery one that forsooke the Law, and for they committed euill in the land.

56 And they droue y Israelites into secret places, *even* wherefoeuer they could flee for succour.

57 The fifteenth day of Casleu in the hundreth and fise and fortieth yeere, they set vp the abomination of desolation vpon the altar, and they builded altars throughout the cities of Iuda on euery side.

58 And before the doores of the houses, and in the

Isaiah. Antioch.
12. cap. 6. & 7.

Isaiah. Antioch.
12. cap. 6. & 7.

the streets they burnt incense.

59 And the bookes of the Law which they found they burnt in the fire, and cut in pieces.

60 Whosoever had a booke of the testament found by him, or whosoever consented vnto the Law, the Kings commandment was, that they should put him to death by their authoritie.

61 And they executed these things euery moneth vpon the people of Israel that were found in the cities.

62 And in the five and twentieth day of the moneth they did sacrifice vpon the altar, which was in the stead of the altar of sacrifices.

63 And according to the commandement, they put certain women to death, which had caused their children to be circumcised.

64 And they hanged vp the children at their neckes, and they spoiled their houses, and slew the circumcisers of them.

65 Yet were there many in Israel, which were of courage, and determined in themselves, that they would not eate vncleane things,

66 But chose rather to suffer death, then to be defiled with those meates: so because they would not breake the holy covenant, they were put to death.

67 And this || tyranny was very sore vpon the people of Israel.

CHAP. II.

2. The mourning of Mattathias and his sonnes for the destruction of the holy city. 19 They refuse to sacrifice vnto idoles. 24. The weale of Mattathias for the Law of God. 33 They are slaine and will not fight againe because of the Sabbath day. 40 Mattathias dying, commendeth his sonnes so flicke by the word of God, after the example of the fathers.

IN those dayes stood vp Mattathias, the Priest, the sonne of ioannes, the sonne of Simeon, of the sons of Ioabib of Ierusalem, and dwelt in Modin.

And he had five sonnes, Ioanann called Gaddis,

3 Simon called Thaffi,

4 Iudas which was called Maccabeus,

5 Eleazar called || Abaron, and Ionathan, whose name was Apphus.

Now hee saw the blasphemies, which were committed in Iuda and Ierusalem:

7 And hee said, Woe is me: wherefore was I borne, to see this destruction of my people, and the destruction of the holy city, & thus to sit still? it is deliuered into the hands of the enemies,

8 And the sanctuary is in || hands of strangers: her Temple is as a man that hath no renowme.

9 Her glorious vessels are caried away into captiuitie: her infants are slaine in the streets, and her young men are fallen by the sword of the enemies.

10 What people is it, that hath not some possession in her kingdom, or hath not gotten of her spoiles?

11 All her glory is taken away: of a free woman, he is become an handmaid.

12 Behold, our Sanctuary and our beauty, and honour is desolate, & the Gentiles haue defiled it.

13 What helpeth it vs then to liue any longer?

14 And Mattathias rent his clothes, hee, and his sonnes, and put sackcloth vpon them, and mourned very sore.

15 ¶ Then came men from the king to the citie of Modin, to compell them to forsake God, and to sacrifice.

16 So many of the Israelites consented vnto them: but Mattathias and his sonnes assembled together.

17 Then spake the Commissioners of the king, and said vnto Mattathias, Thou art the chiefe and an honourable man, and great in this citie, and hast many children and brethren,

18 Come thou therefore first, and fulfill the kings commandment, as all the heathen haue done, and also the men of Iuda, and such as remaine at Ierusalem: so shalt thou and thy family be in the kings fauour, and thou and thy children shalbe enriched with siluer and golde, and with many rewards.

19 Then Mattathias answered and said with a loud voice, Though all nations that are vnder the kings dominion obey him, and fall away every man from the religion of their fathers, and consent to his commandments,

20 Yet wil I and my sonnes, and my brethren, walke in the covenant of our fathers.

21 God be mercifull vnto vs, that wee forsake not the Law and the ordinances.

22 We wil not hearken vnto the kings words to transgresse our religion, neither on the right side, nor on the left.

23 And when hee had left off speaking these words, there came one of the Iewes, in the sight of all to sacrifice vpon the altar which was at Modin, according to the kings commandment.

24 Now when Mattathias saw it, hee was so inflamed with zeale, that his reines shooke, and his wrath was kindled according to the ordinance of the Law: therefore he ran vnto him, and killed him by the altar:

25 And at the same time hee slew the kings commissioner that compelled him to do sacrifice, and destroyed the altar.

26 Thus bare hee a zeale to the Law of God, doing, as Phinees did vnto Zambri the sonne of Salom.

27 ¶ Then cried Mattathias with a loud voice in the citie, saying, Whosoever is zealous of the Law, and wil stand by the covenant, let him come forth after me.

28 So hee and his sonnes fled into the mountaines, and left all that they had in the citie.

29 Then many that || sought after iustice and iudgement,

30 Went downe into the wilderness to dwell there, both they, and their children, and their wiues, and their cattell: for the afflictions increased fore vpon them.

31 ¶ Now when it was tolde vnto the kings seruants, and to the garrisons, which were in Ierusalem in the citie of David, that men had broken the kings commandment, and were gone downe into the secret places in the wilderness,

32 Then many pursued after them: & having overtaken them, they camped against them, & set the battell in aray against them on || Sabbath day,

33 And said vnto them, Let this now be sufficient: come forth and doe according to the commandment of the king, and ye shall liue.

34 But they answered, We will not goe forth, neither wil we doe the kings commandment, to defile the Sabbath day.

35 Then they gaue them the battell.

36 But the other answered them nothing, neither cast any one stone at them, or stopped the priue places.

37 But said, We will die in all our innocencie: the heauen and earth shall testify for vs, that ye destroy vs wrongfully.

38 Thus they gaue them the battell vpon the Sabbath, and slew both men and cattell, their wiues and their childrento the number of a thousand people.

39 ¶ When Matathias and his friends vnder stood this, they mourned for them greatly,

40 And said one to another, If we al do as our brethren haue done, and fight not against the heathen for our liues, and for our lawes, then shall they incontinently destroy vs out of the earth.

41 Therefore they concluded at the same time, saying, Whoeuer shal come to make battell with vs vpon the Sabbath day, wee will fight against him, that we die not all, as our brethren that were murdered in the secret places.

42 Then came vnto them the assembly of the Asideans, which were of the strongest men of Israel, all such as were welminded toward the Law

43 And al they that were fled for persecution, ioyned themselves vnto them, and were an helpe vnto them.

44 So they gathered a power, and smote the wicked men in their wrath, and the vngodly in their anger: but the rest fled vnto the heathen, & escaped.

45 Then Matathias and his friendes went about, and destroyed the altars,

46 And circumcised the children by force that were vncircumcised, as many as they found within the coasts of Israel,

47 And they pursued after the proud men: and this act prospered in their hands.

48 So they recovered the Law out of the hand of the Gentiles, and out of the hand of kings, and gaue not place to the wicked.

49 Now when the time drew neere that Matathias should die, he said vnto his sonnes, Now is pride and persecution increased, and the time of destruction, and the wrath of indignation.

50 Now therefore my sonnes, be ye zealous of the Law, and giue your liues for the covenant of our fathers.

51 Cal to remembrance what acts our fathers did in their time: so shall ye receiue great honour and an euerslasting name.

52 ¶ Was not Abraham found faithfull in temptation, and it was imputed vnto him for righteousness?

53 ¶ Ioseph in the time of his trouble kept the commandment, & was made the Lord of Egypt.

54 ¶ Phinees our father, because he was zealous and feruent, obtained the covenant of the euerslasting Priesthood.

55 ¶ Iesus for fulfilling the word, was made the gouernour of Israel.

56 ¶ Caleb, because he bare witnesse before the Congregation, receiued the heritage of the land.

57 ¶ David because of his mercy obtained the throne of the kingdom for euermore.

58 ¶ Elias, because he was zealous and feruent in the Law, was taken vp euen vnto heauen.

59 ¶ Ananias, Azarias and Misael by their faith were deliuered out of the flame.

60 ¶ Daniel because of his innocencie, was deliuered from the mouth of the Lions.

61 And thus ye may consider throughout all ages, that whoeuer put their trust in him, shall not want strength.

62 ¶ Feare not ye then the wordes of a faithfull man: for his glory is but dung and wormes.

63 To day is he set vp, and to morow hee shall

* not be found: for he is turned into his dust, and his purpose perisheth.

64 Wherefore my sonnes, take good hearts and shew your selues men for the Law: for by it shall you obtaine glory.

65 And behold, I know that your brother Simon is a man of counsell: giue care vnto him alway: he shal be a father vnto you.

66 And Iudas Maccabeus hath bin mighty and strong, euen from his youth vp: let him be your captaine, and fight you the battell for the people.

67 Thus shall ye bring vnto you all those that obserue the Lawe, and shall auenge the iniuries of your people.

68 Recompense fully the heathen, and giue your selues to the commandment of the Law.

69 So he blessed them, and was laide with his fathers,

70 And died in the hundredth, fourthie and fixe yeere, and his sonnes buried him in his fathers sepulchre at Modin, and all Israel made great lamentation for him.

CHAP. III.

1 Iudas is made ruler ouer the Iewes, 23 His kilteth Apollonius and Seron the prince of Syria, 44 The confidence of Iudas toward God, 55 Iudas determineth to fight against Elysius, when Antiochus had made captaine ouer his host.

¶ Then Iudas his sonne, called Maccabeus, rose vp in his place.

2 And all his brethren helped him, and all they that held with his father, and fought with courage the battell of Israel.

3 So he gaue his people great honour: he put on a breastplate as a gyant, and armed himselfe, and set the battell in aray, and defended the campe with the sword.

4 In his acts he was like a Lion, and as a Lions whelpes roaring after the pray.

5 For he pursued the wicked, & fought them out, and burnt vp those that vexed his people.

6 So that the wicked fled for feare of him, and all the workers of iniquitie were put to trouble: and saluation prospered in his hand.

7 And he grieved diuers kings, but Iacob reioiced by his acts, and his memorie is blessed for euer.

8 He went also thorow the cities of Iuda, and destroyed the wicked out of them, and turned away the wrath from Israel.

9 So he was renowned vnto the endes of the earth, and he assembled together those that were ready to perish.

10 ¶ But Apollonius gathered the Gentils, and a great host out of Samaria, to fight against Israel.

11 Which when Iudas perceived, he went forth to meet him, and smote him, and slew him, so that many fell dowie flame, and the rest fled.

12 So Iudas tooke their spoiles, and tooke also Apollonius sword, and fought with it all his life long.

13 ¶ Now when Seron a prince of the armie of Syria, heard that Iudas had gathered vnto him the Congregation, and Church of the faithfull, and went forth to the warre,

14 He said, I will get me a name, and will be glorious in the realme: for I will goe fight with Iudas and them that are with him, which haue despised the Kings commandement.

15 So he made him ready to go vp, & there went with him a mighty host of the vngodly to helpe him, and to be auenged of the children of Israel.

16 And when he came neere to the going vp of Bethhoron, Iudas went forth to meet him with a small company.

17 But when they saw the armie coming against them, they said to Iudas, How are we able, being so few, to fight against so great a multitude and so strong, seeing we be so weary, and haue fasted all this day?

18 Then said Iudas, It is an easie thing for many to be shut vp in the hands of few, and there is no difference before the God of heauen, to deliuer by a great multitude, or by a small company.

19 For the victory of the batel standeth not in the multitude of the hoste, but the strength cometh from heauen.

20 They came against vs with a cruel & proud multitude to destroy vs, and our wiues, and our children, and to rob vs.

21 But we do fight for our liues, and for our Lawes.

22 And God himselfe will destroy them before our face: therefore be not ye afraid of them.

23 And when he had left off speaking, he leapt suddenly vpon them: so was Seron and his hoste destroyed before him.

24 And they pursued them from the going down of Bethhoron vnto the plaine: where there were slaine eieght hundred men of them, and the residue fled into the land of the Philistims.

25 Then the feare and terrour of Iudas and his brethren fell vpon the nations round about.

26 So that his fame came vnto the king: for all Gentils could tell of the warres of Iudas.

27 ¶ But when king Antiochus heard these tidings, hee was angry in his mind: wherefore hee sent forth, & gathered al the power of his realme, a very strong army.

28 And opened his treasure, and gaue his hoste a yeres wages in hand, commaunding them to be ready for a yere for all occasions.

29 Neuertheless, when he sawe that the money of his treasures failed, and that the tributes in the country were small, because of the dissension, and plagues that hee had brought vpon the land, in taking away the lawes which had bene of old time,

30 Hee feared lest he should not haue now at the second time, as at the first, for the charges and gifts that he had given with a liberal hand afore: for in liberality hee farre passed the other kings that were before him.

31 Wherefore he was heauy in his mind, and thought to go into Persia, for to take tributes of the countreys, and to gather much money.

32 So he left Lyfias a noble man & of the kings blood to ouersee the kings businesse, from the riuer of Euphrates vnto the borders of Egypt.

33 And to bring vp his sonne Antiochus, til he came againe.

34 Moreover, hee gaue him halfe of his hoste and elephants, & gaue him the charge of al things that he would haue done.

35 And concerning those which dwelt in Iuda and Ierusalem, that he should send an army against them, to destroy and root out the power of Israel and the remnant of Ierusalem, and to put out their memoriall from that place.

36 And to set strangers for to inhabite al their quarters, and part their land among them.

37 And the king tooke the halfe of the hoste that remained, and departed from Antiochia his

royall city, in the yeere an hundredth fourtie and seuen, and passed the riuer Euphrates, and went thorow the hie countreys.

38 Then Lyfias chose Ptolemeus the sonne of Doriminus, & Nicanor, and Gorgias, mighty men, and the kings friends,

39 And lent with them forty thousand footmen, and seuen thousand horsemen, to go into the land of Iuda, and to destroy it, as the king commaunded.

40 So they went forth with all their power: and came and pitched by || Emmaus in the plaine country.

41 Now when the marchants of the country heard the rumour of them, they tooke very much siluer and golde, and seruants, and came into the campe, to buy the children of Israel for slaves, & the strength of Syria and of strange nations ioyned with them.

42 ¶ Now when Iudas and his brethren saw that trouble increased, and that the hoste drew neere vnto their borders, considering the kings words, whereby he had commaunded to destroy the people, and vtterly abolish them,

43 They sayd one to another, Let vs redresse the decay of our people, and let vs fight for our people, and for our Sanctuary.

44 Then the Congregation were soone ready gathered to fight, and to pray, and to desire mercy and compassion.

45 As for Ierusalem, it was not inhabited, but was as a wilderness. There went none that was borne in it in or out at it, and the Sanctuary was troden downe, & the strangers kept the fortresse, and it was the habitation of the heathen: and the mirth of Iacob was taken away: the pipe and the harpe ceased.

46 So they gathered themselves together, and came to Maspha before Ierusalem: for in Maspha was the place where they prayed aforetime in Israel.

47 And they fasted that day, and put sackcloth vpon them, and cast ashes vpon their heads, and rent their clothes.

48 And opened the booke of the law, wherein the heathen sought to paint the likeness of their idoles.

49 And brought the Priests garments, and the first fruits, and the tithes, and set there the Nazarites, which accomplished their dayes.

50 And they cryed with a loud voice toward heauen, saying, What shall we do with these? and whither shall we cary them away?

51 For thy Sanctuary is troden downe and defiled, and thy Priests are in heauines, and brought downe.

52 And behold, the heathen are come against vs, to destroy vs: thou knowest what things they imagine against vs.

53 How can wee stand before them, except thou helpe vs?

54 Then they blew the trumpets, and cryed with a loud voyce.

55 And after this Iudas ordeined captaines ouer the people, euen captaines ouer thousandes, and captaines ouer hundredes, and captaines ouer fifties, and captaines ouer ten.

56 And they commaunded them that builded houses, or married wiues, or planted vineyards, or were searfull, that they should returne euery one to his owne house, according to the Law.

57 So the hoste remooued, and pitched vpon the South side of Emmaus.

58 And Iudas said, Arme your selues, and be valiant men, and be ready against the morning to fight with these nations, which are gathered together against vs, to destroy vs & our Sanctuary.

59 For it is better for vs to die in battell, then to see the calamities of our people and of our Sanctuary.

60 Neuertheless as the will of God is in heaven, so be it.

CHAP. IIII.

1 Iudas goeth against Gorgias which lieth in waite. 2 4 Herpui-
10th Gorgias and his hoste to fight. 28 Lyfias haueth Iudas,
29 But Iudas drieth him out. 43 Iudas purifieth the Temple
and dedicates the altar.

Then tooke Gorgias five thousand foote men, and a thousand of the best horsemen, and departed out of the campe by night,

2 To invade the campe of the Iewes, and to slay them suddenly: and the men of the fortresse were his guides.

3 Now when Iudas heard it, he remooued, and they that were valiant men to smite the Kings armie which was at Emmaus.

4 Whiles yet the armie was disperfed from the campe.

5 In the meane season came Gorgias by night into Iudas campe: and when hee found no man there, he sought them in the mountaines: for said he, They flee from vs.

6 But as soone as it was day, Iudas shewed him selfe in the field with three thousand men, which had neither harnesse nor swords to their minds.

7 And they saw that the armies of the heathen were strong and well armed, and their horsemen about them, & that these were expert men of war.

8 Then said Iudas to the men that were with him, Feare ye not their multitude, neither be afraid of their assault.

9 Remember, how our fathers were deliuered * in the red sea, when Pharaos pursued them with an armie.

10 Therefore now let vs cry vnto heaven, and the Lord will haue mercy vpon vs, and remember the covenant of our fathers, and will destroy this hoste before our face this day:

11 So shall all the heathen know, that there is one which deliuereth and saueth Israel.

12 Then the strangers lift vp their eyes, and saw them comming against them.

13 And they went out of their tents into the battell, and they that were with Iudas, blew the trumpets.

14 So they ioyned together, and the heathen were discomfited and fled by the plaine.

15 But the hindmost of them fell by the sword, and they pursued them vnto || Gazeron, and into the plaines of Idumea, and of Azotus, & of Iamnia, so that there were slaine of them about three thousand men.

16 So Iudas turned againe with his host from pursuing them.

17 And said vnto the people, Be not greedy of the spoiles: for there is a battell before vs.

18 And Gorgias and the armie is here by vs in the mountaine: but stand ye now fast against your enemies, and overcome them: then may ye safely take the spoiles.

19 As Iudas was speaking these words, there appeared one part which looked from the mountaines,

20 But when Gorgias saw that his were fled, and that Iudas shoulders burnt the tents: (for the smoke that was seene, declared what was done)

21 When they saw these things, they were sore afraid, & when they saw also y Iudas and his host were in the field ready to see themselves in aray,

22 They fled euery one into the land of strangers.

23 So Iudas turned againe to spoile the tents, where he gat much gold and siluer, and precious stones, and purple of the sea, and great riches.

24 Thus they went home, and sung Psalmes, and praised toward the heauen: for hee is gracious, and his mercie endureth for euer.

25 And so Israel had a great victory in y day.

26 ¶ Now all the strangers that escaped, came, and told Lyfias all the things that were done.

27 Who when he heard these things, was sore afraid, and discouraged, because such things came not vpon Israel as he would, neither such things as the King had commanded him, came to passe.

28 Therefore the next yere following gathered Lyfias three score thousand chosen foote men, and five thousand horsemen to fight against Ierusalem.

29 So they came into || Idumea, and pitched their tents at || Beth-sura, where Iudas came against them with ten thousand men.

30 And when he saw y mighty army, he prayed, and said, Blessed be thou, O Sauour of Israel, which diddest destroy the assault of the mightie man by the hand of thy seruant Dauid, & gauest the hoste of the strangers into the hand of Ionathan, the sonne of Saul, and of his armour bearer:

31 Shut vp this armie in the hand of thy people of Israel, and let them bee confounded with their power, and with their horsemen.

32 Make them afraid, and consume their boldnesse and strength, that they may be astonished at their destruction.

33 Cast them downe by the sword of them that loue thee: then shall all they that know thy Name, praise thee with songs.

34 So they ioyned together, and there were slaine of Lyfias hoste, five thousand men, and they fell before them.

35 Then Lyfias, seeing his army put to flight, and the manlinesse of Iudas souldiers, & that they were ready, either to line or die valiantly, he went into Antiochia and gathered strangers, and when hee had furnished his armie, hee thought againe (being prepared) to come against Iudas.

36 Then said Iudas and his brethren, Behold, our enemies are discomfited: let vs now go vp to clense, and to repaire the Sanctuary.

37 So all the hoste gathered them together, and went vp into the mountaine of Sion.

38 Now when they saw the Sanctuary layde waste, and the altar defiled, and the doores burnt vp, and the shrubs growing in the courts, as in a forest, or as on one of the mountaines, and that the Priests chambers were broken downe,

39 They rent their clothes, and made great lamentation, and cast ashes vpon their heads,

40 And fell downe to the ground on their faces, and blew an alarme with the trumpets, and cryed toward heauen.

41 Then Iudas commanded certaine of the men to fight against those which were in the castle, till he had clensed the Sanctuary.

42 So hee chose Priests that were vndefiled, such as delighted in the Law.

43 And they cleansed the Sanctuary, and bare out the defiled stones into an vncleane place,

44 And consulted what to doe with the altar of burnt offerings, which was polluted.

45 So they thought it was best to destroy it, lest it should be a reproch vnto them, because the heathen had defiled it: therefore they destroyed the altar,

46 And laid vp the stones vpon the mountain of the Temple in a conuenient place, till there should come a Prophet, to shewe what should be done with them.

47 So they tooke whole stones according to the Lawe, and builded a new altar according to the former,

48 And made vp the Sanctuary, and the things that were within the Temple, and the courts, and all things.

49 They made also new holy vessels, & brought into the Temple the candlestick, and the altar of burnt offerings, and of incense, and the table.

50 And they burnt incense vpon the altar, and lighted the lampes which were vpon the candlesticks, that they might burne in the Temple.

51 They set also the shewbread vpon the Table, and hanged vp the vailles, and finished all the workes that they had begun to make.

52 And vpon the five and twentieth day of the ninth moneth, which is called the moneth of Challeu, in the hundred and eight and fourtieth yeere they rose vp betimes in the morning,

53 And offered sacrifice according to the Law, vpon the new altar of burnt offerings, that they had made.

54 According to the time, and according to the day, that the heathen had defiled it, in the same day was it made new with songs, and harps, and lutes, and cymbals.

55 And all the people fell vpon their faces, worshipping and praising toward the heauen him that had given them good successe.

56 So they kept the dedication of the altar eight dayes, offering burnt offerings with gladnes, and offered sacrifices of deliuerance and praise,

57 And deckt the forefront of the Temple with crownes of golde and shields, and dedicated the gates and chambers, and hanged doores vpon them.

58 Thus there was very great gladnes among the people, and the reproch of the heathen was put away.

59 So Iudas and his brethren with the whole congregation of Israel, ordeined that the dayes of dedication of the altar should be kept in their season from yeere to yeere, by the space of eight dayes, from the five and twentieth day of the moneth Challeu, with mirth and gladnesse.

60 And at the same time builded they vp mount Sion with high wallles, and strong towers round about, lest the Gentiles should come and tread it downe, as they had done afore.

61 Therefore they set a garison there to keepe it, and fortified Beth-sura to keepe it, that the people might haue a defence against Idumea.

CHAP. V.

3 Iudas conquered the heathen that goe about to destroy Iherusalem, and is helpe of his brethren Simon and Jonathan. So hee overthrew the chiefe of Ephraim, because they denied him passage thorow it.

NOW when the nations round about heard, that the altar was builded, and the Sanctuary

renewed as afore, they were fore grieved,

2 Therefore they thought to destroy the generation of Iacob that was among them, and began to slay and destroy the people.

3 Then Iudas fought against the children of Esau in Idumea at Arrabathene, because they besieged the Israelites, and he smote them with a great plague, and droue them to straits, and tooke their spoiles.

4 Hee thought also vpon the malice of the children of Bean, which had been a snare and an hindrance vnto the people, when they lay in wait for them in the hie way.

5 Wherefore he shut them vp in towers, and besieged them, and destroyed them vterly, and burnt their towers with fire, with all that were in them.

6 Afterward went hee against the children of Ammon, where hee found a mightie power, and a great multitude with Timotheus their capitaine.

7 So he had many battels with them, but they were destroyed before him, and so hee discomfited them,

8 And tooke Gazer with the townes thereof, and so turned againe into Iudea.

9 ¶ Then the heathen that were in Galaad, gathered them together against the Israelites that were in their quarters, to slay them: but they fled to the castles of Datheman,

10 And sent letters to Iudas, and to his brethren, saying, The heathen that are about vs, are gathered against vs, to destroy vs,

11 And they make them ready for to come, and to take the fortresse, whereunto we are fled, and Timotheus is capitaine of their hoste.

12 Come now therefore, and deliuer vs out of their hands: for many of vs are slaine.

13 And all our brethren that were at Tubin, are slaine, and they haue taken away their wiues, and their children, and their goods, and destroyed there almost a thousand men.

14 While these letters were yet a reading, behold, there came other messengers from Galilee, with their clothes rent, which tolde the same tidings,

15 And said, that they of Ptolemais, and of Tyrus, and of Sidon, and of all Galilee of the Gentiles were gathered against them to destroy them.

16 When Iudas, and the people heard these words, a great congregation came together, to consult what they might doe for their brethren that were in trouble, and whome they besieged.

17 Then sayd Iudas to Simon his brother, Chuse thee out men, and goe and deliuer thy brethren in Galilee, and I and my brother Jonathan will goe into the countrey of Galaad.

18 ¶ So hee left Iosephus the sonne of Zacharias, and Azarias to bee captaines of the people, and to keepe the remnant of the hoste in Iudea,

19 And commanded them, saying, Take the oversight of this people, and make no warre against the heathen, vntill we come againe.

20 And vnto Simon were giuen three thousand men to goe into Galilee, and to Iudas eight thousand men for the countrey of Galaad.

21 Then went Simon into Galilee, and gaue diuers battels to the heathen, and the heathen were discomfited by him.

22 And he pursued them vnto the gates of Ptolemais: & there were slaine of the heathen almost three thousand men: so hee tooke their spoiles:

23 Thus

23 Thus they rescued them that were in Galilee and in Arbattis, with their wives and their children, and all that they had, and brought them into Iudaea with great ioy.

24 ¶ Iudas Maccabeus also, and his brother Jonathan went ouer Iorden, and trauailed three dayes iourney in the wilderness,

25 Where they met with the Nabathites, who receiued them lovingly, and tolde them euery thing that was done vnto their brethren in the countrey of Galaad,

26 And how that many of them were besieged in Boforra, & Bofor, in Alems, || Chalbon, Maged and Carnaim (all these cities are strong & great)

27 And that they were kept in other cities of Galaad, & to morow they are appointed to bring their hoste vnto these forts, and to take them, and to destroy them all in one day.

28 So Iudas and his hoste turned in all haste by the way of the wilderness toward Boforra, and wanne the citie, and slewe all the males with the edge of the sword, and tooke all their spoile, and set fire vpon the citie.

29 And in the night he removed from thence, and went toward the fortreffe.

30 And betimes in the morning when they looked vp, behold, there was an innumerable people bearing ladders, and instruments of warre, to take the fort, and had assaulted them.

31 When Iudas sawe that the battell was begun, and that the crie of the citie went vp to heauen with trumpets, and a great sound,

32 Then he said vnto the armie, Fight this day for your brethren.

33 So hee went forth behind them with three companies, and they blew the trumpets, and cried with prayer.

34 Then the hoste of Timotheus knew that it was Maccabeus, and they fled from him, and hee smote them with a great slaughter, so that there was killed of them the same day almost eight thousand men.

35 ¶ Then departed Iudas vnto Maspha, and laid siege vnto it, & wane it, and slew all the males thereof, and spoiled it, and set fire vpon it.

36 From thence went he and tooke Chalbon, Maged, and Bofor, & the other cities in Galaad.

37 After these things gathered Timotheus another hoste, and hee camped before Raphon beyond the flood.

38 Now Iudas had sent to espie the hoste, and they brought him word againe, saying, All the heathen that be round about vs, are gathered vnto him, and the hoste is very great,

39 And hee hath hired the Arabians to helpe them, and they haue pitched their tents beyond the flood, and are ready to come and fight against thee. So Iudas went to meet them.

40 Then Timotheus said vnto the captaines of his hoste, When Iudas and his hoste come neere the flood, if he passe ouer first vnto vs, we shal not be able to withstand him: for he wil be too strong for vs.

41 But if hee be asid, and campe beyond the flood, wee will goe ouer vnto him, and shall preuaile against him.

42 Now when Iudas came neere to the flood, he caused the gouernors of the people to remaine by the flood, & commanded them, saying, Suffer none to pitch a tent, but let euery man come to y battell.

43 So he went first ouer toward them, & all the

people after him, and all the heathen were discomfited before him, & cast away their weapons, and fled into the Temple that was at Carnaim.

44 Which city Iudas wane, and burnt the Temple with all that were in it: so was Carnaim subdued, and might not withstand Iudas.

45 ¶ Then Iudas gathered all the Israelites that were in the countrey of Galaad, from the least vnto the most, with their wives and their children, & their baggage, a very great hoste to come into the land of Iuda.

46 So they came vnto Ephron, which was a great city by the way, and strongly defended: they could not passe, neither at the right hand nor at the left, but must goe thorow it.

47 But they y were in the city, shut themselves in, & stopped vp the gates with stones: and Iudas sent vnto them with peaceable words, saying,

48 Let vs passe thorow your land, that we may goe into our owne countrey, and none shall hurt you: we will but onely goe thorow on foot: but they would not open vnto him.

49 Wherefore Iudas commanded a proclamation to be made throughout the hoste, that euery man should assault it according to his standing.

50 So the valiant men set vpon it, and assaulted the citie all that day, & all that night, and the citie was giuen ouer into his hands:

51 Who slew all the males with the edge of the sword, & destroyed it, & tooke the spoile thereof, & went thorow the city ouer them y were slaine.

52 Then went they ouer Iorden into the great plaine before Bethsan.

53 And Iudas gathered together those that were behind, and gaue the people good exhortations all the way thorow, till they were come into the land of Iuda.

54 Thus they went vp with ioy and gladnesse vnto mount Sion, where they offered burnt offerings, because there were none of them slaine, but came home againe in safetie.

55 ¶ Now whilest Iudas and Jonathan were in the land of Galaad, and Simon their brother in Galilee before Ptolemais,

56 Ioseph the sonne of Zacharias, and Azarias the captaines hearing of the valiant acts, and battels which they had achieved, sayd,

57 Let vs get vs a name also, and goe fight against the heathen that are round about vs.

58 So they gaue their hoste a commandement and went toward Iamnia.

59 But Gorgias and his men came out of the citie to fight against them.

60 And Ioseph and Azarias were put to flight, and pursued vnto the borders of Iudaea: and there were slaine that day of the people of Israel about two thousand men: so that there was a great overthrow among the people of Israel.

61 Because they were not obedient vnto Iudas and his brethren, but thought to doe some valiant thing.

62 Also they came not off flock of these men, by whose hands deliuerance was giuen to Israel.

63 But the man Iudas & his brethren were greatly commended in the fight of all Israel, and of all the heathen, wherfoer their name was heard of.

64 And the people came vnto them, bidding them welcome.

65 Afterward went Iudas forth with his brethren, & fought against the childre of Esau in the land toward the South, where he wanne Hebron, and

Ioseph. Antiq.
cap. 11. & 12.

107. Philistims.

and the townes thereof, & he destroyed the castle thereof, & burnt the towres thereof round about.

66 Then remooued he to goe into the land of the strangers, and went thorow Samaria.

67 At the same time were the Priests of the cities slaine in the battell, which would shew their valiantnes, and went forth to the battell without counsell: And when Iudas came to Azotus in the strangers land, hee brake downe their altars, and burnt with fire the images of their gods, & tooke away the spoiles of the cities, and came againe into the land of Iuda.

CHAP. VI.

1. Antiochus willing to take the citie of Elmais, is driven away of the citizens. 8. He falleth into sickness and dieth. 17. His sonne Antiochus is made king. 34. The manner to prouoke Elephants to fight. 43. Eleazarus valliant kill. 48. The siege of Siem.

108. Antiochus. chap. 13.

Now when king Antiochus trauielled thorow the high countreys, he heard that Elmais in the countrey of Persia, was a citie greatly renowned for riches, siluer and gold,

2 And that there was in it a very rich Temple, whereas were coverings of golde, coate armors, and harness, which Alexander king of Macedonia the sonne of Philip (that reigned first in Grecia) had left there.

3 Wherefore he went about to take the citie, and to spoile it, but he was not able, for the citizens were warned of the matter.

4 And rose vp against him in battell, and he fledde and departed thence with great heauinesse, and came againe into Babylon.

5 Moreover, there came one which brought him tidings in the countrey of Persia, y the armies that went against the land of Iuda, were driven away.

6 And that Lyfias which went forth first with a great power, was driven away of the Lewes, and that they were made strong by the armour, and power, and diuers spoiles which they had gotten of the armies whom they had destroyed,

7 And that they had pulled downe the abomination, which hee had set vp vpon the altar at Ierusalem, and fenced the Sanctuary with high walles, as it was afore, and Beth-sura his citie.

8 So when the king had heard these wordes, hee was astonished, and sore moued: therefore hee laid him downe vpon his bed, and fellicke for very sorow, because it was not come to passe, as hee had thought,

9 And there continued he many dayes: for his griefe was euer more and more, so that hee saw he must needs die.

10 Therefore hee sent for all his friends, and said vnto them, The sleep is gone from mine eyes, and mine heart faileth for very care.

11 And I thinke with my selfe, Into what aduersitie am I come? & into what floods of misery am I fallen now, whereas aforetime I was in prosperitie, & greatly set by, by reason of my power?

12 And now doe I remember the euils that I haue done at Ierusalem: for I tooke all the vessels of golde and siluer that were in it, and sent to destroy the inhabitants of Iuda without cause.

13 I know that these troubles are come vpon me for the same cause, and behold, I must die with great sorow in a strange land.

14 Then called he for Philip, one of his friends, whom he made ruler of all his realme,

15 And gaue him the crowne, & his robe, and the ring, y he should instruct his sonne Antiochus, and bring him vp, till he might reigne himselfe.

16 So king Antiochus died there in the hundredth and fortie and ninth yeere.

17 ¶ When Lyfias knewe that the king was dead, hee ordeined Antiochus his sonne (whom he had brought vp) to reigne in his fathers stead, and called him Eupator.

18 Now they that were in the castle at Ierusalem, kept in the Israelites round about the Sanctuary, and sought alwayes their hurt, and the strenghtening of the heathen.

19 Therefore Iudas thought to destroy them, and called all the people together to besiege them,

20 So they came together and besieged them, in the hundredth and fiftie yeere, and made instruments to shoot, and other engins of warre

21 But certaine of them that were besieged, gate forth, (vnto whom some vngodly men of Israel ionned themselves)

22 And they went vnto the king, saying, How long wilt thou cease from executing iudgement, and avenge our brethren?

23 Wee haue beene ready to serue thy father, and to goe forward in those things that he appointed, and to obey his commandments.

24 Therefore they of our nation fell from vs for this cause, and wherefoeuer they found any of vs, they slew them, and spoiled our inheritance.

25 And they haue not onely laid hand vpon vs, but vpon all about their borders.

26 And behold, this day are they besieging the castle at Ierusalem to take it, and haue fortified the Sanctuary and Beth-sura.

27 And if thou doest not preuent them quickly, they will doe greater things then these, and thou shalt not be able to overcome them.

28 When the king heard this, hee was very angry, and called all his friends, the captaiues of his armie, and his horsemen,

29 And bands that were hired came vnto him, from the kings that were confederate, and from the yles of the sea.

30 So the number of his armie was an hundredth thousand footemen, and twentie thousand horsemen, and two and thirtiie elephants exercised in battell,

31 These came throu Iudaea, and drew nere to Beth-sura, and besieged it a long season, and made engines of warre: but they came out and burnt them with fire, and fought valiantly.

32 Then departed Iudas from the castle, and remooued the hoste toward Beth-zacarias ouer against the kings campe.

33 So the king arose very early, and brought the army and his power toward the way of Beth-zacarias, where the armie set themselves in aray to the battell, and blew the trumpets.

34 And to prouoke the elephants for to fight, they shewed them the blood of grapes and mulberries,

35 And they set the beasts according to the ranges: so that by euery elephant there stood a thousand men armed with coats of maille and helmets of brasse vpon their heads, and vnto euery beast were ordeined fise hundredth horsemen of the best,

36 Which were ready at all times wherefoeuer the beast was: & wherefoeuer the beast went, they went also, and departed not from him.

37 And vpo them were strong towers of wood that couered euery beast, which were fastened theron with instruments, & vpon euery one was two and

109. Antiochus. chap. 14.

and thirty men that fought in them, and the Indians that ruled him.

38 They set also the remnant of the horsemen vpon both the sides in two wings of the hoste, to stirre them vp, and to keepe them in the valleys.

39 And when the sunne shone vpon the golden shieldes, the mountaines glistered therewith, and gaue light as lamps of fire.

40 Thus part of the kings army was spread vpon the high mountaines, and part beneath: so they marched forward warily, and in order.

41 And all they that heard the noyse of their multitude, and the marching of the company, and the rattling of the harnesse, were astonished: for the army was very great and mighty.

42 Then Iudas and his hoste entred into the battell, and they slewe fixe hundred men of the kings army.

43 ¶ Now when Eleazar the sonne of Abaron, saw one of the elephants armed with royall harnesse, and was more excellent then all the other beasts, he thought that the king should bee vpon him.

44 Wherefore he icopardied himselfe to deliuer his people, and to get him a perpetuall name.

45 And ran boldly vnto him through the mids of the hoste, slaying on the right hand and on the left, so that they departed away on both sides.

46 So went he to the elephants feete, and gate him vnder him, and slewe him: then fell the elephant downe vpon him, and there he died.

47 But the other, seeing the power of the king, and the fiercenesse of his army, departed from them.

48 ¶ And the kings armie went vp to meete them toward Ierusalem, and the king pitched his tents in Iudea toward mount Sion.

49 Moreouer, the king tooke truce with them that were in Beth-sura: but when they came out of the city, because they had no vitailles there, and were shut vp therein, and the land had rested,

50 The king tooke Beth-sura, and set there a garison to keepe it.

51 And besieged the Sanctuary many dayes, and made instruments to shoot, and other engines of warre, and instruments to cast fire and stones, and pieces to cast darts and slings.

52 ¶ They also made engines against their engines, and fought a long season.

53 But in the garners there were no vitailles: for it was the seventh yeere, and then they that were in Iudea, and were deliuered from the Gentiles, had eaten vp the residue of the store,

54 So that in the Sanctuary were fewe men left: for the famine came so vpon them, that they were scattered euery man to his owne place.

55 ¶ Now when Lyfias heard that Phillip (whom Antiochus the king, whiles he liued, had ordeined to bring vp Antiochus his sonne, that he might be King.)

56 Was come againe out of Persia and Media, and the kings hoste with him, & thought to take vnto him the rule of things,

57 He and his hasted, and were stirred forward by them in the castle to go and tell the king, and the captaines of the hoste, and to others, saying, We decrease dayly, and our vitailles are but small, and the place that we lay siege vnto, is strong, and the affaires of the realme depend vpon vs.

58 Now therefore let vs agree with these men, and take truce with them, & with al their nation,

59 And grant them to liue after their law, as they did afore: for they be grieved, and doe all these things, because we haue broken their lawes.

60 So the king and the princes were content, and sent vnto them to make peace, and they receiued it.

62 When the king and the princes had made an oath vnto them, they came vpon this out of the fortress.

62 And the king went vp to mount Sion: but when he saw that the place was well defended, he brake his oath that he had made, and commanded to breake downe the wall round about.

63 Then departed he in all haste, and returned vnto Antiochia, where hee found Phillip hauing dominion of the citie: so he fought against him, and tooke the city by force.

C H A P. VII.

1 Demetrius reigned, after he had killed Antiochus and Lyfias. 2 He troubled the children of Israel through the counsel of certain wicked persons. 3 The prayer of the Priests against Nicanor. 4 Iudas killed Nicanor, after he had made his prayer.

IN the hundredth and one and fiftieth yeere, departed Demetrius the sonne of Seleucus from Rome, and came vp with a few men vnto a citie of the sea coast, and reigned there.

2 And when he came into the possession of his fathers kingdome, his souldiers tooke Antiochus and Lyfias, and brought them vnto him.

3 But when it was told him, he said, Shew me not their faces.

4 So they put them to death. Now when Demetrius was set vpon the throne of his kingdome,

5 There came vnto him all the wicked and vngodly men of Israel, whose captain was Alcimus, that would haue bene the hie Priest.

6 These men accused the people vnto the king, saying, Iudas and his brethren haue slaine all thy friends, and driuen vs out of our owne land.

7 Wherefore send now some man whom thou trustest, that he may go and see all the destruction, which he hath done vnto vs, and to the kings land, and let him punish them with all their partakers.

8 Then the king chose Bacchides a friend of his, which was a great man in the realme, and ruled beyond the flood, and was faithfull vnto the king, and sent him,

9 And that wicked Alcimus, whom he made hie Priest, and commanded him to be auenged of the children of Israel.

10 So they departed, and came with a great hoste into the land of Iuda, and sent messengers to Iudas and his brethren deceitfully with peaceable words.

11 But they beleueed not their saying: for they saw that they were come with a great hoste.

12 Then a company of the gouernours assembled vnto Alcimus and Bacchides to intreate of reasonable poynts.

13 And the Affideans were the first that required peace among the children of Israel.

14 For, said they, He that is a Priest of the seed of Aaron, is come with this army: therefore he wil not hurt vs.

15 Then he spake vnto them peaceably, and sware vnto them, and sayd, Wee wil doe you no harme, neither your friends.

16 And they beleueed him: but hee tooke of them threecore men, & slew them in one day ac-

10th Eph. antiq.
12, chap. 5.

10th Eph. antiq.

COB-

¶ 2^d Jul. 79. 2.

10th, Beth-el,
or, Beth-el.

1st Sep. Aug. 12.
chap. 16.

¶ Or, Capbar-jaruma.

¶ 7th Aug. 56. 57.

according to the words that were written,
17 They have cast the bodies of thy Saints,
and their blood round about Ierusalem, and there
was no man that would burie them.
18 So there came a feare & a trembling among
all the people: for they said, There is neither truth
nor righteousness in them: for they have broken
the appointment and oath that they made.
19 Then Bacchides removed from Ierusalem,
and pitched his tent at || Beth-zecha, where hee
sent forth and tooke many of the men that had
forsaken him, and certaine of the people whome
he slew and cast into the great pit.
20 Then committed he the countrey vnto Al-
cimus, and left men of warre with him to helpe
him: so Bacchides went vnto the king.
21 Thus Alcimus froue for the Priesthood,
22 And all such as troubled the people, refor-
ted vnto him: insomuch that they obtained the
land of Iuda, and did much hurt in Israel.
23 Now when Iudas saw al the mischiefe, that
Alcimus and his company had done among the
Israelites more then the heathen,
24 He went forth round about al the borders
of Iudea, and punished those that were fallen a-
way, so that they came no more abroad in the
countrey.
25 But when Alcimus sawe that Iudas and his
people had gotten the vpper hand, and knew that
he was not able to abide them, he went againe to
the king, and accused them of wicked things.
26 Then the king sent Nicanor one of his
chiefe princes, which hated Israel deadly, & com-
manded him that he should destroy the people.
27 ¶ So Nicanor came to Ierusalem with a
great hoste, and went vnto Iudas, and his brethren
deceitfully with feint words, saying,
28 Let there be no warre betweene mee, and
you: I will come with few men, to see how you
doe, friendly.
29 So he came vnto Iudas, and they saluted
one another peaceably: but the enemies were pre-
pared to take away Iudas.
30 Neuerthelesse, it was tolde Iudas, that he
came vnto him vnder deceit: therefore he feared
him, and would see his face no more.
31 When Nicanor perceived that his counsell
was bewrayed, hee went out to fight against Iu-
das, beside || Carphasalama.
32 Where there were slaine of Nicanors hoste
about fise thousand men: so they fled into the ci-
tie of David.
33 After this came Nicanor vp vnto mount
Sion, and some of the Priestes with the Elders of
the people went forth of the Sanctuary to salute
him peaceably, and to shew him the burnt offering
that was offered for the king.
34 But he laughed at them, and mocked them,
and counted them prophane, and spake proudly,
35 And swore in his wrath, saying, If Iudas
and his hoste be not deliuered nowe into mine
hands, if euer I come againe in safety, I will
burne vp this house. With that, he went out in a
great anger.
36 Then the Priestes came in, and stood before
the altar in the Temple, weeping, and saying,
37 Forasmuch as thou, O Lord, hast chosen
this house, that thy Name might be called vpon
therein, and that it should bee an house of prayer,
and petition for thy people,
38 Be auenged of this man and his hoste, and

let them be slaine by the sword: remember their
blasphemies, and suffer them not to continue.
39 ¶ When Nicanor was gone from Ierusa-
lem, he pitched his tent at Beth-horon, and there
an hoste met him out of Syria.

40 And Iudas pitched in || Adasa with three
thousand men, where Iudas prayed, saying,

41 O Lord, because the messengers of
king Sennacherib blasphemed thee, thine Angel
went forth, and slew an hundred, fourescore and
fise thousand of them.

42 So destroy thou this host before vs to day,
that al other may know that he hath spoken wic-
kedly against thy Sanctuary, and punish him ac-
cording to his malice.

43 So the armies ioyned together in battell, the
thirteenth day of the moneth Adar: but Nica-
nors hoste was discomfited, and he himselfe was
first slaine in the battell.

44 Now when his army saw that Nicanor was
slaine, they cast away their weapons, and fled.

45 But they pursued after them a dayes iour-
ney from Adasa vnto Gadera, blowing an alarme
with the trumpets after them.

46 So they came forth of all the townes of
Iudea round about, and rushed vpon them, and
threw them from one to another, so that they all
fell by the sword, and there was not one of them
left.

47 Then they tooke the spoyles and the pray,
and smote off Nicanors head, and his right hand,
which he held vp so proudly, and brought it with
them, and hanged them vp afore Ierusalem.

48 So the people reioyced greatly, and kept
that day as a day of great gladnes.

49 And they ordeined to keepe yerely that day
on the thirteenth day of the moneth Adar.

50 Thus the lande of Iuda was in rest a litle
while.

C H A P. VIII.

1 Iudas considering the power and policy of the Romanes, maketh
peace with them. 22 The conditions of mutual friendship
betweene them.

Iudas heard also the same of the Romanes, that
they were mighty and valiant, and agreeable to
all things that were required of them, and made
peace with all that came vnto them,

2 And that they were men of great power,
and they told him of their battels, and their wor-
thy acts which they did among the || Galatians,
whom they had conquered, and made to pay tri-
bute,

3 And what they had done in the countrey of
Spaine: how that they had won there the mines
of silver and gold,

4 And that by their counsell, and gentle be-
haviour they were rulers in euery place, though
the place was farre from them, and that they had
discomfited and given great overthrowes to the
kings that came against them, from the vttermost
part of the earth, and that others gaue them tri-
bute euery yeere,

5 How they had also discomfited by battell
Philip and Peres kings of the Macedonians, and
others that rose against them, and how they o-
uercame them,

6 And how great Antiochus king of Asia
that came against them in battell, hauing an hun-
dred and twenty elephants, with horsemen and
charets, and a very great army was discomfited
by them,

10th, Adar.

¶ 2^d Aug. 13. 15.
10th, 1. 1.
10th, 1. 1.
10th, 1. 1.
10th, 1. 1.

1st Sep. Aug. 12.
chap. 16.

10th, Francina.

Or, Linn.

7 And how they tooke him alive, and ordeined him, with such as should reigne after him, to pay a great tribute, and to giue hostages, and a separate portion.

8 Euen the countrey of India, and Media, and Lydia, and of his best countreys, which they took of him, and gaue them to king Eumenes.

9 Again when it was tolde them that the Grecians were coming to destroy them,

10 They sent against them a capitaine, which gaue them battell, and slewe many of them, and tooke many prisoners with their wiues and children, and spoiled them, and conquered their land, and destroyed their strong holdes, and subdued them to be their bondmen, vnto this day:

11 Moreouer, how they destroyed & brought into subiection other kingdomes and yles, whoseouer had withstood them:

12 But that they kept amitie with their owne friends, and those that stayed vpon them: finally, that they conquered kingdomes, both farre and nere, in such that whoseouer heard of their renowne, was afraid of them.

13 For whom they would helpe to their kingdomes, those reigned, and whom they would, they put downe: thus were they in most high authority.

14 Yet for all this that none of them wore a crowne, neither was clothed in purple, to be magnified thereby,

15 But that they had ordeined themselves a counsell, wherein three hundred and twenty men consulted daily, and prouided for the common affaires to gouerne them well.

16 And that they committed their gouernment to one man euery yere, who did rule ouer all their countrey, to whom euery man was obedient: and there was neither hatred nor enuy among them.

17 ¶ Then Iudas chose Eupolenus the sonne of Iohn, the sonne of Accus, and Iason the sonne of Eleazar, and sent them vnto Rome to make friendship and mutuall fellowship with them,

18 That they might take from them the yoke (for they saw that the kingdome of the Grecians would keepe Israel in bondage.)

19 So they went vnto Rome, which was a very great iourney, and came into the Senat, where they spake and said,

20 Iudas Maccabeus with his brethren, and the people of the Iewes hath sent vs vnto you, to make a bond of friendship, & peace with you, and yet to register vs as your partakers and friends.

21 And the matter pleased them.

22 And this is the copie of the epistle that they wrote in tables of brasse, and sent to Ierusalem, that they might haue by them a memoriall of the peace, and mutuall fellowship.

23 Good successe be to the Romans, and to the people of the Iewes, by sea, and by land for euer, and the sword and enemye be from them.

24 If there come first any warre vpon the Romanes, nor any of their friends thorowout all their dominion,

25 The people of the Iewes shal helpe them, as the time shal be appointed, with all their heart.

26 Also if they shal giue nothing to them that come to fight for the, nor serue them with wheat nor weapons, nor money, nor ships, as it pleaseth the Romanes, but if they shal keepe their covenants without taking any thing of them.

27 Likewise also it warne come first against the

nation of the Iewes, the Romanes shal helpe them with a good will, according as the time shal be appointed them.

28 Neither shal wheate be giuen vnto them, that take their pare, nor weapons, nor ships, as it pleaseth the Romanes, who will keepe these covenants without deceit.

29 According to these articles the Romanes made the bond with the people of the Iewes.

30 If after these points the one party, or the other will adde or diminish, they may doe it, at their pleasures, and whatsoever they shal adde, or take away, shal be ratified.

31 And as touching the enill that Demetrius hath done vnto the Iewes, wee haue written vnto him, saying, Wherefore layest thou thine heauie yoke vpon our friends & confederates the Iewes?

32 If therefore they complaine any more against thee, wee will doe them iustice, and fight with thee by sea and by land.

CHAP. IX.

1 After the death of Nicanor, Demetrius sendeth his armie against Iudas. 18 Iudas is slaine: 31 Iosabab is put in the stead of his brother. 47 The battell betwene Iosabab and Bacchides. 59 Alcimus is slaine with the pallas, and dieth. 68 He cometh vpon Iosabab by the counsel of certain wicked persons, and is overcome. 70 The trace of Iosabab with Bacchides.

In the meane season when Demetrius had heard how Nicanor, and his hoste had giuen the battell, hee sent Bacchides and Alcimus againe into Iudea, and his chiefe strength with them.

2 So they went forth by the way that is toward Gulgala, and pitched their tents before Mesaloth which is in Arbelis, and warre it, and slewe much people.

3 And in the first moneth of the hundredth fiftie and two yere, they laid their siege against Ierusalem.

4 But they raised their campe, and came to Berea, with twentie thousand foot men, and two thousand horsemen.

5 Now Iudas had pitched his tent at Eleasa, and three thousand chosen men with him.

6 And when they saw that the multitude of the armie was great, they were fore afraid, and many conueyed themselves out of the hoste, so that there abode no more of them, but eight hundred men.

7 When Iudas saw that his hoste failed him, and that he must needs fight, he was fore troubled in minde that hee had no time to gather them together, and was discouraged.

8 Neuertheless, he said vnto them that remained, Let vs rise, and goe vp against our enemies, if peradventure we may be able to fight with them.

9 But they would haue slayed him, saying, We are not able, but let vs rather saue our liues: turne backe now, seeing our brethren are departed: for shall we fight against them that are so few?

10 Then Iudas said, God forbid that we should doe this thing, to flee from them: if our time bee come, let vs die manfully for our brethren, and let vs not staine our honour.

11 Then the hoste remoued out of the tents, and stood against them, who had diuided their horsemen into two troupes, and they that threw with slings, and the archers marched in the forward, and they that fought in the forward, were all valiant men.

12 And Bacchides was in the right wing: So the armie drew nere on both sides, and blew the trumpets.

13 They

Iosab. Antig. 12. cap. 18.

Or, the right horse

Or, Laia.

In the Romanes.

In the Iewes.

13 They of Iudas side blew the trumpets also, and the earth shooke at the noise of the armies, and the battell continued from morning to night.

14 And when Iudas saw that Bacchides and the strength of his armie was on the right side, hee tooke with him all the hardie men.

15 And brake the right wing, and followed vpon them to mount Azotus.

16 Nowe when they which were of the left wing sawe that the right wing was difcomfited, they followed Iudas behind, and them that were with him hard at the heeles.

17 Then was there a fore battell: for many were slaine of both the parties.

18 Iudas also himselfe was killed, and the remnant fled.

19 So Ionathan and Simon tooke Iudas their brother, and buried him in his fathers sepulchre in the cite of Modin.

20 And all the Israelites wept for him, and mourned greatly for him, and lamented many dayes, saying,

21 How is the valiant man fallen which deliuered Israel!

22 Concerning the other things of Iudas, both the battells and the valiant actes that he did, and of his vnworthinesse, they are not written: for they were very many.

23 ¶ Now after the death of Iudas, wicked men came vp in all the coasts of Israel, and there arose all such as gaue themselves to iniquitie.

24 In those dayes was there a very great famine in the land, and all the country gaue ouer themselves with them.

25 And Bacchides did chuse wicked men, and made them lords in the land.

26 These fought out, and made searh for Iudas friends, and brought them vnto Bacchides, which auenged himselfe vpon them, and mocked them.

27 And there came so great trouble in Israel, as was not since the time that no Prophet was seene among them.

28 Then came all Iudas friends together, and said vnto Ionathan,

29 Seeing thy brother Iudas is dead, and there is none like him to go forth against our enemies, euen against Bacchides, and ¶ against them of our nation that are enemies vnto vs.

30 Therefore, this day we chuse thee, that thou mayest be our prince and captaine in his place, to order our battell.

31 So Ionathan tooke the gouernance vpon him at the same time, and ruled in stead of his brother Iudas.

32 But when Bacchides knew it, he sought for to slay him.

33 Then Ionathan and Simon his brother, perceiving that, fled into the wilderness of Thecua with all their company, and pitched their tents, by the water poole of Alphar.

34 Which when Bacchides vnderstood, hee came ouer Iorden with all his host vpon the Sabbath day.

35 (Now had Ionathan sent his brother Iohn, a captaine of the people, to pray his friends the Nabathites, that they would keepe their baggage which was much.

36 But the children of ¶ Ambri came out of Medaba, and tooke Iohn, and all that he had, and when they had taken it, went their way.

37 After this came word vnto Ionathan, and

to Simon his brother, that the children of Ambri made a great maiage, & brought the bride from ¶ Medaba with great pompe: for she was daughter to one of the noblest princes of Caanan.

38 Therefore they remembered Iohn their brother, and went vp, and hid themselves vnder the couert of the mountaine.

39 So they lift vp their eyes, and looked, and behold, there was a great noise, and much preparation: then the bridegrome came forth, and his friends and his brethren met them with timbrels, and instruments of musick, and many weapons.

40 Then Ionathans men that lay in ambush, rose vp against them, and slew many of them, and the remnant fled into the mountaines, so that they tooke all their spoiles.

41 Thus the mariage was turned to mourning, and the noise of their melody into lamentation.

42 And so when they had auenged the blood of their brother, they turned againe vnto Iorden.

43 When Bacchides heard this, hee came vnto the border of Iorden with a great power vpon the Sabbath day.)

44 Then Ionathan said vnto his company, Let vs rise now, and fight against our enemies: for it is not to day as in time past.

45 Behold, the battell is before vs, and behind vs, and the water of Iorden on this side and that side, and the marie, and forest, so that there is no place for vs to turne aside.

46 Wherefore crie now vnto heauen, that yee may bee deliuered from the power of your enemies: so they ioyned battell.

47 Then Ionathan stretched out his hand to smite Bacchides: but hee turned aside from him and reculed.

48 Then Ionathan, and they that were with him, leapt into Iorden, and swimmied ouer vnto the further banke: but the other would not passe thorow Iorden after them.

49 So in that day were slaine of Bacchides side about a thousand men.

50 Then he turned againe to Ierusalem, & built vp the strong cities in Iuda, as the castle of Tericho, and Emmaus, and Bethhoron, and Bethel, and Thamnatha, ¶ Pharathon, and ¶ Tepho, with high walles, with gates, and with barres,

51 And set garisons in them, that they might vie their malice vpon Israel.

52 He fortified also the cite of Beth-sura, and Gazara, and the castle, and set a garison in them with prouision of vitales.

53 Hee tooke also the chiefeest mens sonnes in the country for hostages, and put them in the castle at Ierusalem to be kept.

54 ¶ Afterward in the hundreth fifty and three yeece, in the second moneth, Alcimus commanded, that the walles of the inner court of the Sanctuary should be destroyed, and he pulled downe the monuments of the Prophets, and began to destroy them.

55 But at the same time Alcimus was plagued, and his enterprises were hindred, and his mouth was stopp'd: for he was smitten with a palfie, and could no more speake, nor giue order concerning his house.

56 Thus died Alcimus with great torment at the same time.

57 And when Bacchides sawe that Alcimus was dead, he turned againe to the king, and so the land of Iuda was in rest two yeeres.

58 Then

Joseph. Antiq. 13.
chap. 1. & 3.

Or, against the
enemies of our na-
tion.

Or, Iamari.

58 Then all the vngodly men held a counsell, saying, Behold, Jonathan, & his company dwell at ease, & without care: wherefore let vs bring Bacchides hither, & he will take them al in one night.

59 So they went and consulted with him.

60 Who arose & came with a great host, and sent letters priuily to his adherents, which were in Iudea, to take Jonathan and those that were with him: but they could not, for their counsell was known vnto them.

61 And || they tooke fiftie men of the countrey, which were the chiefe workers of this wickednesse, and slew them.

62 ¶ Then Jonathan and Simon with their company departed vnto Beth-basin, which is in the wilderness, and repaired the decay thereof, and made it strong.

63 When Bacchides knew this, he gathered all his host, & sent word to them that were of Iudea.

64 Then came he & laid siege to Beth-basin, and fought against it a long season, and made instruments of warre.

65 But Jonathan had left his brother Simon in the city, and went forth into the countrey, and came with a certaine number.

66 And slew Odomeras and his brethren and the children of Phasiron in their tents: so hee began to slay, and increased in power.

67 Simon also & his company went out of the city, and burnt vp the instruments of warre.

68 And fought against Bacchides, & discomfited him, and vexed him sore, so that his counsell and journey was in vaine.

69 Wherefore he was very wroth at the wicked men, that gaue him counsell to come into the countrey, and slew many of them, and purposed to returne into his owne countrey.

70 Whereof when Jonathan had knowledge, he sent Ambassadors vnto him, to intreate of peace with him, and that the prisoners should be deliuered.

71 Which thing hee accepted, and did according to his desire, & made an othe, that he would neuer do him harme all the dayes of his life.

72 So he restored vnto him the prisoners that he had taken aforetime out of the land of Iudea, and so returned & went into his owne lande, neither did he come any more into their borders.

73 Thus the sword ceased from Israel, and Jonathan dwelt at Machmas, and beganne there to gouerne the people, and destroyed the vngodly men out of Israel.

CHAP. X.

¶ Demetrius desired to haue peace with Jonathan, 58. Alexander also desired peace with the Jews, 48. Alexander maketh warre against Demetrius, 50. Demetrius is slaine, 51. The friendship of Ptolemius and Alexander.

¶ In the hundredth and threescore yere came Alexander the sonne of Antiochus Epiphanes, and tooke Ptolemas, and they receiued him, and there he reigned.

2 Now when Demetrius the king heard it, he gathered an exceeding great host, and went forth against him to fight.

3 Also Demetrius sent letters vnto Jonathan, with louing words, as though he would prefer him.

4 For he said, We will first make peace with him, before he ioyne with Alexander against vs.

5 Els he will remember all the euill that wee haue done against him, and against his brethren and his nation.

6 And so he gaue Jonathan leave to gather an host, & to prepare weapons; and to be confederate with him, and commanded the hostages that were in the castle, to be deliuered vnto him.

7 ¶ Then came Jonathan to Ierusalem, and read the letters in the audience of all the people, and of them that were in the castle.

8 Therefore they were forsaide, because they heard that the king had giuen him license to gather an army.

9 So they that were of the castle, deliuered the hostages vnto Jonathan, who restored them to their parents.

10 Jonathan also dwelt at Ierusalem, and began to build, and repaire the city.

11 And hee commaunded the workemen to build the walles, & the mount Sion round about with hewen stone, to fortifie it: and so they did.

12 Then the strangers that were in the castles which Bacchides had made, fled,

13 So that euery man left his place, and went into his owne countrey.

14 Only at Beth-sura remained certaine which had forsaken the Law, and the commandements: for it was their refuge.

15 ¶ Now when king Alexander had heard of the promises that Demetrius had made vnto Jonathan: and when it was told him of the batels and noble acts, which hee and his brethren had done, and of the paines that they had endured,

16 He sayd, Might we find such a man? now therefore we will make him our friend and confederate.

17 Vpon this he wrote a letter, and sent it vnto him, with these words, saying,

18 KING ALEXANDER, to his brother Jonathan sendeth salutation.

19 Wee haue heard of thee, that thou art a very valiant man, and worthy to be our friend.

20 Wherefore this day we ordeine thee to bee the high Priest of thy nation, and to be called the kings friend: (and he sent him a purple robe, and a crown of gold) that thou maist consider what is for our profit, and keepe friendship toward vs.

21 So in the seventh moneth of the hundred & threescore yere, vpon the feast day of the tabernacles, Jonathan put on the holy garment, and gathered an hoste, and prepared many weapons.

22 ¶ Which when Demetrius heard, hee was maruelous fory, and said,

23 What haue we done, that Alexander hath preuented vs in getting the friendship of the Iews for his strength?

24 Yet will I write and exhort them, and promise them dignities and rewardes, that they may helpe me.

25 Whereupon he wrote vnto them these words, KING DEMETRIUS vnto the nation of the Iewes sendeth greeting.

26 We haue heard that ye haue kept your couenant toward vs, & continued in our friendship, and haue not ioined with our enemies, wherof we are glad.

27 Now therefore remaine still and keepe fidelitie toward vs, & we will recompense you for the good things that ye haue done for vs.

28 And will releafe you of many charges, and giue you rewardes.

29 And now I discharge for your sake all the Iewes from tributes, & free you from the custome of sale, and the crowne taxes, and from the third

For priuie.
10-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-1043-1044-1045-1046-1047-1048-1049-1050-1051-1052-1053-1054-1055-1056-1057-1058-1059-1060-1061-1062-1063-1064-1065-1066-1067-1068-1069-1070-1071-1072-1073-1074-1075-1076-1077-1078-1079-1080-1081-1082-1083-1084-1085-1086-1087-1088-1089-1090-1091-1092-1093-1094-1095-1096-1097-1098-1099-1100-1101-1102-1103-1104-1105-1106-1107-1108-1109-1110-1111-1112-1113-1114-1115-1116-1117-1118-1119-1120-1121-1122-1123-1124-1125-1126-1127-1128-1129-1130-1131-1132-1133-1134-1135-1136-1137-1138-1139-1140-1141-1142-1143-1144-1145-1146-1147-1148-1149-1150-1151-1152-1153-1154-1155-1156-1157-1158-1159-1160-1161-1162-1163-1164-1165-1166-1167-1168-1169-1170-1171-1172-1173-1174-1175-1176-1177-1178-1179-1180-1181-1182-1183-1184-1185-1186-1187-1188-1189-1190-1191-1192-1193-1194-1195-1196-1197-1198-1199-1200-1201-1202-1203-1204-1205-1206-1207-1208-1209-1210-1211-1212-1213-1214-1215-1216-1217-1218-1219-1220-1221-1222-1223-1224-1225-1226-1227-1228-1229-1230-1231-1232-1233-1234-1235-1236-1237-1238-1239-1240-1241-1242-1243-1244-1245-1246-1247-1248-1249-1250-1251-1252-1253-1254-1255-1256-1257-1258-1259-1260-1261-1262-1263-1264-1265-1266-1267-1268-1269-1270-1271-1272-1273-1274-1275-1276-1277-1278-1279-1280-1281-1282-1283-1284-1285-1286-1287-1288-1289-1290-1291-1292-1293-1294-1295-1296-1297-1298-1299-1300-1301-1302-1303-1304-1305-1306-1307-1308-1309-1310-1311-1312-1313-1314-1315-1316-1317-1318-1319-1320-1321-1322-1323-1324-1325-1326-1327-1328-1329-1330-1331-1332-1333-1334-1335-1336-1337-1338-1339-1340-1341-1342-1343-1344-1345-1346-1347-1348-1349-1350-1351-1352-1353-1354-1355-1356-1357-1358-1359-1360-1361-1362-1363-1364-1365-1366-1367-1368-1369-1370-1371-1372-1373-1374-1375-1376-1377-1378-1379-1380-1381-1382-1383-1384-1385-1386-1387-1388-1389-1390-1391-1392-1393-1394-1395-1396-1397-1398-1399-1400-1401-1402-1403-1404-1405-1406-1407-1408-1409-1410-1411-1412-1413-1414-1415-1416-1417-1418-1419-1420-1421-1422-1423-1424-1425-1426-1427-1428-1429-1430-1431-1432-1433-1434-1435-1436-1437-1438-1439-1440-1441-1442-1443-1444-1445-1446-1447-1448-1449-1450-1451-1452-1453-1454-1455-1456-1457-1458-1459-1460-1461-1462-1463-1464-1465-1466-1467-1468-1469-1470-1471-1472-1473-1474-1475-1476-1477-1478-1479-1480-1481-1482-1483-1484-1485-1486-1487-1488-1489-1490-1491-1492-1493-1494-1495-1496-1497-1498-1499-1500-1501-1502-1503-1504-1505-1506-1507-1508-1509-1510-1511-1512-1513-1514-1515-1516-1517-1518-1519-1520-1521-1522-1523-1524-1525-1526-1527-1528-1529-1530-1531-1532-1533-1534-1535-1536-1537-1538-1539-1540-1541-1542-1543-1544-1545-1546-1547-1548-1549-1550-1551-1552-1553-1554-1555-1556-1557-1558-1559-1560-1561-1562-1563-1564-1565-1566-1567-1568-1569-1570-1571-1572-1573-1574-1575-1576-1577-1578-1579-1580-1581-1582-1583-1584-1585-1586-1587-1588-1589-1590-1591-1592-1593-1594-1595-1596-1597-1598-1599-1600-1601-1602-1603-1604-1605-1606-1607-1608-1609-1610-1611-1612-1613-1614-1615-1616-1617-1618-1619-1620-1621-1622-1623-1624-1625-1626-1627-1628-1629-1630-1631-1632-1633-1634-1635-1636-1637-1638-1639-1640-1641-1642-1643-1644-1645-1646-1647-1648-1649-1650-1651-1652-1653-1654-1655-1656-1657-1658-1659-1660-1661-1662-1663-1664-1665-1666-1667-1668-1669-1670-1671-1672-1673-1674-1675-1676-1677-1678-1679-1680-1681-1682-1683-1684-1685-1686-1687-1688-1689-1690-1691-1692-1693-1694-1695-1696-1697-1698-1699-1700-1701-1702-1703-1704-1705-1706-1707-1708-1709-1710-1711-1712-1713-1714-1715-1716-1717-1718-1719-1720-1721-1722-1723-1724-1725-1726-1727-1728-1729-1730-1731-1732-1733-1734-1735-1736-1737-1738-1739-1740-1741-1742-1743-1744-1745-1746-1747-1748-1749-1750-1751-1752-1753-1754-1755-1756-1757-1758-1759-1760-1761-1762-1763-1764-1765-1766-1767-1768-1769-1770-1771-1772-1773-1774-1775-1776-1777-1778-1779-1780-1781-1782-1783-1784-1785-1786-1787-1788-1789-1790-1791-1792-1793-1794-1795-1796-1797-1798-1799-1800-1801-1802-1803-1804-1805-1806-1807-1808-1809-1810-1811-1812-1813-1814-1815-1816-1817-1818-1819-1820-1821-1822-1823-1824-1825-1826-1827-1828-1829-1830-1831-1832-1833-1834-1835-1836-1837-1838-1839-1840-1841-1842-1843-1844-1845-1846-1847-1848-1849-1850-1851-1852-1853-1854-1855-1856-1857-1858-1859-1860-1861-1862-1863-1864-1865-1866-1867-1868-1869-1870-1871-1872-1873-1874-1875-1876-1877-1878-1879-1880-1881-1882-1883-1884-1885-1886-1887-1888-1889-1890-1891-1892-1893-1894-1895-1896-1897-1898-1899-1900-1901-1902-1903-1904-1905-1906-1907-1908-1909-1910-1911-1912-1913-1914-1915-1916-1917-1918-1919-1920-1921-1922-1923-1924-1925-1926-1927-1928-1929-1930-1931-1932-1933-1934-1935-1936-1937-1938-1939-1940-1941-1942-1943-1944-1945-1946-1947-1948-1949-1950-1951-1952-1953-1954-1955-1956-1957-1958-1959-1960-1961-1962-1963-1964-1965-1966-1967-1968-1969-1970-1971-1972-1973-1974-1975-1976-1977-1978-1979-1980-1981-1982-1983-1984-1985-1986-1987-1988-1989-1990-1991-1992-1993-1994-1995-1996-1997-1998-1999-2000-2001-2002-2003-2004-2005-2006-2007-2008-2009-2010-2011-2012-2013-2014-2015-2016-2017-2018-2019-2020-2021-2022-2023-2024-2025-2026-2027-2028-2029-2030-20

part the seed.

30 And from the halfe of the fruit of the trees which is mine owne duety, I fo release them that from this day forth, none shall take any thing of the lande of Iuda, or of the three governments which are added therunto, as of Samaria, and of Galile, from this day forth for euermore.

31 Ierusalem also with all things belonging thereto, shalbe holy and free from the tenths, and tributes.

32 Also I release the power of the castlle which is at Ierusalem, and giue it vnto the hie Priest, he may set in it such men, as he shall chuse to keep it.

33 Moreouer I freely deliuer euery one of the Iewes that were taken away prisoners out of the land of Iuda throughout all my realme, and euery one of them shall be free from tributes, yea, enen their cattell,

34 And al the feastes, and Sabbaths, and new Moones, and the dayes appointed, and the three dayes before the feast, and the three dayes after the feast, shall be dayes of freedome, and libertie for all the Iewes in my realme,

35 So that in them no man shall haue power to do any thing, or to vex any of them in any maner of cause.

36 Also thirty thousand of the Iewes shall be writen vp in the kings hofte & haue their wages payed them, as appertaineth to all them that are of the kings army: and of them shal be ordeined certaine to keepe the kings strong holds

37 And some of them shalbe set ouer the kings most secret affaires, and their gouernours & their Princes shalbe of themselves, and they shall liue after their owne laws, as the king hath commanded in the land of Iuda.

38 And the three governments that are added vnto Iuda from the countrey of Samaria shall be ioyned vnto Iudea, and they shal be as vnder one, and obey none other power, but the hie Priest.

39 And I giue Ptolemais & the borders therof vnto the Sanctuary at Ierusalem, for the necessary expences of the holy things.

40 Moreouer, I will giue euery yere fiftene thousand sicles of siluer of the Kings reuenues out of the places appertaining vnto me.

41 And all the ouerplus which they haue not paid for the things due, as they did in the former yeres, from henceforth they shal giue it toward the works of the Temple.

42 And besides this, the fife thousand sicles of siluer which they receiued yeerely of the account appointed for the intertainment of the Sanctuary these yeres pasted, eue these things shalbe released because they appertaine to f Priests that minister.

43 Item, whosoever they be that flee vnto the Temple at Ierusalem, or within the liberties therof, and are indebted to the king for any maner of thing, they shall be pardoned, and all that they haue in any Realme.

44 For the building also and repairing of the works of the Sanctuary, expences shall be giuen of the kings reuenues.

45 And for the making of the wallis of Ierusalem, and fortifying it round about, that the holds in Iudea may be built vp, shal also the costs be giuen out of the Kings reuenues.

46 But when Ionathan and the people heard these words, they gaue no credit vnto them, neither receiued them: for they remembered the great wickednesse that he hath done in Israell, and how

fore he had vexed them.

47 Wherefore they agreed vnto Alexander: for he was the first that had intreated of true peace & them, and so were confederate with him alway.

48 Then gathered king Alexander a great hoste, and camped ouer against Demetrius.

49 So the two kings ioyned battell, but Demetrius hoste fled, and Alexander pursued him, and preuailed against them.

50 So that fore battell continued till the sunne went down, & Demetrius was slaine the same day.

51 ¶ Then Alexander sent Ambassadors vnto Ptolemeus the king of Egypt with these wordes, saying,

52 For so much as I am come againe to my Realme, and am set in the throne of my fathers, and haue gotten the dominion, and haue destroyed Demetrius, and enioy my countrey,

53 Seeing that I haue euen giuen him the battell, and he and his army is discomfited by me, and I sit in the throne of his kingdome,

54 Let vs now make friendship together, and giue me now thy daughter to wife: fo shall I bee thy sonne in law, and giue thee rewards, and vnto her things according to thy dignity.

55 Then Ptolemeus the king gaue answer, saying, Happy be the day, wherein thou art come againe vnto the land of thy fathers, and sittest in the throne of their kingdome.

56 Now therefore I will fulfil thy writing: but meete me at Ptolemais that we may see one another, and that I may make thee my sonne in lawe, according to thy desire.

57 So Ptolemeus went out of Egypt with his daughter Cleopatra, and came vnto Ptolemais in the hundreth threescore and two yere.

58 Where king Alexander met him, and hee gaue vnto him his daughter Cleopatra, and married them at Ptolemais with great glory, as the manner of kings is.

59 ¶ Then wrote king Alexander vnto Ionathan, that he should come and meet him.

60 So hee went honourably vnto Ptolemais, and there he met the two kings, and gaue them great presents of siluer and golde, and to their friends, and found fauour in their sight.

61 And there assembled certaine perfidious felowes of Israel, & wicked men to accuse him: but the king would not heare them.

62 And the king commanded that they should take off the garments of Ionathan, and cloth him in purple, and so they did: and the king appointed him to sit by him,

63 And said vnto his princes, Go with him into the mids of city, & make a proclamation that no man complaine against him of any matter, & that no man trouble him for any maner of cause.

64 So when his accusers saw his honor according as it was proclaimed, and that he was clothed in purple, they fled all away.

65 And the king preferred him to honor, and wrote him among his chiefe friends, & made him a Duke, and partaker of his dominion.

66 Thus Ionathan returned to Ierusalem with peace and gladnesse.

67 ¶ In the hundreth threescore and fise yere came Demetrius the sonne of Demetrius, from Creta into his fathers land.

68 Whereof when king Alexander heard, hee was very fory, and returned into Antiochia.

69 Then Demetrius appoynted Apollonius the gouernour

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governours of Cæloſyria, who gathered a great hoſte, and camped in Iamnia, and ſent vnto Iona- than the high Priſt, ſaying,

70 Darest thou, being but alone, lift vp thy
selfe against vs? and I am laughed at, and re-
proched, because of thee: nowe therefore why
dost thou vaunt thy selfe against vs in the moun-
taines?

71 Nowe then if thou trust in thine owne strength, come down to vs into the plaine field, & there let vs trie the matter together: for I haue the strength of cities.

73. *Alke and learne who I am, and they shall
take my part : & they shall tell thee that your foot
is not able to stand before our face : for thy fa-
thers have bene twice chafed in their owne land.*

73 And now how wilt thou be able to abide
so great an hoste of horsemen and footmen in the
plaine, where is neither stone, nor rock, nor place
to flee vnto?

74 When Jonathan heard the words of Apollonius, he was moved in his mind : wherefore he chose ten thousand men, and went out of Ierusalem, and Simon his brother met him for to helpe him.

75 And he pitched his tents at Ioppe: but they shut him out of the city: for Apollonius garison was in Ioppe.

76 Then they fought against it, and they that were in the city, for very feare let him in: so Jonathan was Ioppe.

77 Apollonius hearing of this, tooke three thousand horsemen, with a great host of foot men, and went toward Azotus, as though he would go forward, and came immediatly into the plaine field, because he had so many horsemen, and put this trust in them.

78 So Jonathan folowed vpon him to Azotus,
and the army skirmished with his arriere band.

79 For Apollonius had left a thousand horsemen behind them in ambush.

80 And Jonathan knew that there was an ambush behind him: and though they had compassed in the hosts, and shot darts at the people from the morning to the evening,

81 Yet the people stood still, as Jonathan had commanded them, till their horses were weary.

83 Then brought Simon forth his hoste, and
set them against the band : but the horses were
weary, and he discomfited them, and they fled : so
the horsemen were scattered in the field.

8; And they fled to Azotus, and came into the temple of Dagon their idole, that they might there save themselves.

84 But Jonathan set fire vpon Azotus and all the cities round about it, and tooke their spoiles, and burnt with fire the temple of Dagon with all them that were fled into it.

85 Thus were slaine and burnt about eight
thousand men.

86 So Jonathan removed the host from thence, and camped by Ascalon, where the men of the city came forth, and met him with great honour.

87 After this went Jonathan and his hoste againe to Ierusalem with great spoiles.

88 And when king Alexander heard these things, he began to do Jonathan more honour.

89 And sent him a collar of gold, as the vsē is
to be given unto such as are of the kings blood:
he gaue him also Accaron, with the borders ther-
of in possession.

CHAP. XL

1 The distinction between *Proterus* and *Alexander* his son is
law. 17 The death of *Alexander*. 19 *Demetrius* reappears af-
ter the death of *Proterus*. 21 *Sim* is besieged of *Ionathum*. 23
Demetrius seeing that he was resisted him, sends his arms a-
gainst. 24 *Tryphon* sends *Antiochus* against *Demetrius*.

ANd the king of Egypt gathered a great host,
like the sands that lieth vpon the sea shore,
and many ships, and went about through deceit
to obtaine the kingdome of Alexander, and to
ioyne it vnto his owne realme.

2 Vpon this he went into Syria with friendly words, and was let into the cities, and men came forth to meet him : for king Alexander had commanded them to meete him, because hee was his father in law.

3 Now when he entred into the city of Ptolemais, he left bands and garisons in euery city.

4 And when he came nere to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus, and the suburbs thereof that were destroyed, and the bodies cast abroad, and them that he had burnt in the battell: for they had made heapes of them by the way where hee should passe.

5. And they told the king what Jonathan had done, to the intent they might get him evil will: but the king held his peace.

6 And Jonathan met the king with great honour at Ioppe, where they saluted one another, and lay there.

7 So when Jonathan had gone with the king vnto the water that was called Eleutherus, he turned againe to Ierusalem.

8 So king Ptolemeus gate the dominion of
the cities by the sea vnto Seleucia vpon the Sea
coast, imagining wicked counfels against Alex-
ander.

9 ¶ And sent Ambassadors vnto king Demetrius, saying, Come, let vs make a league betweene vs, & I will giue thee my daughter, which Alexander hath, and thou shalt reigne in thy fathers kingdome.

10 For I repent that I gaue Alexander my
daughter: for he goeth about to slay me.

15 Thus he slandered Alexander, as one that should desire his realme.

12 And he tooke his daughter from him, and gaue her vnto Demetrius, and forsooke Alexander, so that their hatred was openly knowen.

13 Then Ptolemeus came to Antiochia, where
he set two crownes vpon his owne head, of Asia,
and of Egypt.

14 In the meane season was king Alexander
in Cilicia: for they that dwelt in thole places, had
rebelled against him:

15 But when Alexander heard it, he came to warre against him, and Ptolemeus brought forth his hoste, and met him with a mighty power, and put him to flight.

16 Then fled Alexander into Arabia, there to
be defended: so Ptolemeus was exalted.

17 And Zabdiel the Arabian smote off Alexanders head, and sent it vnto Ptolemeus.

18 But the third day after, king Ptolemeus did
and they that were in the holds, were slaine
one of another.

19 And Demetrius reigned in the hundred
reescore and seventh yeere.

20 ¶ At the same time gathered Jonathan the
that were in Iudea, to lay siege vnto the castle,
which was at Ierusalem, and they made many in-

&& Instruments

Joseph. Antig. 13.
cap. 7.

struments of warre against it.

21 Then went there certaine vngodly persons (which hated their owne people) vnto king Demetrius, and told him that Ionathan besieged the castle.

22 So when he heard it, he was angry, and immediately came vnto Ptolemais, and wrote vnto Ionathan, that he should lay no more siege vnto it, but that he should meet him and speake with him at Ptolemais in all haste.

23 Neuerthelesse when Ionathan heard this, he commanded to besiege it: hee chose also certaine of the Elders of Israel, and the Priests, and put himselfe in danger,

24 And tooke with him siluer and golde, and apparell, and diuers presents, and went to Ptolemais vnto the King, and found fauor in his sight.

25 And though certaine vngodly men of his owne nation had made complaints vpon him,

26 Yet the king intreated him as his predecessor had done, and promoted him in the sight of all his friends,

27 And confirmed him in the high Priesthood with all the honourable things, that he had afore, and made him his chiefe friend.

28 Ionathan also desired the king that he would make Iudea free with the three gouernments, and the countrey of Samaria, and Ionathan promised him three hundredth talents.

29 Whereunto the king consented, and gaue Ionathan writing of the same, containing these words.

30 KING DEMETRIUS vnto his brother Ionathan, and to the nation of the Iewes sendeth greeting.

31 We send you here a copy of the letter which we did write vnto our coulin Lathenes concerning you, that ye should fee it.

32 King Demetrius vnto Lathenes his father, sendeth greeting.

33 For the faithfulness that our friendes the nation of the Iewes keepe vnto vs, and for their good will towards vs, we are determined to do them good.

34 Wherefore we assigne to them the coasts of Iudea with the three gouernments, Apherema, & Lydda, & Ramathe (which are added vnto Iudea from the countrey of Samaria) and all that appertaineth to all them that sacrifice in Ierusalem both concerning the payments which the King tooke yereley aforetime, both for the fruits of the earth, and for the fruits of the trees.

35 As for the other things appertaining vnto vs of the tenths and tributes which were due vnto vs, and the customes of salt, and crowne taxes, which were payed vnto vs, we discharge them of all from henceforth.

36 And nothing hereof shalbe reckoned from this time forth and for euer.

37 Therefore see that ye make a copy of these things, & deliuer it vnto Ionathan, that it may be set vp vpon the holy mount in an open place.

38 After this when Demetrius the king sawe that his land was in rest, & that no resistance was made against him, he sent away all his host euery man to his owne place, except certaine bands of strangers, whom he brought from the yles of the beathen: wherefore all his fathers host hated him.

39 Now was there one Tryphon, that had ben of Alexanders part afore, which when he saw that al the host murmured against Demetrius, he went

to Simaeus the Arabian, that brought vp Antiochus the sonne of Alexander,

40 And lay fore vpon him, to deliuer him this yong Antiochus, that he might reigne in his fathers stead: he told him also what great euil Demetrius had done, and how his men of warre hated him, and he remained there a long season.

41 Also Ionathan sent vnto king Demetrius to driue them out which were in the castle at Ierusalem, and those that were in the fortresses: for they fought against Israel.

42 So Demetrius sent vnto Ionathan, saying, I will not onely doe these things for thee and thy nation, but if opportunitie serue, I will honour thee, and thy nation.

43 Now therefore thou shalt doe me a pleasure, if thou wilt send me men to helpe me: for al mine army is gone from me.

44 So Ionathan sent him three thousand strong men vnto Antiochia, and they came vnto the King: wherefore the king was very glad at their coming.

45 ¶ But they that were of the city, euen an hundred & twenty thousand men, gathered them together in the mids of the citie, and would haue flaine the king.

46 But the King fled into the palace, and the citizens kept the streets of the city, and began to fight.

47 Then the king called to the Iewes for helpe, which came to him altogether, and went abroad thorow the city,

48 And slew the same day an hundred thousand, and set fire vpon the city, and took many spoiles in that day, and deliuered the king.

49 So when the citizens saw that the Iewes had gotten the vpper hand of the city, and that they theselves were disappointed of their purpose, they made their supplication vnto the king, saying,

50 ¶ Grant vs peace, and let the Iewes cease from vexing vs and the city.

51 So they cast away their weapons, & made peace, & the Iewes were greatly honoured before the king, & before al that were in his realme, and they came againe to Ierusalem with great ray.

52 Then king Demetrius sate in the throne of his kingdom, and had peace in his land.

53 Neuerthelesse he dissembled in all that euer he spake, and withdrew himselfe from Ionathan, neither did he reward him according to the benefits which he had done for him, but troubled him very fore.

54 ¶ After this returned Tryphon with the yong child Antiochus, which reigned, and was crowned.

55 Then there gathered vnto him all the men of war, whom Demetrius had scattered. and they fought against him, who fled & turned his backe.

56 So Tryphon tooke the || beasts, and wanne Antiochia.

57 And yong Antiochus wrote vnto Ionathan, saying, I appoynt thee to bee chiefe Priest, and make thee ruler ouer the foure gouernments, that thou mayest be a friend of the kings.

58 Vpon this he sent him golden vessels to be senned in, and gaue him leaue to drinke in gold, & to weare purple, and to haue a collar of gold.

59 He made his brother Simon also captaine from the coastes of Tyrus vnto the borders of Egypt.

60 Then Ionathan went forth, and passed thorow

thorow the cities beyond the flood, and all the men of warre of Syria gathered vnto him for to helpe him: so hee came to Askalon, and they of the city receiued him honourably.

61 And from thence went he vnto Gaza: but they of Gaza shut him out: wherefore hee layd siege vnto it, and burned the suburbs thereof with fire, and spoiled them.

62 Then they of Gaza made supplication vnto Ionathan, and hee made peace with them, andooke of the sonnes of the chiefe men for hostages, and sent them to Ierusalem, and went thorow the countrey vnto Damascus.

63 And when Ionathan heard that Demetrius princes were come into Cades, which is in Galilee, with a great hoste, purposing to driue him out of the countrey,

64 Hee came against them, and left Simon his brother in the countrey.

65 And Simon besieged Beth-sura, and fought against it a long season, and shut it vp.

66 So they desired to haue peace with him, which he granted them, and afterward put them from thence, and tooke the city, and set a garison in it.

67 Then Ionathan with his hoste came to the water of Genesar, and betimes in the morning came to the plaine of Azor.

68 And behold, the hostes of the strangers met him in the plaine, and had laid ambushments for him in the mountaines.

69 So y when they came against them, the ambushments rose out of their places & skirmished.

70 So that all that were of Iouathans side, fled: and there was not one of them left, except Matathias the sonne of Abisalomus, and Iudas the sonne of Calphi the captaines of the hoste.

71 Then Ionathan rent his clothes, and cast earth vpon his head, and prayed,

72 And turned againe to them to fight, and put them to flight, so that they fled away.

73 Now when his owne men that were fled, saw this, they turned againe vnto him, and helped him to follow after all vnto their tents at Cades, and there they camped.

74 So there were slaine of the strangers the same day about three thousand men, and Ionathan turned againe to Ierusalem.

C H A P. XII.

1. Ionathan sendeth ambassadours to Rome, 2. And to the people of Sperta, to renew their comon friendship. 24. Ionathan putteth to flight the princes of Demetrius. 40. Tryphon taketh Ionathan by deceit.

Ionathan now seeing that the time was meete for him, chose certaine men, and sent them vnto Rome, to establish and renew the friendship with them.

2 He sent letters also vnto the Spartians and to other places, for the same purpose.

3 So they went vnto Rome, and entred into the Senate, and said, Ionathan the high Priest and the nation of the Iewes sent vs vnto you, for to renew friendship with you, and the bond of loue, as in times past.

4 So the Romanes gaue them free passports, that men should leade them home into the land of Iuda peaceably.

5 **AND THIS** is the copy of the letters that Ionathan wrote vnto the Spartians.

6 Ionathan the hie Priest with the Elders of the nation, and the Priestes, and the rest of the

people of the Iewes, send greeting vnto the Spartians their brethren.

7 Heretofore were letters sent vnto Onias the hie Priest, from Arius, which then reigned among you, that yee would be our brethren, as the copy hereunder written specifieth.

8 And Onias intreated the ambassador honourably, and receiued the letters: wherein there was mention made of the bond of loue & friendship.

9 But as for vs, we need no such writings: for we haue y holy bookes in our hands for comfore.

10 Neuerthelesse wee thought it good to send vnto you, for the renewing of the brotherhood and friendship, lest we should be strange vnto you: for it is long since the time that ye sent vnto vs.

11 Wherefore we remember you at all seasons continually, and in the feasts and other dayes appointed, when wee offer sacrifices and prayers, as it is meete and conuenient to thinke vpon our brethren.

12 And we reioyce at your prosperous estate.

13 And though we haue bene iniured with great troubles & warres, so that the kings round about vs haue fought against vs,

14 Yet would wee not be greeuous vnto you, nor to other of our confederates and friends in these warres.

15 For wee haue had helpe from heauen, that hath succoured vs, and we are deliuered from our enemies, and our enemies are subdued.

16 Yet haue we chosen Numenius the sonne of Antiochus, and Antipater the sonne of Iason, and sent them vnto the Romans, for to renew the former friendship with them, and league.

17 We commanded them also to go vnto you, and to salute you, and to deliuer you our letters, concerning the renewing of the brotherhood.

18 And now ye shall doe vs a pleasure to giue vs an answer of these things.

19 ¶ And this was the copie of the letters, which Arius the king of Sparta sent vnto Onias.

20 **THE KING** of the Spartians vnto Onias the high Priest sendeth greeting.

21 It is found in writing, that the Spartians and Iewes are brethren, and come out of the generation of Abraham.

22 And now for so much as this is come to our knowledge, yee shall doe well, to write vnto vs of your prosperitie.

23 As for vs wee haue written vnto you, that your cattell and goods are ours, and ours are yours: these things haue wee commanded to be shewed vnto you.

24 ¶ Now when Ionathan heard, that Demetrius princes were come to fight against him, with a greater hoste then afore,

25 He went from Ierusalem, and met them in the land of Hamath: for hee gaue them not space to come into his owne countrey.

26 And hee sent spies vnto their tents, which came againe, and tolde him, that they were appointed to come vpon him in the night.

27 Wherefore when the Sun was gone downe, Ionathan commanded his men to watch, and to be in armes ready to fight all the night, and sent watchmen round about the hoste.

28 But when the aduersaries heard that Ionathan was ready with his men to the battell, they feared, and trembled in their hearts, and kindled fires in their tents, and fled away.

29 Neuerthelesse Ionathan and his company

knew it not till the morning: for they sawe the fires burning.

30 Then Ionathan followed vpon them, but he could not ouertake them: for they were gone ouer the flood Eleutherus.

31 So Ionathan turned to the Arabians, which were called Zabedei, and slewe them, and tooke their spoile.

32 Hee proceeded further also, and came vnto Damascus, and went thorow all the countrey.

33 But Simon his brother went forth, & came to Afcalon, and to the next holds, departing vnto Ioppe, and wanne it.

34 For hee heard that they would deliuer the hold to them that tooke Demetrius part: wherefore he set a garison there to keepe it.

35 ¶ After this came Ionathan home, & called the elders of the people together, & deuised with them for to build vp the strong holds in Iudea,

36 And to make the walles of Ierusalem hier, and to make a great mount betwixt the castle and the cite, for to separate it from the cite, that it might bee alone, and that men should neither buy nor sell in it.

37 So they came together to build vp the city: for part of the wall vpon the brooke of the East side was fallen downe, and they repaired it, and called it Caphenatha.

38 Simon also set vp Adida in Sephela, & made it strong with gates and barres.

39 ¶ In the meane time Tryphon purposed to reigne in Asia, and to be crowned when hee had slaine the king Antiochus.

40 But hee was afraid that Ionathan would not suffer him, but fight against him: wherefore he went about to take Ionathan, and to kill him: so he departed, and came vnto Bethsan.

41 Then went Ionathan forth against him to the battell with forty thousand cholen men, and came vnto Bethsan.

42 But when Tryphon sawe that Ionathan came with so great an host, he durst not lay hand vpon him,

43 But receiued him honourably, and commended him vnto all his friends, and gaue him rewards, and commanded his men of warre to bee as obedient vnto him as to himselfe.

44 And sayd vnto Ionathan, Why hast thou caused this people to take such trauaile, seeing there is no warre betweene vs?

45 Therefore send them now home againe, and chuse certaine men to wait vpon thee, and come thou with me to Ptolemais: for I will giue it thee, with the other strong holds, and the other garisons, and all them that haue the charge of the common affaires: so will I returne, and depart: for this is the cause of my coming.

46 Ionathan beleueed him, and did as he said, and sent away his host, which went into the land of Iuda,

47 And retained but three thousand with him, whereof hee sent two thousand into Galile, and one thousand went with himselfe.

48 Now as soone as Ionathan entred into Ptolemais, they of Ptolemais shut the gates, & tooke him, and slew all them with the sword, that came in with him.

49 Then sent Tryphon an hoste of footemen, and horsemen into Galile, & into the great plaine to destroy all Ionathans company.

50 But when they knewe that Ionathan was

taken, and slaine, and those that were with him, they encouraged one another, and came forth against them ready to the battell.

51 But when they which followed vpon them, saw that it was a matter of life, they turned backe againe.

52 By this meanes all they came into the land of Iuda peaceably, and bewailed Ionathan, and them that were with him, and feared greatly, and all Israhel made great lamentation.

53 For all the heathen that were round about them, fought to destroy them.

54 For they said, Now haue they no captaine, nor any man to helpe them, therefore let vs now fight against them, and roote out their memorie from among men.

CHAP. XIII.

1 After Ionathan was taken, Simon is chosen captaine. 17 Tryphon taking his children, and money for the redemption of Ionathan, killeth him and his children. 21 Tryphon killeth Antiochus, and possesseth the Reame. 26 Demetrius taketh trauail with Simon. 42 Simon winneth Gaza. 50 Hee possesseth the tower of Sim. 52 He maketh his sonne Iohn captaine.

Now when Simon heard that Tryphon gathered a great host to come into the land of Iuda, and to destroy it,

2 And saw that the people was in great trembling and feare, he came vp to Ierusalem, and gathered the people together,

3 And gaue them exhortation, saying, Yee know what great things I, and my brethren, and my fathers house haue done for the Lawe and the Sanctuary, and the battels, and troubles that wee haue seene.

4 By reason whereof all my brethren are slaine for Israels sake, and I am left alone.

5 Now therefore God forbid, that I should spare mine owne life in any time of trouble: for I am not better then my brethren.

6 But I will auenge my nation, and the Sanctuary, and our wiues, and our children: for all the heathen are gathered together to destroy vs of very malice.

7 In hearing these wordes, the hearts of the people were kindled,

8 So that they cried with a loud voice, saying, Thou shalt be our captaine in stead of Iudas and Ionathan thy brethren.

9 Fight thou our barrells, and whatsoever thou commandest vs, we will doe.

10 ¶ So he gathered all the men of warre, making haste to finish the walles of Ierusalem, and fortified it round about.

11 Then sent he Ionathan the sonne of Abdonus with a great hoste vnto Ioppe, which droue them out that were therein, and remained there himselfe.

12 Tryphon also remooued from Ptolemais with a great armie, to come into the land of Iuda, and Ionathan was with him as prisoner.

13 And Simon pitched his tents at Addida vpon the open plaine.

14 But when Tryphon knewe that Simon stood vp in stead of his brother Ionathan, & that hee would fight against him, hee sent messengers vnto him, saying,

15 Whereas we haue kept Ionathan thy brother, it is for money that he is owing in the Kings account concerning y busines that he had in hand.

16 Wherefore send now an hundred talents of siluer, and his two fous, for hostages, that when hee is letten forth, he will not turne from vs, and

Tolepi. Antig. 13.
chap. 9.

Tolepi. Antig. 13.
chap. 9.

Mich. Antig.
chap. 9.

10. Antig.

Mich. Antig.
chap. 9.

we will send him againe.

17 Neuertheles Simon knew that he dissembled in his words, yet commaunded he the money, and children to be deliuered vnto him, least he should be in greater hatred of the people of Israel.

18 Who might haue said, Because he sent him not the money and the children, therefore is Ionathan dead.

19 So he sent the children & an hundred talents: but he dissembled, and would not let Ionathan goe.

20 ¶ Afterward came Tryphon into the land to destroy it, and went round about by the way, that leadeth vnto Adora: but wherefoeuer they went, thither went Simon and his hoste.

21 Now they that were in the castle sent messengers vnto Tryphon that he should make haste to come by the wilderness, & to send them vitayles.

22 So Tryphon made ready all his horsemen: but the same night fell a very great snow, so that he came not because of the snow: but he remooued and went into the countrey of Galaad.

23 And when he came nere to Bascama, he slew Ionathan, and he was buried there.

24 So Tryphon returned, and went into his owne land.

25 ¶ Then sent Simon to take the bones of Ionathan his brother, and they buried him in Modin his fathers cite.

26 And all Israel bewailed him with great lamentation, and mourned for him very long.

27 And Simon made vpon the sepulchre of his father and his brethren, a building hie to looke vnto, of hewen stone behind and before,

28 And set vp seuen pillars vpon it, one against another, for his father, his mother, and foure brethren,

29 And set great pillars round about them, and set armes vpon the pillars for perpetuall memory, & carued ships beside the armes, that they might befeene of men sailing in the sea.

30 This sepulchre which he made at Modin, standeth yet vnto this day.

31 ¶ Now as Tryphon went forth with the young king Antiochus, he slew him waterously,

32 And reigned in his stead, & crowned himselfe king of Asia, and brought a great plague vpon the land.

33 Simon also built vp the castles of Iudea, and compassed them about with hie towers, and great walles, euen with towers, and gates, and barres, and laid vp vitayles in the strong holds.

34 Moreouer Simon chose certaine men & sent them to king Demetrius, that he would discharge the land for al Tryphons doings were robberies.

35 Whereupon Demetrius the king answered him, and wrote vnto him after this maner,

36 DEMETRIVS the king vnto Simon the hie Priest, and the friend of kings, and to the Elders and to the nations of the Iewes sendeth greeting.

37 The golden crowne, and || precious stone that yee sent vnto vs, haue wee receiued, and are ready to make a stedfast peace with you, and to write vnto the officers to release you of the things wherein we made you free.

38 So the things that we haue graunted you, shall be stable: the strong holdes which ye haue builded shall be your owne.

39 Also we forgiue the ouersights, and faulkes committed vnto this day, & the crowne taxe that

ye ought vs: and whereas was any other tribute in Ierusalem, it shalbe now no tribute.

40 And they that are meete among you to be written with our men, let them bee written vp, that there may be peace betweene vs.

41 Thus the yoke of the heathen was taken from Israel in the hundred and seuenthy yeere.

42 And the people of Israel began to write in their letters, and publike instruments, IN THE FIRST yeere of Simon, the hie and chief Priest gouernour and prince of the Iewes.

43 In those dayes Simon camped against Gaza, and besieged it round about, where he set vp an engine of warre, and approached nere the city, and beat a tower, and tooke it.

44 So they that were in the engine, leapt into the city, and there was great trouble in the cite,

45 Insomuch that the people of the city rent their clothes, and climed vp vpon the walles with their wiues, and children, and cryed with a loude voyce, beseeching Simon to grant them peace, saying,

46 Deale not with vs according to our wickednesse, but according to thy mercy.

47 Then Simon pitied them, and would fight no more against them, but put them out of the citie, and cleanted the houses, wherein the idoles were, and so entred thereunto with Palmes and thanksgiuing.

48 So when he had cast al the filthines out, he set such men in it as kept the Law, and fortified it, and builded there a dwelling place for himselfe.

49 Now when they in the castle at Ierusalem were kept, that they could not come forth, nor go into the countrey, neither buy nor sell, they were very hungry, and many of them were famished to death.

50 Insomuch that they besought Simon to make peace with them, which he granted them, and put them out from thence, and cleanted the castle from filthinesse.

51 And vpon the three and twenty day of the second moneth, in the hundredth seuenthy and one yeere, they entred into it with thanksgiuing, and branches of palme trees, and with harpes, and with cymbales, and with viols, and with Palmes, and songs, because the great enemy of Israel was ouercome.

52 And he ordained that the same day should be kept euery yeere with gladnesse.

53 And he fortified the mount of the Temple that was beside the castle where he dwelt himself with his company.

54 Simon also seeing that Iohn his sonne was now a man, he made him captain of al the hosts, and caused him to dwell in || Gazaria.

CHAP. XIII.

Demetrius is ouercome of Antiochus. 11 Simon being captain sheweth great quietnesse in Israel. 18 The covenant of friendship with the Romanes and with the people of Sparta is renewed.

IN the hundred seuenthy and two yeere gathered king Demetrius his hoste, & departed vnto Media, to get him helpe for to fight against Tryphon.

2 But when Antiochus the king of Persia and Media heard, that Demetrius was entred within his borders, he sent one of his princes to take him aliue.

3 So he went, and ouercame the army of Demetrius, and tooke him, and brought him to Antioch, which kept him in ward.

4 Thus all the land of Iuda was in rest, so long

& & 3 as

Antiochus.

Antiochus.

Antiochus.

as Simon liued: for he fought the wealth of his nation, therefore they were glad to haue him for their ruler, and to do him worship al way.

5 Simon also wanne the city of Ioppe to his great honour to be an haueu towne, and made it an entrance vnto the yles of the sea.

6 He enlarged also the borders of his people, and conquered the countreys.

7 Hee gathered vp many of their people that were prisoners, and he had the dominion of Gazaris, and Beth-sura, and the castle, which he clefted from filthinesse, and there was no man that resisted him.

8 So that every man tilled his ground in peace, and the land gaue her fruites, and the trees gaue their fruit.

9 The Elders sate in the open places, and consulted altogether for the common wealth, and the yong men were honourably clothed and armed.

10 He prouided vitayles for the cities, and all kind of munition, so that his glorious fame was renowned vnto the end of the world.

11 He made peace throughout the land, and Israel had perfect mirth and ioy.

12 For every man sate vnder his vine, and the figge trees, and there was no man to fray them.

13 There was none in the land to fight against them: for then the kings were overcome.

14 He helped all those that were in aduersitie among his people: he was diligent to see the Law kept, and he tooke away the vngodly, & wicked.

15 He beautified the Sanctuary, and increased the vessels of the Temple.

16 When the Romanes heard, and the Spartians had knowledge, that Jonathan was dead, they were very sory.

17 But when they heard that Simon his brother was made his Priest in his stead, and how he had wonne the land againe with the cities in it.

18 They wrote vnto them in tables of brasie, to renew the friendship, and bond of loue, which they had made with Iudas and Jonathan his brethren.

19 Which writings were read before the congregation at Ierusalem, and this is the copy of the letters that the Spartians sent,

20 THE SENATORS and city of Sparta vnto Simon the great Priest, and to the Elders, and to the Priests, and to the residue of the people of the Iewes their brethren send greeting.

21 When your ambassadours that were sent vnto our people, certified vs of your glory and honour, we were glad of their coming,

22 And haue registred their ambassage in the publike records in this manner, *Nomenius the sonne of Antiochus, and Antipater the sonne of Isalon the Iewes ambassadours, came vnto vs to renew amitie with vs.*

23 And it pleased the people that the men should be honourably intreated, and that the copy of their ambassage should be registred in the publike records, that it might be for a memoriall vnto the people of Sparta: and a copy of the same was sent to Simon the chiefe Priest.

24 After this Simon sent Numaenius to Rome, with a great shield of golde of a thousand pound weight, to confirme the friendship with them.

25 Which when the people vnderstood, they said, What thanks shall we recompense againe vnto Simon and his children?

26 For he and his brethren, and the house of

his father haue established Israel, and overcome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of brasie, and set it vpon pillars in mount Sion.

27 The copy of the writing is this, In the eight and twenty day of the moneth || Elul in the hundredth seuenty and two yeere, in the third yere of Simon, the hie Priest.

28 In || Saramel in the great congregation of the Priests, and of the people, and of the gouernours of the nation, and of the Elders of the countrey, we would signifie vnto you, that many batels haue bene fought in our countrey.

29 Wherein Simon the son of Mattathias (come of the children of Iarib) & his brethren put them selues in danger, and resisted the enemies of their nation, that their Sanctuary, and Law might bee maintained, and did their nation great honour.

30 For Jonathan gathered his nation together, and became their hie Priest, and is layd with his people.

31 After that would their enemies haue invaded their countrey, and destroyed their land, and lay their hands on their Sanctuary.

32 Then Simon resisted them, and fought for his nation, and spent much of his owne substance, and armed the valiant men of his nation, & gaue them wages.

33 Hee fortified also the cities of Iudea, and Beth-sura that lieth vpon the borders of Iudea, (where the ordinance of their enemies lay sometime) and set there a garison of the Iewes.

34 And he fortified Ioppe, which lieth vpon the sea, and || Gazara, that bordereth vpon Azotus, (where the enemies dwelt afore) and there he placed Iewes, and furnished them with things necessary for the reparation thereof.

35 Now when the people saw the faithfulness of Simon, and to what glory he thought to bring his nation vnto, they made him their gouernour, and the chiefe Priest, because hee had done all these things, and for the vprightnesse, and fidelity that he had kept to his nation, and that sought by all meanes to exalt his people.

36 For in his time they prospered wel by him, so that the heathen were taken out of their countrey, and they also which were in the city of Dauid, at Ierusalem, where they had made him a castle, out of the which they went, and desired all things that were about the Sanctuary, and did great hurt vnto religion.

37 And he set Iewes in it, and fortified it for the assurance of the land, and citie, and raised vp the walles of Ierusalem.

38 And King Demetrius confirmed him in his hie Priesthood for these causes,

39 And made him one of his friends, and gaue him great honour.

40 For it was reported that ¶ Romanes called the Iewes their friends, and confederates, and that they honourably receiued Simons ambassadours.

41 And that the Iewes, and Priests consented, that Simon should be their Prince, and hie Priest perpetually, till God raised vp the true Prophet.

42 And that he should be their captain, and haue the charge of the Sanctuary, and so fet men ouer the workes, and ouer the countrey, and ouer the weapons, and ouer the fortresses, and that should make prouision for the holy things.

43 And that he should be obeyed of every man, and that all the writings in the countrey should be

Aug 2.

Ierusalem.

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Ier. Gress. Gress.

be made in his name, and that he should be clothed in purple, and wear gold.

44 And that it should not be lawfull for any of the people or Priestes to breake any of these things, or to witheld his words, or to call any congregation in the countrey without him, or be clothed in purple, or wear a collar of gold:

45 And if any did contrary to these things, or brake any of them, hee should be punished.

46 So it pleased all the people to agree that it should bee done to Simon according vnto these words.

47 Simon also accepted it, and was content to be the hie Priest, and the captain, and the prince of the Iewes, and of the Priestes, and to bee the chiefe of all.

48 And they commanded to set vp this writing in tables of brasie, and to fasten it to the wall that compassed the Sanctuary in an open place.

49 And that a copie of the same should be laid vp in the tresurie, that Simon and his sonnes might haue it.

CHAP. XV.

1 Antiochus maketh a covenant of friendship with Simon. 2 Tryphon is purged. 3 The Romans write letters vnto kings and nations vnto the defence of the Iewes. 4 Antiochus refusing the helpe that Simon sent him, breaketh his covenant.

Moreover king Antiochus the sonne of Demetrius sent letters from the yles of the Sea vnto Simon the Priest, and prince of the Iewes, and to all the nation,

2 Containing these words, ANTIOCHVS the king vnto Simon the great Priest, and to the nation of the Iewes sendeth greeting.

3 For so much as certaine pestilent men haue turned the kingdom of our fathers, I am purposed to challenge the Realme againe, and to restore it to the olde estate: where fore I haue gathered a great hoste, and prepared ships of warre,

4 That I may go thorow the countrey, and beaueged of them, which haue destroyed our countrey, and wasted many cities in the Realme.

5 Now therefore I doe confirme vnto thee all the liberties whereof all the kings my progenitors haue discharged thee, and all the payments, whereof they haue released thee.

6 And I giue thee leaue to coyne money of thine owne stampe within thy countrey,

7 And that Ierusalem, and the Sanctuarie bee free, and that all the weapons that thou hast prepared, and the fortresse, which thou hast builded, and keepest in thine hands, shall be thine.

8 And all that is due vnto the king, and all that shall be due vnto the king, I forgiue it thee, from this time forth for euermore.

9 And when we haue obtained our kingdom, we will giue thee, and thy nation and the Temple great honour, so that thy honour shall be known throughout the world.

10 ¶ In the hundreth seuentie and foure yeere, went Antiochus into his fathers land, and all the bands came together vnto him, so that fewe were left with Tryphon.

11 So the king Antiochus pursued him, but he fledde, and came to Dora, which lyeth by the Sea side.

12 For he saw that troubles were toward him, and that the armie had forsaken him.

13 Then camped Antiochus against Dora with an hundreth and twentie thousand fighting men, and eight thousand horsemen.

14 So hee compassed the citie about, and the ships came by the sea. Thus they pressed the citie by land and by sea, in so much that they suffered no man to goe in nor out.

15 In the meane season came Numenius, and his companie from Rome, hauing letters written vnto the kings and countreys, wherein were contained these words.

16 LVCIVS the Consul of Rome vnto king Ptolemeus sendeth greeting.

17 The Ambassadors of the Iewes are come vnto vs as our friends and confederates from Simon the high Priest, and from the people of the Iewes to renew friendship, and the bond of loue,

18 Who haue brought a shield of golde weighing a thousand pound.

19 Wherefore wee thought it good to write vnto the kings & countreys, that they should not go about to hurt them, nor to fight against them, nor their cities, nor their countrey, neither to maintaine their enemies against them.

20 And wee were content to receiue of them the shield.

21 If therefore there be any pestilent fellows fled from their countrey vnto you, deliuer them vnto Simon the high Priest, that hee may punish them according to their owne law.

22 The same things were written to Demetrius the king, and to Attalus, and to Arathes, and to Arsaces.

23 And to all the countreys, as || Samplames, and to them of Sparta, and to || Delus, & to || Minus, and to Sycion, and to Caria, and to Samos, and to Pamphylia, and to Lyfia, and to Halicarnassus, and to Rhodus, and to Phaelis, and to Coos, and to Siden, and to Cortina, and to Gnidon, and to Cyprus, and to Cyrene.

24 And they sent a copie of them to Simon the high Priest.

25 ¶ So Antiochus the king camped against Dora the second time, euer readie to take it, and made diuers engines of warre, and kept Tryphon in, that he could neither goe in nor out.

26 Then Simon sent him two thousand chosen men to helpe him, with siluer and golde, and much furniture.

27 Neuerthelesse, he would not receiue them, but brake all the covenant, which hee had made with him afore, and withdrew himselfe from him.

28 And sent vnto him Athenobius one of his friends to commune with him, saying, Yee withhold Ioppe, and Gazara, with the calfe that is at Ierusalem, the citie of my Realme.

29 Whose borders ye haue destroyed & done great hurt in the land, and haue the government of many places of my kingdom.

30 Wherefore now deliuer the cities, which yee haue taken, with the tributes of the places, that yee haue rule ouer, without the borders of Iudea.

31 Or else giue mee for them fise hundreth talents of siluer, and for the harme that yee haue done, and for the tributes of the places other fise hundreth talents: If not, we will come, and fight against you.

32 So Athenobius the kings friend came to Ierusalem, and when he saw the honor of Simon, and the cupbord of gold and siluer plate, and so great preparation, hee was astonished, and tolde him the kings message.

33 Then answered Simon, & said vnto him, We

Or, Sampas.
Or, Dila.
Or, Myda.
Or, Myda.

Heb. Aug. 13.
cap.

10r, complaine
concerning.

hauē neither taken other mens lands, nor withholden that which appertained to others, but our fathers heritage which our enemies had vnrighteously in possession a certaine time.

34 But when we had occasion, wee recovered the inheritance of our fathers.

35 And whereas thou requirest Ioppe and Gazara, they did great harme to our people, and thorow our country, yet wil we giue an hundreth talents for them. But Athenobius answered him not one word,

36 But turned againe angrie vnto the king, and told him all these words, and the dignitie of Simon, with all that hee had seene: and the King was very angrie.

37 ¶ In the meane time fled Tryphon by ship vnto Orthosias.

38 Then the king made Cendebeus captaine of the sea coast, and gaue him bands of footmen, and horsemen,

39 And commanded him to remoue the hoste toward Iudea, and to build vp Cedron, and to fortifie the gates, and to warre against the people: but the king pursued Tryphon.

40 So Cendebeus came vnto Iamnia, and began to vex the people, and to invade Iudea, and to take the people prisoners, and to slay them.

41 And hee built vp Cedron, where hee set horsemen and garisons, that they might make outrodes by the wayes of Iudea, as the king had commanded him.

CHAP. XVI.

2. Cendebeus the captaine of Antiochus hoste is put to flight by the forces of Simon. 11. Ptolemus the sonne of Abubus killeth Simon and his two sonnes at a banquet. 25. John killeth them that lie in wait for his life.

15p^o. Amis. 13.
cap. 13.

THEN came Iohn vp from Gazara, and told Simon his father, what Cendebeus had done.

2 So Simon called two of his eldest sonnes, Iudas and Iohn, and sayd vnto them, I, and my brethren, and my fathers house, haue euer from our youth vnto this day fought against the enemies of Israel, & the matters haue had good successe vnder our hands, and wee haue deliuered Israel oftentimes.

3 But I am now olde, and ye by Gods mercie are of a sufficient age: be ye therefore in stead of me and my brother, and goe forth and fight for our nation, and the helpe of heauen be with you.

4 So he chose twentie thousand fighting men of the countrey with the horsemen, which went forth against Cendebeus, and rested at Modin.

5 In the morning they arose, and went into the plaine field: and behold, a mighty great hoste came against them both of footemen, and horsemen: but there was a riuer betwixt them.

6 And Iohn ranged his armie ouer against him, and when hee sawe that the people was afraid to goe ouer the riuer, hee went ouer first himselfe, and the men seeing him, passed through after him.

7 Then he diuided his men, and set the horse-

men in the middes of the footmen.

8 For their enemies horsemen were very many: but when they blew the trumpets, Cendebeus fled with his hoste, wherof many were slaine, and the remnant gate them to the fortreffe.

9 Then was Iudas Iohns brother wounded: but Iohn followed after them, till he came to Cedron, which Cendebeus had built.

10 Also they fled vnto the towers, that were in the fields of Azotus, and those did Iohn burne with fire: thus were there slaine two thousand men of them: so hee returned peaceably into the land of Iuda.

11 ¶ Now in the field of Iericho was Ptolemus the sonne of Abubus made captaine, and he had abundance of siluer and gold.

12 (For hee had married the daughter of the high Priest.)

13 Therefore he waxed proud in his mind, and thought to rule the land, and thought to slay Simon and his sonnes by deceit.

14 Now as Simon went about thorow the cities of the countrey, & studied carefully for them, he came downe to Iericho with Mattathias, and Iudas his sonnes in the hundreth seuentie and seuen yeere, in the eleuenth moneth, which is the moneth Sabat.

15 Then the sonne of Abubus receiued them by treason into a litle hold, called Dothus, which hee had built, where he made them a great banquet, and had hid men there.

16 So when Simon and his sonnes had made good chere, Ptolemus stood vp with his men and tooke their weapons, and entred in to Simon in the banquet house, and slew him with his two sonnes, and certaine of his seruants.

17 Whereby hee committed a great villenie, and recompensed euill for good.

18 Then wrote Ptolemus these things and sent to the king, that he might send him an hoste to helpe him, and so would deliuer him the countrey with the cities.

19 Hee sent other men also vnto Gazara, to take Iohn, and sent letters vnto the captaines to come to him, and he would giue them siluer, and gold and rewards.

20 And to Ierusalem hee sent other to take it, and the mountaine of the Temple.

21 But one ran before, and told Iohn in Gazara, that his father, and his brethren were slaine, and that Ptolemus had sent to slay him.

22 When hee heard this, hee was sore astonished, and laid hands on them that were come to slay him, and slew them: for hee knew that they went about to kill him.

23 Concerning other things of Iohn, both of his warres, and of his noble actes (wherein he behaued himselfe manfully) of the building of wals which he made, and other of his deedes,

24 Behold they are written in the Chronicles of his Priesthood, from the time that he was made high Priest after his father.

THE SECOND BOOKE of the Maccabees.

CHAP. I.

1 An Epistle of the Iewes that dwelt at Ierusalem, sent vnto them that dwelt in Egypt, wherein they exhorte them to reioyce & thankes for the death of Antiochus. 19 Of the fire that was hid in the pit. 24 The prayer of Neemeias.



The brethren the Iewes which be at Ierusalem, and they that are in the countrey of Iudea, vnto the brethren the Iewes, that are thoroughout Egypt, send salutation and prosperitie.

2 God be gracious vnto you, and remember his covenant made with Abraham, and Isaac, and Iacob his faithfull seruants,

3 And giue you all an heart to worship him, and to doe his will with a whole heart, and with a willing minde,

4 And open your hearts in his Law, and commandements, and send you peace,

5 And heare your prayers, and be reconciled with you, & neuer forsake you in time of trouble.

6 Thus now we pray here for you.

7 When Demetrius reigned, in the hundreth threescore and ninth yeere, we Iewes wrote vnto you in the trouble and violence that came vnto vs in those yerres, after that Iason and his company departed out of the holy land and kingdome,

8 And burnt the porch, and shed innocent blood: Then we prayed vnto the Lord, and were heard: we offered sacrifices and fine flowre, and lighted the lampes, and set forth the bread.

9 Now therefore keepe yee the dayes of the feast of Tabernacles in the moneth Challen.

10 ¶ In the hundreth fourescore and eight yeere, the people that was in Ierusalem & in Iudea, and the Councell & Iudas, vnto Aristobulus king Ptolemeus master, which is of the stocke of the annoynted Priests, and to the Iewes that are in Egypt, sendeth greeting and health.

11 In so much as God hath deliuered vs from great perils, we thanke him highly, as though we had overcome the king.

12 For he brought them into Persia by heaps, that fought against the holy citie.

13 For albeit the captaine, and the armie that was with him, seemed invincible, yet they were slaine in the Temple of Nanea, by the deceit of Naneas Priests.

14 For Antiochus, as though he would dwell with her, came thither, he, & his friends with him, to receiue money vnder the title of a dowry.

15 But when the Priests of Nanea had laid it forth, and hee was entred with a small companie within the Temple, they shut the Temple, when Antiochus was come in,

16 And by opening a priuy doore of the vault, they cast stones as it were thunder, vpon the captaine and his, and hauing bruised them in pieces, they cut off their heads and threw them to those that were without.

17 God be blessed in all things, which hath deliuered vp the wicked.

18 Whereas we are now purposed to keepe the purification of the Temple vpon the five & twentieth day of the moneth Challen, we thought it necessary to certifie you thereof, that yee also might

keepe the feast of the Tabernacles, and of the fire which was giuen vs when Neemeias offered sacrifice, after that he had built the Temple, and the altar.

19 For when as our fathers were led away vnto Persia, the Priests which fought the honour of God, tooke the * fire of the altar priuily, and hid it in an hollow pit, which was drie in the bottom, and therein they kept it, so that the place was vnknown vnto euery man,

20 Nowe after many yeeres when it pleased God that Neemeias should be sent from the king of Persia, hee sent of the posteritie of those Priests, which had hid it to fetch the fire, and as they told vs, they found no fire, but thicke water.

21 Then commanded hee them to draw it vp, and to bring it: and when the things appertaining to the sacrifices were brought, Neemeias commanded the Priests to sprinkle the wood, and the things laid thereupon with water.

22 When this was done, and that the time came that the sunne shone, which afore was hid in the cloud, there was a great fire kindled, so that euery man maruelled.

23 Now the Priests and all prayed, while the sacrifice was consuming: Jonathan began, and the other answered thereunto.

24 And the prayer of Neemeias was after this manner, O Lord, Lord God maker of all things, which art feareful and strong, and righteous, and mercifull, and the onely and gracious King,

25 Only liberall, only iust and Almighty, and euermlasting, thou hast deliuered Israel from all trouble, & hast chosen the fathers, & sanctified them,

26 Receiue the sacrifice for the whole people of Israel, and preterue thine owne portion, and sanctifie it.

27 Gather those together that are scattered from vs: deliuer those that Ierue among the heathen, looke vpon them which are despised & abhorred, that the heathen may know that thou art our God:

28 Punish them that oppresse vs, and with pride doe vs wrong.

29 Plant thy people againe in thine holy place, as * Moyses hath spoken.

30 And the Priests sang Psalmes thereunto.

31 Now when the sacrifice was consumed, Neemeias commanded the great stones to be sprinkled with the residue of the water.

32 Which when it was done, there was kindled a flame, which was consumed by the light that shined from the altar.

33 ¶ So when this matter was knowne, it was tolde the king of Persia, that in the place where the Priests, which were ledde away, had hid fire, there appeared water, wherewith Neemeias and his company had purified the sacrifices.

34 The king tried out the thing, and closed the place about, and made it holy.

35 And to them that the king fauoured, hee gaue and bestowed many gifts.

36 And Neemeias called the same place Ephthar, which is to say, Purification: but many men call it || Nephthar.

CHAP. II.

4 How Teremias hid the Tabernacle, the Ark, and the Altar in the hill, 23 Of the first booke of Iason contained in vs.

* *Leuit. 6.13. and 10.2. and 16.12.*

* *Deut. 30.5.*

|| *Or, Nephthi.*

It is found also in the writings of Ieremias the Prophet, that he commanded them which were carried away, to take fire as was declared, and as the Prophet commanded them which were ledde into captiuitie,

2 * Giuing them a lawe that they should not forget the commandements of the Lord, and that they should not erre in their minds, whē they saw images of gold and siluer, with their ornaments.

3 These and such other things commanded he them, and exhorted them that they should not let the Law goe out of their hearts.

4 It is written also, how the Prophet by an oracle that he had, charged them to take the Tabernacle and the Arke, and to follow him: and when he came vp into the mountain where Moyses went vp,* and saw the heritage of God,

5 Ieremias went forth and found an hollow caue, wherein he laid the Tabernacle & the Arke, and the altar of incense, and so stopped the doore.

6 And there came certaine of those that followed him to marke the place, but they could not finde it.

7 Which when Ieremias perceiued, he reproted them, saying, As for that place, it shall be vnknown, vntill the time that God gather his people together againe, and that mercie be shewed.

8 Then shall the Lord shew them these things, and the maiesty of the Lord shall appeare, and the cloud also, as it was shewed vnder Moyses, and as

* when Salomon desired, that the place might be honourably sanctified.

9 For it is manifest that he, being a wise man, offered the * sacrifice of dedication, and consecration of the Temple.

10 * And as when Moyses prayed vnto the Lord, the fire came downe from heauen, and consumed the sacrifice: so, when Salomon prayed, the fire came down from heauen, and consumed the burnt offering.

11 And Moyses said, Because the sinne offering was not eaten, therefore is it consumed.

12 So Salomon kept those eight dayes.

13 These things also are declared in writings and registers of ¶ Neemias, and how he made a library, and how he gathered the acts of the kings, and of the Prophets, & the acts of Dauid, and the epistles of the kings, concerning the holy gifts.

14 Euen so Iudas also gathered all things that came to passe by the warres that were among vs, which things we haue.

15 Wherefore if yee haue neede thereof, send some to fetch them vnto you.

16 Whereas wee then are about to celebrate the purification, wee haue written vnto you, and ye shall doe well if ye keepe the same dayes.

17 We hope also that the God, which delineed all his people, and gaue an heritage to them all, and the kingdom, and the Priesthood, and the Sanctuary,

18 * As he promised in ¶ Law, wil shortly haue mercy vpon vs, & gather vs together from vnder the heauen into his holy place: for he hath saued vs from great perils, and hath clenfed the place.

19 As concerning Iudas Maccabeus, and his brethren, the purification of the great Temple, and the dedication of the altar,

20 And the warres against Antiochus Epiphanes and Eupator his sonne,

21 And the manifest signes that came from heauen vnto those, which manfully stood for the

Jewes religion: (for though they were but fewe, yet they ranne thorow whole countreys, and purified the barbarous armies,

22 And repaired the Temple that was renowned throughout all the world, and deliuered the citie, and established the Lawes, that were like to be abolished, because the Lord was mercifull vnto them with all lenitie)

23 Wee will assay to abridge in one volume those things, that Iason the Cyrenian hath declared in fise booke.

24 For considering the wonderfull number, and the difficultie that they haue that would bee occupied in the rehearsal of stories, because of the diuersitie of the matters,

25 We haue endeouored, that they that would reade, might haue pleasure, and that they which are studious, might easily keepe them in memory, and that whosoever read them, might haue profit.

26 Therefore to vs that haue taken in hand this great labour, it was no easie thing to make this abridgement, but required both sweate and watching.

27 Like as he that maketh a feast, and seeketh other mens commoditie, hath no small labour: so wee also for many mens sakes are very well content to vndertake this great labour.

28 Leaving to the author the exact diligence of euery particular, we will labor to go forward according to the prescript order of an abridgement.

29 For as he that will build a new house, must prouide for ¶ whole building, but he that setteth out the plat, or goeth about to paint it, seeketh but only what is comely for the decking thereof:

30 Euen so I thinke for vs, that it appertaineth to the first writer of a storie to enter deeply into it, and to make mention of all things, and to bee curious in euery part.

31 But it is permitted to him that will shorten it, to vse few words, and to auoid those things that are curious therein.

32 Here then will we begin the story, adding thus much to our former wordes, that it is but a foolish thing to abound in wordes before the storie, and to be short in the story.

CHAP. III.

2 Of the honour done vnto the Temple by the kings of the Gentiles.
6 Simon uttereth what treasure is in the Temple. 7 Heliodorus is sent to take them away. 26 He is stricken of God, and healed at the prayer of Onias.

What time as the holy citie was inhabited with all peace, and when the Lawes were very well kept, because of the godlinesse of Onias the high Priest, and hatred of wickednesse,

3 It came to passe that euen the kings did honour that place, and garnished the Temple with great gifts.

3 Insonmuch that Seleucus king of Asia of his owne rents, bare all the costs belonging to the seruice of the sacrifices.

4 But one Simon of the tribe of Benjamin being appointed ruler of the Temple, contended with the high Priest concerning the ¶ iniquitie committed in the citie.

5 And when hee could not ouercome Onias, hee gaue him to Apollonius the sonne of Thraseas, which then was gouernour of Cæloxyria and Phenice,

6 And tolde him that the treasure in Ierusalem was ful of innumerable mony, which did not belong to the prouision of the sacrifices, and that

* Baruch 4.

* Deut. 34. 1.

* 1. King 8. 14. 3.
2. 2. Chron. 6. 2. 1.

* 1. King 8. 65. 65.
2. Chron. 7. 4. 15.

* Lami. 9. 24.
and 10. 16.

* 2. Chron. 7. 1.

Some reade
Ieremias.

* Deut. 30. 5.

Or, Baruch
wrote it.

it were possible that these things might come into the kings hands.

7 Now when Apollonius came to the King, & had shewed him of the mony, as it was told him, the King chose out Heliodorus his treasurer, and sent him with a commaundement, to bring him the foresaid money.

8 Immediately Heliodorus tooke his iourney as though he would visite the cities of Celsosyria & Phenice, but in effect to fulfill the kings purpose.

9 So when hee came to Ierusalem, and was courteously receiued of the hie Priest into the city, he declared what was determined concerning the money, and shewed the cause of his coming, and asked if these things were so indeed.

10 Then ^hie Priest told him that there were such things laid vp by the widowes and fatherles,

11 And that a certaine of it belonged vnto Hircanus the *sonne* of Tobias a noble man, and not as that wicked Simon had reported, and that in all there were but foure hundredth talents of siluer, and two hundredth of gold.

12 And that it were altogether vnpossible to doe this wrong to them that had committed it of trust to the holinesse of the place and Temple, which is honoured thorow the whole world for holinesse and integrity.

13 But Heliodorus because of the kings commaundement giuen him, said that in any wise it must be brought into the kings treasury.

14 So he appoynted a day, and went in to take order for these things: then there was no small grieue throughout the whole city.

15 For the Priests fell downe before ^h altar in the Priests garments, & called vnto heaven vpon him, which had made a law concerning things giuen to be kept, that they should be safely preferred for such as had committed them to be kept.

16 Then they that looked the hie Priest in the face, were wounded in their heart: for his countenance, and the changing of his colour declared the sorow of his mind.

17 The man was so wrapped in feare & trembling of the body, that it was manifest to the that looked vpon him, what sorow he had in his heart.

18 Others also came out of their houses by heapes vnto the common praiser because the place was like to come vnto contempt.

19 And the women girz with sackcloth vnder their breasts, filled the streets, and the virgins that were kept in, ran some to the gates, and some to the wals, and others looked out at the windowes.

20 And al held vp their hands toward heauen, and made prayer.

21 It was a lamentable thing to see the multitude that fell downe of all sorts, and the expectation of the hie Priest being in such anguish.

22 Therefore they called vpon the Almighty Lord, that hee would keepe safe and sure the things, which were laide vp for those that had deliuered them.

23 Neuer thelesse the thing that Heliodorus was determined to do, that did he performe.

24 And as he and his souldiers were now there present by the treasure, he that is the Lord of the spirits, and of all power, shewed a great vision, so that all they which presumed to come with him, were astonishd at the power of God, and fell into feare, and trembling.

25 For there appeared vnto them an horse with a terrible mansiting vpon him, most richly

barbed, and he ran fiercely, and smote at Heliodorus with his foote, and it seemed that he that fate vpon the horse, had harnesse of gold.

26 Moreouer there appeared two yong men, notable in strength, excellent in beauty, and comely in apparell, which stood by him on either side, and scourged him continually, and gaue him many fore stripes.

27 And Heliodorus fel suddenly vnto ^h ground, & was couered with great darknes: but they that were with him, took him vp, & put him in a litter.

28 Thus he that came with so great company, and many souldiers into the said treasury, was borne out: for he could not helpe himselfe with his weapons.

29 So they did know the power of God manifestly, but he was dumbe by the power of God, and lay destitute of all hope and health.

30 And they prayed the Lord that had honoured his own place: for the Temple which a lile afore was full of feare & trouble, when the almighty Lord appeared, was filled with ioy & gladnes.

31 Then straighwayes certaine of Heliodorus friends prayed Onias, that he would call vpon the most High to grante him his life, which lay ready to giue vp the ghost.

32 So the hie Priest, considering that the king might suspect that the Iewes had done Heliodorus some euil, he offered a sacrifice for the health of the man.

33 Nowe when the high Priest had made his prayer, the same yong men in the same clothing appeared & stood before Heliodorus, saying, Giue Onias the hie Priest great thanks for, for his sake hath the Lord granted thee life:

34 And seeing that thou hast bene scourged from heauen, declare vnto all men the mightie power of God: and when they had spoken these words, they appeared no more.

35 So Heliodorus offered vnto the Lord sacrifice, and made great vowes vnto him, which had granted him his life, and thanked Onias, & went againe with his hoste to the king.

36 Then testified he vnto euery man of ^h great works of God that he had seene with his eyes.

37 And when the king asked Heliodorus, who were meete to bee sent yet once againe to Ierusalem, he said,

38 If thou hast any enemie or traitour, send him thither, & thou shalt receiue him well scourged if he escape with his life: for in that place, no doubt, there is a speciall power of God.

39 For hee that dwelleth in heauen, hath his eye on that place, and defendeth it, and he beateeth and destroyeth them that come to hurt it.

40 This came to passe concerning Heliodorus, and the keeping of the treasury.

CHAP. IIII.

¹ Simon reporteth euill of Onias. ² Iudas obtaineth the office of the high Priest by corrupting the king. ³ And was by Iudas laide dead by like bidding. ⁴ Onias is slaine traitorously by Iudas.

This Simon now, of wisdom we spake afore, being a bewrayer of the money and of his owne natural cōtreie, reported euill of Onias, as though he had moued Heliodorus vnto this, and had bene the inuentors of the euill.

2 Thus was he bold to call him a traitor that was so beneficiall to the cite, & a defender of his nation, and so zealous of the Iawes.

3 But when his malice increased so farre, that through one that belonged to Simon, murderers were

were committed,

4 Onias considering the danger of this contention, and that Apollonius, as hee that was the gouernour of Cœloryria and Phenice, did rage, and increased Simons malice,

5 Hee went to the king not as an accuser of the citizeins, but as one that intended the common wealth both priuately and publicly.

6 For hee sawe it was not possible except the king tooke order, to quiet the matters, and that Simon would not leaue off his folly.

7 But after the death of Seleucus, when Antiochus called Epiphanes, tooke the kingdome, Iason the brother of Onias laboured by vnlawfull meanes to be hie Priest.

8 For he came vnto the king, and promised him three hundredth and threescote talents of siluer, and of another rent fourecore talents.

9 Besides this, hee promised him an hundredth and fifty, if he might haue license to set vp a place for exercise, and a place for the youth, & that they would name them of Ierusalem Antiochians.

10 The which thing when the king had granted, and he had gotten the superiority, hee began immediatly to draw his kinsmen to the custome of the Gentiles,

11 And abolished the friendly priuiledges of the kings, that the Iewes had set vp by Iohn, the father of Eupolemus, which was sent ambassador vnto Rome, to become friends and confederates: he put down their Lawes & pollicies, and brought vp new statutes, and contrary to the Law.

12 For he presumed to build a place of exercise vnder the castle, and brought the chiefe yong men vnder his subiection, and made them weare hats.

13 So there began a great desire to follow the maners of the Gentiles, and they tooke vp the fashions of strange nations by the exceeding wickednesse of Iason, not the hie Priest, but the vngodly person,

14 So that the Priests were now no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made halfe to be partakers of the wicked expenses at the play after the casting of the stone.

15 For they did not set by the honour of their fathers, but liked the glory of the Gentiles best of all.

16 By reason whereof great calamitie came vpon them: for they had them to bee their enemies and punishers, whose custom they followed so earnestly, and desired to be like them in all things.

17 For it is not a light thing to transgresse against the Lawes of God, but the time following shall declare these things.

18 ¶ Nowe when the games that were vsed euery fure yeere, were played at Tyrus, the king being present,

19 This wicked Iason sent from Ierusalem men to looke vpon them, as though they had ben Antiochians, which brought three hundred drachmes of siluer for a sacrifice to Hercules: albeit they that caried them, desired they might not be bestowed on the sacrifice (because it was not comely) but to be bestowed for other expenses.

20 So he that sent them, sent them for the sacrifice of Hercules: but because of those that brought them, they were given to the making of gallies.

21 ¶ Now Apollonius the sonne of Menetheus was sent into Egypt because of the coronation of

king Ptolemius Philometor: but when Antiochus perceiued that he was euil affectioned toward his affaires, he fought his owne assurance, & departed from thence to Toppe, and so came to Ierusalem,

22 Where hee was honourably receiued of Iason, and of the city, and was brought in with torchlight, and with great shoutings, and so hee went with his hoste vnto Phenice.

23 Three yeere afterward Iason sent Menelaus, the foresaid Simons brother, to beare the money vnto the king, and to bring to passe certaine necessary affaires, whereof hee had given him a memoriall.

24 But he, being comended to the king, magnified him for the appearance of his power, and turned the Priesthood vnto himselfe: for he gaue three hundredth talents of siluer more then Iason.

25 So he gae the kings letters patents, albeit hee had nothing in himselfe worthy of the hie Priesthood, but bare the stomacke of a cruell tyrant, and the wrath of a wilde beaust.

26 Then Iason which had deceiued his owne brother, being deceiued by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gae the dominion: but as for the money that he had promised vnto the king, he tooke none order for it, albeit Sosstratus the ruler of the castle required it.

28 For vnto him appertained the gathering of the customes: wherefore they were both called before the king.

29 Now Menelaus left his brother Lyfimachus in his stead in the Priesthood, and Sosstratus left Crates which was gouernour of the Cyprians.

30 ¶ Whiles these things were in doing, the Tharsians and they of Mallot made an insurrection, because they were giuen to the kings concubine called Antiochia.

31 Then came the king in all haste to appeale the businesse, leaving Andronicus a man of authority to be his lieutenant.

32 Now Menelaus supposing that he had gotten a convenient time, stole certain vessels of gold out of the Temple, and gaue certaine of them to Andronicus: and some hee solde at Tyrus and in the cities thereby.

33 Which when Onias knew of a surety, hee reprocured him, and withdrew himselfe into a Sanctuary at Daphne by Antiochia.

34 Wherefore Menelaus taking Andronicus apart, prayed him to slay Onias: so when he came to Onias, hee councelled him craftily, giuing him his right hand with an othe: (howbeit he suspected him, and perswaded him to come out of the Sanctuary) so he slew him incontinently without any regard of righteousness.

35 For the which cause not only the Iewes, but many other nations also were grieved, and tooke it heauily for the vnrighthouse death of this man.

36 ¶ And when the king was come againe from the places about Cilicia, the Iewes that were in the city, and certaine of the Greekes that abhorred the fact also, complained because Onias was slaine without cause.

17 Therefore Antiochus was sory in his mind, and he had compassion, and wept because of the modesty & great discretion of him that was dead.

38 Wherefore being kindled with anger, he took away Andronicus garment of purple, & rent his clothes, & comanded him to be led throughout the city, and in the same place where hee had committed

Or, that he would write the Antiochians that were at Ierusalem among them.

Or, buskins in token of mansuete among the Gentiles did.

|| This game was to trie strength by casting a stone that had an hole in the midst, wth a piece of metall.

|| Or, Olympian sports which were games kept euery 4 years.

Or, comanded him.

committed the wickednesse against Onias, he was slaine as a murderer. Thus the Lorde rewarded him his punishment, as he had deserved.

39 ¶ Now when Lyfimachus had done many wicked deedes in the city through the counsell of Menelaus, & the bruit was spread abroad, the multitude gathered thither together against Lyfimachus: for he had carried out now much vessell of gold.

40 And when the people arose, and were full of anger, Lyfimachus armed about three thousand and began to vse unlawfull power, a certaine tyrant being their capitaine, who was no lesse decayed in wit then in age.

41 But when they vnderstood the purpose of Lyfimachus, some gate stones, some great clubs, and some cast handiuls of dust, which lay by, vpon Lyfimachus men, & those that inuaded them.

42 Whereby many of them were wounded, some were slaine, and all the other chafed away: but the wicked Church robber himselfe they killed besides the treasure.

43 For these causes an accusation was laid against Menelaus.

44 And when y king came to Tyrus, three men sent to the Senate pleaded the cause before him.

45 But Menelaus being now conuicted, promised to Ptolemeus the sonne of Dorimenes much money if he would perfwade the King.

46 So Ptolemeus went to the king into a court, whereas he was to coole himselfe, and turned the Kings minde,

47 In so much that hee discharged Menelaus from the accusation (notwithstanding he was the cause of all mischief) & condemned those poore men to death, which if they had told their cause, yea, before the Seythians, they should haue bene heard as innocent.

48 Thus were they soone punished vniustly, which followed vpon the matter for the city, and for the people, and for the holy vessels.

49 Wherefore they of Tyrus hated that wickednesse, and ministred all things liberally for their buriall.

50 And so through the couetousnesse of them that were in power, Menelaus remained in authority, increasing in malice, and declared himselfe a great traitour to the citizens.

CHAP. V.

2 Of the signes and tokens sent in Jerusalem. 6 Of the end and wickednesse of Iason. 11 The purpose of Antiochus against the Iews. 15 The spoiling of the Temple. 27 Maccabees herbe in the wilderness.

A Bout the same time Antiochus vndertooke his second voyage into Egypt.

2 And then were there seene throughout all the cite of *Jerusalem*, fourtie dayes long, horrible men running in the ayre, with robes of gold, and as bands of speare men,

3 And as troups of horsemen set in array, encountering and courting one against another with shaking of shields and multitude of darts, and drawing of swords, and shooting of arrowes, and the glittering of the golden armour seene, and harnessing of all sorts.

4 Therefore euery man prayed that those tokens might turne to good.

5 Now when there was gone forth a false rumour, as though Antiochus had bene dead, Iason took at the least a thousand men, & came suddenly vpon the city, & they that were vpon the walls, being put backe, and the cite at length taken,

6 Menelaus fled into the castle, but Iason slew his owne citizens without mercy, not considering that to haue the aduantage against his kinsmen is greatest disadvantage, but thought that he had gotten the victory of his enemies, and not of his owne nation.

7 Yet he gate not the superiority, but at the last receiued shame for the reward of his treason, and went againe like a vagabond into the countrey of the Ammonites.

8 Finally he had this end of his wicked conuersation, that hee was || accused before Areeta the King of the Arabians, and fled from cite to cite, being pursued of euery man, and hated as a forsaker of the Lawes, and was in abomination, as an enemy of his countrey and citizens, and was driven into Egypt.

9 Thus he that had chased many out of their owne countrey, perished as a banished man, after that he was gone to the Lacedemonians, thinking there to haue gotten succour by reason of kindred.

10 And hee that had cast many out vnburied, was thrown out himselfe, no man mourning for him, nor putting him in his graue: neither was he partaker of his fathers sepulchre.

11 ¶ Now when these things that were done, were declared to the king, he thought that Iudea would haue fallen from him: wherefore he came with a furious minde out of Egypt, and tooke the cite by violence.

12 He commanded his men of warre also, that they should kill, and not spare such as they met, and to slay such as went into their houses.

13 Thus was there a slaughter of young men, and olde men, and a destruction of men and women, and children, and virgines, and infants were murdered:

14 So that within three daies were slaine fourescore thousand, and fourtie thousand taken prisoners, and there were as many sold as were slaine.

15 Yet was he not content with this, but durst goe into the most holy Temple of all the world, hauing Menelaus that traitour to the Lawes, and to his owne countrey, to be his guide,

16 And with his wicked hands tooke the holy vessels, which other kings had giuen for the garnishing, glory and honour of that place, and handled them with his wicked hands.

17 So haucie in his mind was Antiochus, that he considered not, that God was not a litle wroth for the sinnes of them that dwelt in the cite, for the which such contempt came vpon that place.

18 For if they had not bene wrapped in many sinnes, hee, as soone as he had come, had suddenly bene punished, and put backe from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasure.

19 But God hath not chosn the nation for the places sake, but the place for the nations sake.

20 And therefore is the place become partaker of the peoples trouble, but afterward shall it be partaker of the benefits of the Lord, and as it is now forsaken in the wrath of the Almighty, so when the great Lord shall be reconciled, it shall be set vp in great worship againe.

21 ¶ So when Antiochus had taken eightheene hundred talents out of the Temple, hee gate him to Antiochia in all haste, thinking in his pride to make men faile vpon the drie land, and to walke vpon the sea: such an high mind had he.

22 But he left deputies to vex the people at *Jerusalem*.

[Or, first up.

rusalem Philip a Phrygian by birth, in manners more cruell then he that set him there :

23 And at Garizin Andronicus, and with them Menelaus, which was more grievous vnto the citizens then the other, and was despitefull against the Iewes his citizens.

24 He sent also Apollonius a cruel prince with an armie of two and twentie thousand, whom he commanded to slay those that were toward mans age, and to sell the women and the yonger sort.

25 So when hee came to Ierusalem, hee sained peace, & kept him full vnto the holy day of Sabbath : and then finding the Iewes keeping y feast, he commanded his men to take their weapons.

26 And so he slew all them that were gone forth to the shewe, and running through the city with his men armed, he murdered a great number.

27 But Iudas Macca-eus being as it were the tenth, fled into the wilderness, & liued there in the mountaines with his company among the beasts, and dwelling there, and eating grasse, least they should be partakers of the filthinesse.

CHAP. VI.

1 The Iewes are compelled to leaue the Law of God. 2 The Temple is defiled. 3 The women cruelly punished. 28 The grieuous paines of Eleazarus.

10r, Antiochia.

NOT long after this, sent the King an olde man of Athens, for to compel the Iewes to transgresse the lawes of the fathers, and not to be gouerned by the Law of God,

2 And to defile the Temple that was at Ierusalem, and to call it the Temple of Iupiter Olympius, and that of Garizin, according as they did that dwelt at that place, Iupiter that keepeth hospitality.

3 This wicked gouernment was fore and grievous vnto the people.

4 For the Temple was full of dissoluition, and gluttony of the Gentiles, which dallied with harlots, & had to do with women within the circuit of the holy places, and brought in such things as were not lawfull.

5 The altar also was full of such things, as were abominable and forbidden by the Law.

6 Neither was it lawfull to keepe the Sabbaths, nor to obserue the ancient feasts, nor plainly to confesse himselfe to be a Iewe.

7 In the day of the kings birth they were grievously compelled perforce euery moneth to banquet, and when the feast of Bacchus was kept, they were constrained to goe in the procession of Bacchus with garlands of yuie.

8 Moreouer, through the counsell of Ptolemus, there went out a commandement vnto the next cities of the heathen against the Iewes, that the like custome, and y banquetting should be kept.

9 And who lo would not conforme theselues to the manners of y Gentiles, should be put to death : then might a man haue seene the present misery.

10 For there were two women brought forth, that had circumsised their sonnes, whom when they had led round about the city (the babes hanging at their breasts) they cast them downe headlong ouer the walles.

11 Some that were runne together into dens to keepe the Sabbath day secretly, were discouered vnto Philip, and were burnt together, because that for the reuerence of the honourable day, they were afraid to helpe themselves.

12 Now I beseech those which read this book, that they be not discouraged for these calamities,

but that they iudge these afflictions, not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodnesse not to suiter sinners long to continue, but straightwayes to punish them.

14 For the Lord doeth not long wait for vs, as for other nations, whome hee punisheth when they are come to the fullnesse of their sinnes.

15 But thus he dealeth with vs, that our sinnes should not be heaped vp to the full, so that afterward he should punish vs.

16 And therefore hee neuer withdraweth his mercy from vs : and though hee punish with aduersitie, yet doeth he neuer forsake his people.

17 But let this be spoken now for a warning vnto vs, and now wil we come to the declaring of the matter in few words.

18 Eleazar then one of the principall scribes, an aged man, and of a well fauoured countenance, was constrained to open his mouth, and to eate swines flesh.

19 But hee desiring rather to die gloriously, then to liue with hatred, offered himselfe willingly to the torment, and spit it out :

20 As they ought to goe to death which suffer punishment for such things, as it is not lawfull to taste of for the desire to liue.

21 But they that had the charge of this wicked banker, for that old friendship of the man,ooke him aside priuily, and prayed him, that hee would take such flesh, as was lawfull for him to vse, and as hee would prepare for himselfe, and dissemble as though hee had eaten of the things appointed by the king, euen the flesh of the sacrifice.

22 That in so doing he might bee deliuered from death, and that for the olde friendship that was among them, hee would recitee this fauour.

23 But he began to consider discreetly, and as became his age, and the excellencie of his ancient yeres, & the honour of his gray haire, whereunto he was come, and his most honest conuersation from his childhood, but chiefly the holy Lawe made and giuen by God : therefore hee answered consequently, and willed them straightwayes to send him to the graue.

24 For it becommeth not our age, said he, to dissemble, whereby many young persons might thinke, that Eleazar being fourescore yeres olde and ten were now gone to y another religion.

25 And so through mine hypocrisie (for a little time of transitorie life) they might be decieued by me, & I should procure malediction, and reproch to mine old age.

26 For though I were now deliuered from the torments of men, yet could I not escape the hand of the Almighty, neither aliuie nor dead.

27 Wherefore I wil now change this life manfully, and will shew my selfe such as mine age requireth.

28 And so wil leaue a notable example for such as be yong, to die willingly and courageously for the honorable and holy Lawes. And when he had said these words, immediately he went to torment.

29 Now they that led him, changed the loue which they bare him before, into hatred, because of the words that he had spoken: for they thought it had bene a rage.

30 And as he was ready to giue the ghost because of the strokes, hee sighed and said, The Lord that hath y holy knowledge, knoweth manifestly, that whereas I might haue bene deliuered from death,

10r, in accorde
ment of life.

10r, eating of the
flesh that was law-
full.

death, I am scourged, & suffer these sore paines of my body: but in my mind I suffer them gladly for his religion.

31 Euen now after this maner ended he his life, leauing his death for an example of a noble courage, and a memoriall of vertue, not onely vnto yong men, but vnto all his nation.

CHAP. VII.

The punishment of the seven brethren and of their mother.

1 I came to passe also, that seven brethren, with their mother, were taken to be compelled by the king, against the law, to taste swines flesh, and were tormented with scourges and whips.

2 But one of them which spake first, said thus, What seekest thou? & what wouldest thou know of vs? we are ready to die, rather then to transgresse the lawes of our fathers.

3 Then was the king angry, and commanded to heat pannes and caldrons, which were incontinently made hote.

4 And he commanded the tongue of him that spake first, to be cut out, and to slay him, and to cut off the vtmost parts of his body in the sight of his other brethren and his mother.

5 Now when he was thus mangled in all his members, he commanded him to be brought aliue to the fire, & to frye him in the pan: and while the smoke for a long time smoked out of the pan, the other brethren with their mother exhorted one another to die courageously, saying in this maner,

6 The Lord God doth regard vs, and in deed taketh pleasure in vs, as Moyses * declared in the song wherein he testified openly, saying, That God will take pleasure in his seruants.

7 ¶ So when the first was dead after this maner, they brought the second to make him a mocking stocke: & when they had pulled the skinnie with the haire ouer his head, they asked him, if he would eate, or he were punished in all the members of his body.

8 But he answered in his owne language, and said, No. Wherefore he was tormented forthwith like the first.

9 And when he was at the last breth, he said, Thou murderer takest this present life from vs, but the king of ¶ world will raise vs vp, which die for his Lawes, in the resurrection of euerlasting life.

10 ¶ After him was the third had in derision, and when they demanded his tongue, hee put it out incontinently, and stretched forth his hands boldly,

11 And spake manfully, These haue I had from the heauen, but now for the Law of God I despise them, and trust that I shall receive them of him againe.

12 Insumuch that the king and they which were with him, marueiled at the yong mans courage, as at one that nothing regarded the paines.

13 ¶ Now when he was dead also, they vexed and tormented the fourth in like maner.

14 And when he was now ready to die, he said thus, It is better ¶ we should change this which we might hope for of men, and wait for our hope frō God, that we may be raised vp againe by him: as for thee, thou shalt haue no resurrection to life.

15 ¶ Afterward they brought the fifth also, and tormented him.

16 Who looked vpon the king, and said, Thou hast power among men, and though thou bee a mortall man, thou dost what thou wilt: but thinke not, that God hath forsaken our nation,

17 But abide a while, & thou shalt see his great power, how he will torment thee and thy seede.

18 After him also they brought the sixth, who being at the point of death, said, Deceiue not thy selfe foolishly: for we suffer these things, which are worthy to be wondred at for our owne sakes, because we haue offended our God.

19 But thinke not thou, which vndertaketh to fight against God, that thou shalt be vnpunished.

20 But the mother was marueiled above all other, and worthy of honourable memorie: for when she saw her seven sonnes slaine within the space of one day, she suffered it with a good will, because of the hope that she had in the Lord.

21 Yea, she exhorted every one of them in her owne language, and being full of courage and wisdom, stirred vp her womanly affections with a manly stomacke, and sayd vnto them,

22 I cannot tel how ye came into my wombe: for I neither gaue you breath nor life: it is not I that set in order the members of your body.

23 But doubtlesse the Creatour of the world, which formed the birth of man, & found out the beginning of all things, will also of his own mercy giue you breath and life againe, as ye now regard not your owne selues, for his Lawes sake.

24 Now Antiochus thinking himselfe despised, and considering the iniurious wordes, while the yongest was yet aliue, he did exhort him not only with wordes, but swore also vnto him by an oth, ¶ he would make him rich and wealthy, if he would forsake the lawes of his fathers, and that he would take him as a friend, and giue him offices.

25 But when the yong man would in no case hearken vnto him, the king called his mother, & exhorted that she would counsell the yong man to saue his life.

26 And when he had exhorted her with many wordes, she promised him that she would counsell her sonne.

27 So she turned her vnto him, laughing the cruel tyrant to scorne, and spake in her owne language, O my sonne, haue pitie vpon me, that bare thee nine months in my wombe, and gaue thee sucke three yeeeres, and nourished thee, and tooke care for thee vnto this age, and brought thee vp.

28 I beseech thee, my sonne, looke vpon the heauen and the earth, and all that is therein, and consider that God made them of things that were not, and so was mankind made likewise.

29 Feare not this hangman, but shew thy selfe worthy such brethren by suffering death, that I may receive thee in mercy with thy brethren.

30 While she was yet speaking these wordes, the yong man said, Whom wait ye for? I will not obey the kings commandement: but I will obey the commandement of the Lawe that was giuen vnto our fathers by Moyses.

31 And thou that imaginest all mischief against the Hebrewes, shalt not escape the hand of God.

32 For we suffer these things, because of our sinnes.

33 But though the liuing Lord be angry with vs a litle while for our chafning and correction, yet will he be reconciled with his owne seruants.

34 But thou, O man without religion & most wicked of all men, list not thy selfe vp in vaine, which art puffed vp with vncertaine hope, and listest thine hands against the seruants of God.

35 For thou hast not yet escaped the judgement of almighty God, which seeth all things.

36 My brethren that haue suffered a litle pain, are now vnder the diuine covenant of euerlasting life: but thou through the judgement of God, shalt suffer iust punishment for thy pride.

37 Therefore I, as my brethren haue done, offer my body and life for the lawes of our fathers, beseeching God, that he will be merciful vnto our nation, and that thou by torment and punishment mayest confesse, that he is the onely God,

38 And that in me and my brethren the wrath of the Almighty, which is righteousness fallen vpon all our nation, may cease.

39 Then the king being kindled with anger, ragged more cruelly against him then the others, and tooke it grievously that he was mocked,

40 So he also died holily, and put his whole trust in the Lord.

41 Last of all, after the sonnes, was the mother put the death.

42 Let this now be enough spoken concerning the bankets and extreme cruelties.

CHAP. VIII.

1 Judas gathereth together his hostes. 9 Nicanor is sent against Iudas. 16 Iudas rebueth his soldiers to confidence. 20 Nicanor is overcome. 27 The Iewes give thanks, after they haue put their enemies to flight, dividing parts of the spoiles vnto the fatherlesse, and vnto the widew. 30 Timotheus and Bacchides are discomfited. 35 Nicanor fleeth vnto Antiochus.

Then Iudas Maccabeus, & they that were with him, went priuily into the townes, and called their kinsfolks & friends together, and took vnto them all such as continued in the Iewes religion, and assembled fixe thousand men.

2 So they called vpon the Lord, that he would haue an eye vnto his people, which was vexed of euery man, and haue pittie vpon the Temple that was defiled by wicked men,

3 And that he would haue compassion vpon the city that was destroyed, and almost brought to the ground, and that he would heare the voice of the blood that cryed vnto him,

4 And that he would remember the wicked slaughter of the innocent children, & the blasphemies committed against his name, and that hee would shew his hatred against the wicked.

5 Now when Maccabeus had gathered this multitude, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercy.

6 Therefore he came at vnwares, & burnt vp the townes and cities: yet he took the most commodious places, and slew many of the enemies.

7 But specially hee vsed the nights to make such assaults, inso much that the bruit of his manlinesse was spread euery where.

8 So when Philip saw that this man increased by litle and litle, and that things prospered with him for the most part, he wrote vnto Ptolemy the gouernour of Coslofryia and Phenice, to helpe him in the kings businesse.

9 Then sent he speedily Nicanor the sonne of Patroclus, a speciall friend of his, and gaue him of all nations of the heathen no lesse then twentie thousand men, to roote out the whole generation of the Iewes, and ioyned with him Gorgias a captaine, which in matters of warre had great experience.

10 Nicanor ordeined also a tribute for the king, of two thousand talents, which the Romans

should haue, to be taken of the Iewes that were taken prisoners.

11 Therefore immediately he sent to the cities on the sea coast, prouoking the to buy Iewes to be their seruants, promising to sel fourescore and ten for one talent: but he considered not vengeance of almighty God, that should come vpon him.

12 When Iudas then knew of Nicanors coming, hee told them that were with him, of the coming of the army.

13 Now were there some of them fearefull, which trusted not vnto the righteousness of God, but fled away, and abode not in their place.

14 But the other sold all that they had left, and besought the Lord together, to deliuer them from that wicked Nicanor, which had sold them, or euer he came neere them.

15 And though he would not do it for their sakes, yet for the covenant made with their fathers, and because they called vpon his holy and glorious Name.

16 And so Maccabeus called his mentogether, about fixe thousand, exhorting them not to be afraid of their enemies, neither to feare the great multitude of the Gentiles, which came against them vnrighteously, but to fight manly,

17 Setting before their eyes the iniurie they had vniuilly done to the holy place, & the cruelty done to the city by derision, & the destruction of the orders established by their fathers.

18 For they, said he, trust in their weapons & boldenesse: but our confidence is in the Almighty God, which at a becke can both destroy them that come against vs, and all the world.

19 Moreover he admonished them of the help that God shewed vnto their fathers, as when there perished an hundred and fourescore and fixe thousand vnder Sennacherib,

20 And of the battell that they had in Babylon against the Galatians, how they came in al to the battel eight thousand, with foure thousand Macedonians: and when the Macedonians were astonished, the eight thousand slew an hundred & twenty thousand through the helpe that was giuen them from heauen, whereby they had received many benefits.

21 Thus when hee had made them bold with these words, and ready to die for the lawes & the countrey, he diuided his army into foure parts,

22 And made his owne brethren captaines ouer the army, to wit, Simon, & Ioseph, and Ionathan, giuing ech one fiftene hundred men.

23 And when Eleazarus had read the holy booke, and giuen them a token of the helpe of God, Iudas which led the foreward, ioyned with Nicanor.

24 And because the Almighty helped them, they slew about nine thousand men, and wounded and maimed the most part of Nicanors host, and so put all to flight.

25 And tooke the money from those that came to buy them, and pursued them farre: but lacking time they returned.

26 For it was the day before the Sabbath, and therefore they would no longer pursue them.

27 So they tooke their weapons, and spoyled the euemies, and kept the Sabbath, giuing thanks and praising the Lord wonderfully, which had deliuered them that day, and powred vpon them the beginning of his mercy.

28 And after the Sabbath, they distributed the spoyles

*1 Kings 19:35
2 Kings 19:35
2 Kings 19:35
2 Kings 19:35*

1 Kings 19:35

*1 Kings 19:35
2 Kings 19:35*

spoiles to the sicke, and to the fatherlesse, and to the widowes, & diuided the residue among themselves and their children.

29 When this was done, and they all had made a general praiser, they besought the merciful Lord to be reconciled at the length with his seruants.

30 Afterward, with one consent they fel vpon Timotheus and Bacchides, and slew about twenty thousand, and wan hie and strong holdes, and diuided great spoiles, and gaue an equal portion vnto the sicke, and to the fatherlesse, and to the widowes, and to aged persons also.

31 Moreouer, they gathered their weapons together, and laid them vp diligently in conuenient places, and brought the remnant of the spoiles to Ierusalem.

32 They slew also Philarches a most wicked person, which was with Timotheus, & had vexed the Iewes many wayes.

33 And when they kept the feast of Victory in their country, they burnt Calisthenes that had set fire vpon the holy gates, which was fled into a little houle: so hee receiued a reward meete for his wickednesse.

34 And that most wicked Nicanor, which had brought a thousand merchants to buy the Iewes,

35 He was through the helpe of the Lorde brought down of them whom he thought as nothing, insomuch that he put off his glorious rayment, and fled ouerthwart the countrey like a fugitiue seruant, and came alone to Antiochia, with great dishonour through the destruction of his hoste.

36 Thus he that promised to pay tribute to the Romans, by meanes of the prisoners of Ierusalem, brought newes, that the Iewes had a defender, & for this cause none could hurt the Iewes, because they followed the Lawes appoynted by him.

CHAP. IX.

1 Antiochus willing to please Persopolis, is put to flight. 2 As he persecuteth the Iewes, he is stricken of the Lord. 13 The sacred reputation of Antiochus. 28 He dieth miserably.

AT the same time came Antiochus againe with dishonour out of the countrey of Persia.

2 For when he came to Persopolis, and went about to rob the Temple, and to subdue the citie, the people ran in a rage to defend themselves with their weapons, and put them to flight, and Antiochus was put to flight by the inhabitants, and returned with shame.

3 Now when he came to Ecbatane, he vnderstood the things that had come to Nicanor, and Timotheus.

4 And then being chafed in his fume hee thought to impute to the Iewes their fault, which had put him to flight, and therefore commanded his charer man to driue continually, & to dispatch the iourney: for Gods iudgment compelled him: for he had said thus in his pride, I wil make Ierusalem a common burying place of the Iewes, whie I come thither.

5 But the Lord almighty, and God of Israel, smote him with an incurable & inuisible plague: for assoone as he had spoken these words, a paine of the bowels, that was remediless, came vpon him, and fore torments of the inner parts,

6 And that most iustly: for hee had tormented other mens bowels with diuers and strange torments.

7 Howbeit he would in no wise cease from his arrogancie, but swelled the more with pride, brava-

thing out fire in his rage against the Iewes, and commanded to haste the iourney: but it came to passe that he fell downe from the charet that ran swiftly, so that all the members of his body were brawled with the great fall.

8 And thus he that a little afore thought he might command the floods of the sea (so proud was he beyond the condition of man) & to weigh the hie mountaines in the ballance, was now cast on the ground, and caried in an horlitter, declaring vnto all the manifest power of God.

9 So that the wormes came out of the body of this wicked man in abundance: and whiles he was aliue, his flesh fell off for paine and torment, and all his army was grieved at his || smell.

10 Thus no man could beare, because of his stinke, him that a little afore thought he might reach to the starres of heauen.

11 Then he began to leane off his great pride, and selfe will, when he was plagued and came to the knowledge of himself by the scourge of God, and by his paine which increased euery moment.

12 And when he himselfe might not abide his owne stinke, he sayd these words, It is meet to be subiect vnto God, and that a man which is mortal, should not thinke himselfe equall vnto God through pride.

13 This wicked person prayed also vnto the Lord, who would now haue mercy on him.

14 And sayd thus, that he would set at liberty the holy city vnto the which he made haste to destroy it, and to make it a burying place.

15 And as touching the Iewes (whom he had iudged not worthy to be buried, but would haue cast them out with their children to be deuoured of the fowles and wild beasts) hee would make them all like the citizens of Athens.

16 And whereas hee had spoyle the holy Temple afore, he would garnish it with great gifts, and increase the holy vessels, and of his owne rents beare the charges belonging to the sacrifices.

17 Yea, and that he would also become a Iew himselfe, and goe thorow all the world that was inhabited, and preach the power of God.

18 But for all this, his paines would not cease: for the iust iudgement of God was come vpon him: therefore despairing of his health, he wrote vnto the Iewes this letter vnder written, containing the forme of a supplication.

19 ¶ THE KING and Prince Antiochus vnto the Iewes his louing citizens wisheth much ioy, and health, and prosperitie.

20 If ye and your children fare well, and if all things go after your mind, I giue great thanks vnto God, hauing hope in the heauen.

21 Though I lie sicke, yet am I mindful of your honour, and good will, for the loue I beare you: therefore when I returned from the countrey of Persia, and fell into a sore disaile, I thought it necessary to care for the common safety of all.

22 Not distrusting mine health, but hauing great hope to escape this sicknesse.

23 Therefore considering that when my father led an hoste against the hie countreys, he appointed who should succed him:

24 That if any controuersie happened contrary to his expectation, or if that any tidings were brought that were rigorous, they in } land might know to whom the affaires were committed, that they should not be troubled.

25 Again,

* 12. 23.

10, 11, 12, 13.

25 Again, when I consider how that the gouernours that are borderers, and neighbors vnto my kingdome, wait for all occasions, and looke but for opportunitie, I haue ordained that my sonne Antiochus shall be king, whom I oft commended and committed to many of you, when I went into the high prouinces, and haue written vnto him as followeth hereafter.

26 Therefore I pray you, and require you to remember the benefits that I haue done vnto you generally, and particularly, and that euery man will be faithfull vnto me and to my sonne.

27 For I trust that he will be gentle, and louing vnto you according vnto my mind.

28 ¶ Thus the murderer and blasphemor suffered most grievously, and as he had intreated other men, so he died a miserable death in a strange country among the mountaines.

29 And Philip that was brought vp with him, carried away his body, who fearing the sonne of Antiochus, went into Egypt to Ptolemæus Philometor.

CHAP. X.

1 *Judas Maccabeus taketh the citie and the temple. 20 The offer of Eupator. 26 The Jews fight against the Idumeans. 24 Timotheus invadeth Iudæa, with whom Judas is verie battell. 26 Flaminus appeares in the ayre to the helpe of the Jews. 27 Timotheus is slaine.*

Maccabeus now and his company, through the helpe of the Lord, wanne the temple and the city againe.

2 And destroyed the altars, and chappels, that the heathen had builded in the open places,

3 And clesned the Temple, and made another altar, and burned stones, and tooke fire of them, and offered sacrifices, and incense, two yeeres and fixe moneths after, and set forth the lampes, and the shewbread.

4 When that was done, they fell downe flat vpon the ground, & besought the Lord that they might come no more into such troubles, but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be deliuered to the blasphemous and barbarous nations.

5 Now vpon the same day that the strangers polluted the Temple, on the very same day it was clesned againe, euen the five and twenty day of the same moneth which is ¶ Chailleu.

6 They kept eight dayes with gladnesse as in the feast of the Tabernacles, remembering that not long afore they held the feast of the Tabernacles when they liued in the mountaines and demes like beastes.

7 And for the same cause they bare greene boughes, and faire branches and palmes, and sang Psalmes vnto him that had giuen them good successe in clesning his place.

8 They ordeined also by a common statute and decree, that euery yeere those dayes should be kept of the whole nation of the Iewes.

9 And this was the end of Antiochus, called Epiphanes.

10 ¶ Now will we declare the acts of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly the calamities of the warres that followed.

11 For when he had taken the kingdome, he made one Lysias, which had ben captaine of the hoste in Phenice, and Cozofytia, ruler ouer the affaires of the realme.

12 For Ptolemæus that was called Macron purposed to doe iustice vnto the Iewes, for the wrong that had bene done vnto them, and went about to behaue himselfe peaceably with them.

14 For the which cause he was accused of his friends before Eupator, and was called oft times traitor, because he had left Cyprus, that Philometor had committed vnto him, and came to Antiochus Epiphanes: therefore seeing that he was no more in estimation, he was discouraged, and poysoned himselfe, and died.

14 ¶ But when Gorgias was gouernour of the same places, he entertained strangers, and made warre often times against the Iewes.

15 Moreouer, the Idumeans that helde the strong holds, which were meet for their purpose, troubled the Iewes, and by receiuing them that were driuen from Ierusalem, tooke in hande to continue warre.

16 Then they that were with Maccabeus made prayers, and besought God that he would be their helper, and so they fell vpon the strong holdes of the Idumeans.

17 And assailed them fore, that they wan the places, and slew all that fought against them on the wall, and killed all that they met with, and slew no lesse then twenty thousand.

18 And because certaine (which were no lesse then nine thousand) were fled into two strong castles, hauing all maner of things conuenient to sustaine the sieges,

19 Maccabeus left Simon, & Ioseph, and Zacheus also, and those that were with them, which were enow to besiege them, and departed to those places which were most necessary.

20 Now they that were with Simon, being led with couetousnesse, were intreated for money (through certain of those that were in the castle) and tooke seuentie thousand drachmes, and let some of them escape.

21 But when it was told Maccabeus what was done, he called the gouernours of the people together, and accused those men that they had tolde their brethren for money, and let their enemies goe.

22 So he slew them when they were couid of treason and immediatly wan the two castles:

23 And hauing good successe, as in al the wars that he tooke in hand, he slew in the two castles moe then twenty thousand.

24 Now Timotheus whome the Iewes had overcome afore, gathered an army of strangers of all sorts, and brought a great troupe of horsemen out of Asia to win Iury by strength.

25 But when he drew neere, Maccabeus and they that were with him, turned to pray vnto God, and sprinkled earth vpon their heads, and girded their reines with sackcloth.

26 And fel downe at the foot of the altar, and besought the Lord to be mercifull vnto them, and to be an enemy to their enemies, and to be an aduersary to their aduersaries, * as the Law declareth.

27 So after their prayer, they tooke their weapons, and went on further from their city, and when they came neere to the enemies, they tooke heed to themselves.

28 And when the morning appeared, they both ioyned together: the one part had the Lord for their refuge, and pledge of prosperitie, and noble victory.

Or, November.

* Gen. 22. 14.
Gen. 22. 14.

victory, and the other tooke courage as a guide of the warre.

29 But when the battell waxed strong, there appeared vnto the enemies from heauen five comely men vpon horses with bridles of golde, and two of them led the Iewes,

30 And tooke Maccabeus betwixt them, and couered him on euery side with their weapons, and kept him safe, but shot darts, and lightnings against the enemies, so that they were confounded with blindness, and beaten downe and full of trouble.

31 There were slaine of *foote* men twentie thousand and fise hundred, and fixe hundred horsemen.

32 As for Timotheus himselfe, he fledde vnto Gazara, which was called a very strong holde, wherein Chereas was captaine.

33 But Maccabeus and his company laid siege against *γ* fortresses with courage for foure dayes.

34 And they that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible words.

35 Neuertheless vpon the *||* fifth day in the morning, twentie yong men of Maccabeus company, whose hearts were inflamed, because of the blasphemies, came vnto the wall, and with bolde stomacke smote downe those that they met.

36 Others also that climbed vp vpon the engines of warre against them that were within, set fire vpon the towers, and burnt those blasphemers quicke with the fires that they had made, and others brake vp the gates, and receiued the rest of the armie, and tooke the city.

37 And hauing found Timotheus, that was crept into a caue, they killed him, and Chereas his brother with Apollophaues.

38 When this was done, they praised the Lord with Psalmes, and thanksgiuing, which had done so great things for Israel, and giuen them the victory.

CHAP. XI.

1 *Lysias goeth about to ouercome the Iewes.* 2 *Success is sent from heauen vnto the Iewes.* 3 *The letter of Lysias vnto the Iewes.* 4 *The letter of King Antiochus vnto Lysias.* 5 *A letter of the same vnto the Iewes.* 6 *A letter of the Romans to the Iewes.*

V Ery shortly after this, Lysias the kings steward, and a kinsman of his, which had the gouernance of the affaires, tooke sore displeasure for the things that were done.

2 And when hee had gathered about fourescore thousand, with all the horsemen, he came against the Iewes, thinking to make the citie an habitation of the Gentiles.

3 And the Temple would hee haue to get money by, like the other temples of the heathen: for he would sell the Priests office euery yeere.

4 And thus being puffed vp in his minde, because of the great number of footmen, and thousands of horsemen, & in his fourescore elephants,

5 He came into Iudea, & drew neere to Bethsura, which was a castle of defence, fise furlongs from Ierusalem, and laid fore siege vnto it.

6 But when Maccabeus, and his companie knew that he besieged the holds, they, and all the people made prayers with weeping, and teares before the Lord, that hee would send a good Angel to deliuer Israel.

7 And Maccabeus himselfe first of all tooke weapons, exhorting the other that they would leopord themselves together with him to helpe

their brethren: so they went forth together with a courageous minde.

8 And as they were there besides Ierusalem, there appeared before them vpon horsebacke a man in white clothing, shaking his harnesse of golde.

9 Then they praised the mercifull God all together, and tooke heart, in somuch that they were ready, not only to fight with men, but with the most cruell beasts, and to breake downe wals of yron.

10 Thus they marched forward in aray, hauing an helper from heauen: for the Lorde was mercifull vnto them.

11 And running vpon their enemies like Lyons, they slew eleuen thousand footmen, and fixe teene hundred horsemen, and put all the other to flight.

12 Many of them also being wounded, escaped naked, and Lysias himselfe fled away shamefully, and so escaped.

13 Who as he was a man of vnderstanding, considering what losse he had had, and knowing, that the Hebrues could not be ouercome, because the Almighty God helped them, sent vnto them,

14 And promised, that hee would consent to all things which were reasonable, and perswade the king to be their friend.

15 Maccabeus agreed to Lysias requests, hauing respect in all things to the commonwealth, and whatsoever Maccabeus wrote vnto Lysias concerning the Iewes, the King granted it.

16 For there were letters written vnto the Iewes from Lysias, containing these words, *Lysias* vnto the people of the Iewes sendeth greeting.

17 Iohn and *||* Absalom, which were sent from you, deliuered mee the things that you demand by writing, and required mee to fulfill the things that they had declared.

18 Therefore what things soeuer were meete to be reported to the king himselfe, I haue declared them, and he granted that that was possible.

19 Therefore if ye beaue vpon your selues as friends toward his affaires, hereafter also I will endeavour my selfe to doe you good.

20 As concerning these things, I haue giuen commandment to these men, and to those whom I sent vnto you, to commune with you of the same particularly.

21 Fare you well, the hundreth and eight and fourtie yeere, the foure and twentieth day of the moneth Diofcorinthius.

22 ¶ Now the Kings letters contained these words, *KING ANTIOCHVS* vnto his brother Lysias sendeth greeting.

23 Since our father is translated vnto *γ* gods, our wil is, that they which are in our Realme, liue quietly, & euery man may apply his owne affaires:

24 We vnderstand also that the Iewes would not consent to our father, for to be brought vnto the custome of the Gentiles: but would keepe their owne manner of liuing: for the which cause they require of vs, that wee would suffer them to liue after their owne Lawes.

25 Wherefore our minde is, that this nation shall bee in rest, and haue determined to restore them their Temple, that they may bee gouerned according to the custome of their fathers.

26 Thou shalt do well therefore to send vnto them & grant them peace, that when they are certified

Or, Absalom,
or, Absalom,

tified of our mind, they may be of good comfort, and cheerefully goe about their owne affaires.

27 And this was the Kings letter vnto the nation, KING ANTIOCHVS vnto the Elders of the Iewes, and to the rest of the Iewes, sendeth greeting.

28 If ye fare well, we haue our desire: we are also in good health.

29 Menelaus declared vnto vs, that your desire was to returne home, and to apply your owne businesse.

30 Wherefore, those that will depart, we giue them free libertie, vnto the thirtieth day of the moneth of Panthicus,

31 That the Iewes may vse their owne maner of liuing and lawes, like as afore, and none of them by any manner of wayes to haue harme for things done by ignorance.

32 I haue sent also Menelaus to comfort you, 33 Fare yee well: the hundreth and eight and fourtie yeere, the fifteenth day of the moneth of Panthicus.

34 ¶ The Romanes also sent a letter containing these words, QVINIVS MEMMIVS and Titus Manilius ambassadours of the Romanes, vnto the people of the Iewes send greeting.

35 The things that Lyfias the Kings kinsman hath granted you, we grant the same also.

36 But concerning that which he shall report vnto the King, send hither some with speed, when ye haue considered the matter diligently, that wee may consult thereupon as shall bee best for you: for we must goe vnto Antiochia.

37 And therefore make haste and send some men that we may know your minde.

38 Farewell: this hundreth and eight and fourtie yeere, the fifteenth day of the moneth of Panthicus.

CHAP. XII.

a Timotheus troubleth the Iewes. 2 The wicked deed of them of Syppre against the Iewes. 3 Judas is awaked of sleep. 4 He flieth first to the haven of Iamnia. 5 The pursuists of the Iewes against Timotheus. 6 Timotheus is taken and let goe ransom. 7 Judas pursueth Gorgias.

When these covenants were made, Lyfias went vnto the King, and the Iewes tilled their ground.

1 But the gouernours of the places, as Timotheus and Apollonius the sonne of Gemenus, and Ieronimus, and also Demophon, and besides them Nicanor the gouernour of Cyprus, would not let them liue in rest and peace.

2 ¶ They of Ioppe also did such a vile acte: they prayed the Iewes that dwelt among them, to goe with their wiues and children into the ships, which they had prepared as though they had ought them none euill will.

3 And so by the common aduise of the citie, they obeyed them, and suspect nothing: but when they were gone forth into the deepe, they drowned no lesse then two hundreth of them.

4 Nowe when Iudas knewe of this crueltie shewed against his nation, he commanded those men that were with him, to make them ready.

5 And hauing called vpon God the righteous Iudge, he went forth against the murderers of his brethren, and set fire in the haven by night, and burnt the shippers, and those that fled thence, he slew.

6 And when the city was shut vp, hee departed as though hee would come againe, and roote

out all them of the citie of Ioppe.

7 ¶ But when he perceived that the Iammites were minded to do in like maner vnto the Iewes, which dwelt among them,

8 Hee came vpon the Iammites by night, and set fire in the haven with the nauie, so that the light of the fire was seene at Ierusalem, vpon a two hundreth and fourtie furlongs.

9 Now when they were gone from thence nine furlongs, in their iourney toward Timotheus, about fise thousand men of foote and five hundreth horsemen of the Arabians set vpon him.

10 So the battell was sharpe, but it prospered with Iudas through the helpe of God: the Nomades of Arabia being ouercome, besought Iudas to make peace with them, and promised to giue him certaine cattell, and to helpe him in other things.

11 And Iudas thinking that they should indeed be profitable concerning many things, granted them peace: whereupon they shooke hands, and so they departed to their tents.

12 ¶ Iudas also assaulted a citie called Caspis, which was strong by reason of a bridge, and fenced round about with walles, and had diuers kindes of people dwelling therein.

13 So they that were within it, put such trust in the strength of the walles, and in store of vittailles, that they were the flacker in their doings, reuiling them that were with Iudas, and reproching them: yea they blasphemed and spake such words as were not lawfull.

14 But Maccabeus fouldiers, calling vpon the great Prince of the world (which without any instruments, or engins of warre, did cast downe the walles of Iericho, in the time of Iesus) gaue a fierce assault against the walles,

15 And tooke the citie by the wil of God, and made an exceeding great slaughter, inso much that a like of two furlongs broad, which lay thereby, seemed to flow with blood.

16 ¶ Then departed they from thence, seven hundreth and fifty furlongs, and came to Characa vnto the Iewes that are called Tieni.

17 But they found not Timotheus there: for hee was departed from thence and had done nothing, and had left a garrison in a very strong holde.

18 But Dosithens, and Sosipater, which were captaines with Maccabeus, went forth, and slew those that Timotheus had left in the fortresse, more then ten thousand men.

19 And Maccabeus prepared, and ranged his armie by bands, and went courageously against Timotheus, which had with him an hundreth and twenty thousand men of foot, and two thousand and five hundreth horsemen.

20 When Timotheus had knowledge of Iudas comming, hee sent the women and children, and the other baggage afore vnto a fortresse called Carnion (for it was hard to besiege, and vncasie to come vnto because of the straites on all sides)

21 But when Iudas first band came in fight, the enemies were smitten with feare, and a trembling was among them through the presence of him that seeth all things, inso much that they fleeing one here, another there, were oft times hit by their owne people, and wounded with the points of their owne fwordes.

22 But Iudas was very earnest in pursuing, and

Or, April.

Or, Manilius.

So called, because they were shepherds.

Or, Iudith remains.

flew those wicked men : yea, he slew thirty thousand men of them.

34 Timotheus also himselfe fell into the hands of Dositheus and of Sospater, whom he befought with much craft to let him goe with his life, because hee had many of the Iewes parents and the brethren of some of them, which if they put him to death, should be despised.

35 So when hee had assured them with many words, and promised that he would restore them without hurt, they let him goe for the health of their brethren.

36 ¶ Then went Maccabeus toward Carnion, and Artagaton, and slew fise and twentie thousand persons.

37 And after that hee had chased away and slaine them, Iudas renouced the hoste toward Ephron a strong citie, wherein was Lyfias and a great multitude of all nations, and the strong young men kept the walles defending them mightily: there was also great preparation of engines of warre, and darts.

38 But when they had called vpon the Lord, which with his power breaketh the strength of the enemies, they wanne the citie, and slew fise and twentie thousand of them that were within.

39 ¶ From thence went they to Scythopolis which lyeth sixe hundred furlongs from Ierusalem.

40 But when the Iewes which dwelt there, testified, that the Scythopolitians dealt louingly with them, and intreated them kindly in the time of their aduersitie,

41 They gaue them thanks, desiring them to be friendly still vnto them, and so they came to Ierusalem, as the feast of the weekes approached.

42 ¶ And after the feast called Pentecost they went forth against Gorgias the gouernour of Idumea :

43 Who came out with three thousand men of foote and foure hundred horsemen.

44 And when they ioyned together, a fewe of the Iewes were slaine,

45 And Dositheus one of the Baccenors, which was on horsebacke & a mighty man, tooke Gorgias, and laid hold of his garment, and drew him by force, because hee would haue taken the wicked man aliue : but an horseman of Thracia fell vpon him, and smote off his shoulder, so that Gorgias fled into ¶ Marisa.

46 And when they that were ¶ with Eferim, had foughten long, and were weary, Iudas called vpon the Lord, that he would shew himselfe to be their helper, and captaine of the field.

47 And then he began in his owne language, and sung Psalmes with a loud voice, in so much that straightwaies he made them that were about Gorgias, to take their flight.

48 ¶ So Iudas gathered his hoste, and came into the city of Odolla. And when the seuenth day came, they cleaused themselves (as the custome was) and kept the Sabbath in the same place.

49 And vpon the day following, as necessitie required, Iudas and his companie came to take vp the bodies of them that were slaine, and to bury them with their kinsmen in their fathers graues.

50 Now vnder the coats of euery one, that was slaine, they found iewels that had bene consecrate to the idoles of the * Iannites, which thing is forbidden the Iewes by the Lawe. Then euery

man sawe, that this was the cause wherefore they were slaine.

41 And so euery man gaue thanks vnto the Lord, the righteous Iudge, which had opened the things that were hid.

42 And they gaue themselves to prayer, and befought him, that they should not vtterly be destroyed for the fault committed. Besides that, noble Iudas exhorted the people to keep themselves from sinne, for so much as they saw before their eyes the things which came to passe by the sinne of these that were slaine,

43 And hauing made a gathering through the company, sent to Ierusalem about two thousand drachmes of siluer, to offer a sinne offering, doing very wel, and honestly, that he thought of the resurrection.

44 For if hee had not hoped, that they which were slaine should rise againe, it had bene superfluous, and vaine, to ¶ pray for the dead.

45 And therefore he perceived, that there was great fauour laid vp for those that died godly. (It was an holy, and a good thought) So he made a reconciliation for the dead, that they might bee deliuered from sinne.

owne inifinite, deserts pardon, if he haue not attained to that he meant that this Iason the Cyrenian, out of whom he tooke this advantage, is Ioseph Ben Gorion, who hath written in Ebrewe fise bookes of these matters, and increasing of this place, maketh no mention of this prayer for the dead, Lik 5. chap. 19. for it is contrary to the custome of the Iewes, euen to this day, to pray for the dead. And though Iudas did so, done, yet this curious example is not sufficient to establish a doctrine, no more then Zipporah was re proued that women might unloose the Sacraments. Exod. 4 25. as the example of Iudas that one might hold himselfe, when this outburst to much commendeth, Chap. 14 41.

CHAP. XLIIII.

1 The coming of Eupator into Iudea. 2 The death of Menelaus. 30 Maccabeus going to fight against Eupator, wounds his soldiers vnto prayer. 35 His kiths pauement showed him in the tents of Antiochus. 41 Rhodanus the liberator of the Iewes taken.

¶ IN the hundred forty and nine yeere it was told Iudas, that Antiochus Eupator was coming with a great power into Iudea,

2 And Lyfias the steward and ruler of his affaires with him, hauing both in their armie an hundred and ten thousand men of foote of the Grecians, and fise thousand horsemen, and two and twentie Elephants, and three hundred charrets set with hookes.

3 Menelaus also ioyned himselfe with them, and with great deceit encouraged Antiochus, not for the safegard of the cuntry, but because hee thought to haue bene made the gouernour.

4 But the King of Kings moued Antiochus mind against this wicked man, and Lyfias informed the King that this man was the cause of all mischief, so that the King commanded to bring him to Berea to put him vnto death, as the manner was in that place.

5 Now there was in that place a tower of fiftie cubits high, full of ashes, and it had an instrument that turned round, and on euery side it rolled downe into the ashes :

6 And there whoeuer was condemned of sacrilege, or of any other grieuous crime, was cast off all men to the death.

7 And so it came to passe that this wicked man should die such a death, and it was a most iust thing that Menelaus should waite his fall.

8 For because he had committed many sinnes by the altar, whose fire and ashes were holy : hee himselfe also died in the ashes.

9 ¶ Now the King raged in his minde, and came

From this verse to the end of this chapter, the Greeke text is corrupt, so that no good sense, much lesse certaine doctrine can be gathered thereby. Also it is evident, that this place was not written by the holy Ghost, both because it differeth from the rest of the holy Scriptures, and also the author of this booke acknowledging his should. And a secondly, is Ioseph Ben Gorion, who hath written in Ebrewe fise bookes of these matters, and increasing of this place, maketh no mention of this prayer for the dead, Lik 5. chap. 19. for it is contrary to the custome of the Iewes, euen to this day, to pray for the dead. And though Iudas did so, done, yet this curious example is not sufficient to establish a doctrine, no more then Zipporah was re proued that women might unloose the Sacraments. Exod. 4 25. as the example of Iudas that one might hold himselfe, when this outburst to much commendeth, Chap. 14 41.

came to shew himselfe more cruel vnto the Iewes then his father.

10 Which things when Iudas perceiued, hee commaunded the people to call vpon the Lorde night and day, that if Ieuer he had holpen them, he would now helpe them, when they should be put from their Law, from their countrey, and from the holy Temple :

11 And that hee would not suffer the people, which a litle afore began to recouer, to be subdued vnto the blasphemous nations.

12 So when they had done this all together, & besought the Lord for mercy with weeping, and fasting, and falling downe three dayes together, Iudas exhorted them to make themselves ready.

13 And he being apart with the Elders, tooke counsell to go forth, afore the king brought his hoste into Iudea, and should take the citie, and commit the matter to the helpe of the Lord.

14 So committing the charge to the Lorde of the world, he exhorted his souldiers to fight manfully, euen vnto death, for the Lawes, the Temple, the city, their countrey, and the common wealth, and camped by Modin.

15 And fo giuing his souldiers for a watchword, The victory of God, hee piked out the manliest yong men, & went by night into the kings camp, and slew of the host foureene thousand men, and the greatest Elephant with all that fate vpon him.

16 Thus when they had brought a great feare and trouble in the campe, and all things went prosperously with them, they departed.

17 This was done in the breake of the day, because the protection of the Lord did helpe them.

18 ¶ Now when the king had tasted the manlinesse of the Iewes, hee went about to take the holdes by policie,

19 And marched toward Beth-sura, which was a strong holde of the Iewes : but he was chased away hurt, and lost of his men.

20 For Iudas had sent vnto them that were in it, such things as were necessary.

21 But Rhodocus which was in the Iewes hoste, disclosed the secrets to the enemies : therefore he was sought out, and when they had gotten him, they put him in prison.

22 After this did the king commune with them that were in Beth-sura, and tooke truce with them, departed, and ioyned battell with Iudas, who ouercame him.

23 But when he vnderstood that Philip (whom he had left to be ouersee of his busines at Antiochia) did rebell against him, he was astonished, so that hee yielded himselfe to the Iewes, and made them an oath to do all things that were right, and was appealed toward them, and offered sacrifice and adorned the Temple, and shewed great gentleness to the place,

24 And embraced Maccabeus, and made him capitaine and gouernour from Ptolemais vnto the Gereneans.

25 Neuertheless, when he came to Ptolemais, the people of the citie were not content with this agreement : and because they were grieved, they would that he should breake the couenants.

26 Then went Lysias vp into the iudgement seate, and excused the fact as well as he could, and perswaded them; and pacified them, & made them well affectioned, & came againe vnto Antiochia. This is the matter concerning the kings iourney, and his returne.

¹ Demetrius wound by Alcimus, sendeth Nicanor to kill the Iewes.
¹⁸ Nicanor maketh a compass with the Iewes. ²⁹ Which he yet breaketh through the motion of the King. ³⁷ Nicanor commaundeth Ravin to be taken, who slayeth himselfe.

AFTER three yeeres was Iudas enformed that Demetrius the sonne of Seleucus was come vp with a great power and naue by the haueu of Tripolis.

2 When he had wonne the countrey, & slaine Antiochus and his lieutenant Lysias.

3 Nowe Alcimus which had bene the high Priest, and wilfully defiled himselfe in the time that all things were confounded, seeing that by no meanes hee could saue himselfe, nor haue any more entrance to the holy Altar,

4 He came to king Demetrius in the hundreth fiftie and one yeere, presenting vnto him a crowne of golde, and a palme, and of the boughes, which were vsed solemnly in the Temple, and that day he held his tongue.

5 But when hee had gotten opportunitie, and occasion for his rage, Demetrius called him to counsell, and asked him what deuises or counsels the Iewes leamed vnto.

6 To the which he answered, The Iewes that be called Asideans, whose capitaine is Iudas Maccabeus, maintaine warres, and make insurrections, and will not let the Realme be in peace.

7 Therefore I, being deuiued of my fathers honour (I mean the high Priesthood) am now come hither,

8 Partly, because I was well affectioned vnto the kings affaires, and secondly, because I sought the profit of mine owne citizens : for all our people through their rashnes are not a litle troubled.

9 Wherefore, O king, seeing thou knowest all these things, make prouision for the countrey, and our nation which is abused, according to thine owne humanitie, that is ready to helpe all men.

10 For as long as Iudas liueth, it is not possible that the matter should be well.

11 When hee had spoken these wordes, other friends also hauing euill will at Iudas, set Demetrius on fire.

12 Who immediatly called for Nicanor the ruler of the Elephants, and made him capitaine ouer Iudea,

13 And sent him forth, commanding him to slay Iudas, and to scatter them that were with him, and to make Alcimus his Priest of the great Temple.

14 Then the heathen which fled out of Iudea from Iudas, came to Nicanor by flocks, thinking the harme and calamities of the Iewes to be their welfare.

15 Now when the Iewes heard of Nicanors coming, and the gathering together of the heathen, they sprinkled themselves with earth, and prayed vnto him which had appointed himselfe a people for euer, and did alwayes defend his owne portion with euident tokens.

16 So at the commandment of the captaine, they remoued straightwayes from thence, and came to the towne of Desfla,

17 Where Simon Iudas brother had ioyned battell with Nicanor, and was somewhat astonished through the sudden silence of the enemies.

18 Neuertheless Nicanor hearing the manlinesse of them that were with Iudas, and the bold stomacks y they had for their countrey, durst not procure

For gent and broke
the right hand.

proue the matter with bloodshedding.

19 Wherefore he sent Pofidonius, || Theodosius and || Matthias before, to make peace.

20 So when they had taken long aduifement thereupon, and the captaine shewed it vnto the multitude, they were agreed in one mind, and consented to the covenants.

21 And they appointed a day when they should particularly come together: so when the day was come, they set for euery man his stoule.

22 Neuerthelesse, Iudas commanded certaine men of armes to waite in conuenient places, lest there should suddenly arise an euill through the enemies: and so they communed together of the things whereupon they had agreed.

23 Nicanor, while he abode at Ierusalem, did none hurt, but sent away the people that were gathered together.

24 He || loued Iudas, and fauoured him in his heart.

25 He prayed him also to take a wife, and to beget children: so he married, and they liued together.

26 But Alcimus perceiuing the loue that was betweene them, and vnderstanding the covenants that were made, came to Demetrius and told him that Nicanor had taken strange matters in hand, and ordeined Iudas, a traitour to the realme, to be his successeur.

27 Then the king was displeased, & by the reports of this wicked man, he wrote to Nicanor, saying, that he was verrygry for the covenants, commanding him that he should send Maccabeus in all haste prisoner vnto Antiochia.

28 When these things came to Nicanor, hee was astonished and sore grieved, that hee should breake the things wherein they had agreed, seeing that that man had committed no wickednesse.

29 But because it was not commodious to him to withstand the king, hee fought craftily to accomplish it.

30 Notwithstanding, when Maccabeus perceived that Nicanor began to be rough vnto him, & that he intreated him more rudely then hee was wont, he perceived that such rigour came not of good, & therefore he gathered a few of his men, and withdrew himselfe from Nicanor.

31 But the other perceiuing that hee was preuented by Maccabeus worthy policie, came into the great and holy Temple, and commanded the Priests, which were offering their vsuall facrifices, to deliuer him the man.

32 And when they sawe that they could not tell where the man was, whom he sought,

33 Hee stretched out his right hand toward the Temple, and made an oth in this manner, If ye wil not deliuer me Iudas as a prisoner, I wil make this Temple of God a plaine field, and wil breake downe the altar, and wil erect a notable Temple vnto Bacchus.

34 After these wordes hee departed: then the Priests lift vp their hands toward heauen, and besought him that was euer the defender of their nation, saying in this manner.

35 Thou, O Lorde of all things, which hast neede of nothing, wouldest that the Temple of thine habitation should be among vs.

36 Therefore now, O most holy Lord, keepe this house euer vndefiled, which lately was cleansed, and stop all the mouthes of the vnrighteous.

37 Now was there accused vnto Nicanor, Ra-

zis one of the Elders of Ierusalem, a louer of the city, and a man of very good report, which for his loue was called a father of the Iewes.

38 For this man aforesometimes, when the Iewes were minded to keepe themselves vndefiled and pure, being accused to bee of the religion of the Iewes, did offer to spend his body and life, with all constancy, for the religion of the Iewes.

39 So Nicanor, willing to declare the hatred that he bare to the Iewes, sent about fise hundred men of warre to take him.

40 For he thought by taking him, to doe the Iewes much hurt.

41 But when his company would haue taken his castle, and would haue broken the gates by violence, and commanded to bring fire to burne the gates, so that he was ready to bee taken on euery side, he || fell on his sword.

42 Willing rather to die manfully, then to giue himselfe into the handes of wicked men, and to suffer reproch vnworthy for his noble flocke.

43 Notwithstanding, what time as hee missed of his stroke for haste, and the multitude rushed in violently betwene the doores, he ran boldly to the wal, and cast himselfe down manfully among the multitude.

44 Which conueyed themselves lightly away, and gaue place, so that he fell vpon his belly.

45 Neuerthelesse, while there was yet breath in him, being kindled in his minde, he rose vp, and though his blood gushed out like a fountaine, and he was very sore wounded, yet he ran thorow the midst of the people,

46 And gate him to the top of an high rocke: so when his blood was vtterly gone, he tooke out his owne bowels with both his hands, and threw them vpon the people, calling vpon the Lorde of life and spirit, that he would restore them againe vnto him: and thus he died.

CHAP. XV.

1 Nicanor goeth about to come vpon Iudas vpon the Sabbath day. 2 The blasphemie of Nicanor. 3 Maccabeus expounding vnto the Iewes the vision, encouraging them. 4 The prayer of Maccabeus. 5 Maccabeus commandeth Nicanors bond and bands to be cut off, and his requite to be giuen vnto the foules. 6 The answer excuseth himselfe.

Now when Nicanor knew that Iudas and his company were in the cuntry of Samaria, he thought with all assurance to come vpon them, vpon the Sabbath day.

2 Neuerthelesse, the Iewes that were compelled to go with him, said, O kill not so cruelly and barbarously, but honor and sanctifie the day, that is appointed by him that seeth all things.

3 But this most wicked perfon demanded, Is there a Lord in heauen, that commanded the Sabbath day to be kept?

4 And when they said, There is a liuing Lord, which ruleth in the heauen, who commanded the seuenth day to be kept,

5 Then he said, And I am mighty vpon earth to command them for to arme themselves, and to performe the kings busines. Notwithstanding, he could not accomplish his wicked enterprise.

6 For Nicanor lifted vp with great pride, purposed to set vp a memoriall of the victory obtained of all them that were with Iudas.

7 But Maccabeus had euer sure confidence and a perfect hope, that the Lord would help him,

8 And exhorted his people not to be afraid at the coming of the heathē, but alway to remember

As this private example ought not to be followed of the godly, because it is contrary to the word of God, all though the author seems here to approve it: so that place as touching prayer, Chap. 11. 44. though Iudas had appointed it, yet were it not sufficient to prove a doctrine, because it is onely a particular example.

He had said before to the people.

ber the helpe that had bene shewed vnto them from heauen, and to trust now also, that they should haue the victory by the Almighty.

9 Thus he encouraged them by the Law and Prophets, putting them in remembrance of the batels that they had wonne afore, and so made them more willing.

10 And stirred vp their hearts, & shewed them also the deceitfulness of the heathen, and how they had broken their othes.

11 Thus he armed euery one of them, not with the assurance of shields and speares, but with wholesome words and exhortations, and shewed them a dreame worthy to be beleued, and reioyced them greatly.

12 And this was his vision. He thought that he saw Onias (which had bene the hie Priest, a virtuous and a good man, reuerent in behaviour, and of sober conuersation, well spoken, and one that had bin exercised in all poynts of godlinesse fight, a child holding vp his hands towards heauen, and praying for the whole people of the Iewes.

13 After this there appeared vnto him another man which was aged, honourable, and of a wonderfull dignitie, and excellencie aboue him.

14 And Onias spake, & sayd, This is a louer of the brethren, who prayeth much for the people, and for the holy city, & was, Ieremias the Prophet of God.

15 He thought also that Ieremias held out his right hand, and gaue vnto Iudas a sword of gold: and as he gaue it he spake thus,

16 Take this holy sword, a gift from God, wherewith thou shalt wound the aduersaries.

17 And so being comforted by the wordes of Iudas, which were very sweet & able to stir them vp to valianesse, and to incourage the hearts of the yong men, they determined to pitch no camp, but courageously to set vpon them, & manfully to assaile them, and to try the matter hand to hand, because the city and the Sanctuary and the Temple were in danger.

18 As for their wiues, & children, & brethren and kinsfolks, they set lesse by their danger: but their greatest and principall feare was for the holy Temple.

19 Again, they that were in the city, were carefull for the army that was abroad.

20 Now whiles they all waited for the trial of the matter, and the enemies now met with them, and the host was set in aray, and the beasts were separated into conuenient places, and the horsemen were placed in the wings:

21 Maccabeus considering the comming of the multitude, & the diuers preparations of weapons and the fiercenesse of the beasts, held vp his hands toward heuen, calling vpon the Lord that doeth wonders, and that looked vpon them, knowing that the victory commeth not by the weapons, but that he giueth the victory to them that are worthy, as seemeth good vnto him.

22 Therefore in his prayer he sayd after this maner, O Lord, thou that didst send thine Angel in the time of Ezechias king of Iudea, who in the

hoste of Sennacherib slew an hundred fourscore and five thousand,

23 Send now also thy good Angel before vs, O Lord of heauens, for a feare and dread vnto them,

24 And let them be discomfited by the strength of thine arme, which cometh against thine holy people to blasphem. Thus with these wordes he made an end.

25 Then Nicanor and they that were with him, drewe neere, with trumpets and shouings for ioi.

26 But Iudas and his company praying and calling vpon God, encountered with the enemies.

27 So that with their hands they fought, but with their hearts they prayed vnto God, and slew no lesse then fife and thirtie thousand men: for through the presence of God they were wonderfully comforted.

28 Now when they left off, and were turning againe with ioi, they vnderstood that Nicanor himselfe was slaine for all his armour.

29 Then they made a great shout and a cry, praying the Almighty in their owne language.

30 Therefore Iudas, which was ever the chiefe defender of his citizens both in body and minde, and which bare euer good affection towards them of his nation, commanded to smite off Nicanors head, with his hand and shoulder, and to bring it to Ierusalem.

31 And when he came there, he called all them of this nation, and set the Priests by the altar, and sent for them of the castle,

32 And shewed them wicked Nicanors head, and the hand of that blasphem, which he had holden vp against the holy Temple of the Almighty with proud brag.

33 He caused the tongue also of wicked Nicanor to bee cut in little pieces, and to bee cast vnto the fowles, and that the rewards of his madnesse should be hanged vp before the Temple.

34 So euery man prayed toward the heauen the glorious Lord, saying, Blessed be he that hath kept his place vndefiled.

35 He hanged also Nicanors head vpon the hie castle, for an euident and plaine token vnto all of the helpe of God.

36 And so they established all together by a common decree, that they would in no case suffer this day, without keeping it holy:

37 And that the feast should be the thirteenth day of the twelfth moneth, which is called Adar in the Syrians language, the day before Mardocheus day.

38 Thus farre as concerning Nicanors matters, and from that time the Hebrewes had the cleie in possession. And here will I also make an end.

39 If I haue done well, and as the story required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could.

40 For as it is hurtful to drink wine alone, and then againe water: & as wine tempered with water is pleasant, and delighteth the taste: so the setting out of the matter delighteth the eares of them that reade the story. And here shalbe the end.

The end of the Apocrypha.







THE PRINTER to the diligent Reader.



Eare Christian Reader, to the intent that thou mightest the better enioy the benefit of these notes or expositions vpon the New Testament: I thought it not amisse to declare vnto thee the vse of the same. And first, forasmuch as the quotations or citing of places of the Scriptures in the margent which direct to other places, containing like phrase or sense, haue bene so placed, that none without great labour could finde out the texts alledged, I haue made these fixe seuerall figures or marks, † ‡ ∴ ∷ ∸ ∷, and haue set them aswell in the

margent as in the text, so that thou mayest easily finde that which thou desirest. For example, in the first worde of the first Chapter of Matthew is placed this first marke †: looke out the like marke in the margent, and there thou shalt finde *Luke 3.23.* which place agreeth to this of Matthew: and so likewise thou shalt finde in the residue. But if many quotations belong to one place, word, or sentence, the first is onely marked, and those that follow vnmarked, appertaine to the same. And if it fall out that there be more then fixe directions in one columnne, then is the first repeated againe, and the residue following in order as at the beginning: as it appeareth in the first columnne of Matthew, where both in the text and margent also, they are all two times set downe, and the foure first repeated againe.

The Notes which are directed by figures of Arithmeticke, as 1. 2. 3. 4. &c. thoroughout the Euangelists and Acts, declare the effect or summe of the doctrine contained betweene one of the sayd figures, and the next that followeth: as for example, from the figure 1. in the first line and first worde of Matthew vnto the figure 2. in the 18. verse of the same Chapter, the doctrine there gathered is set downe in the margent in this sort: *1 Iesue came of Abraham of the tribe of Iuda, and of the stocke of David as God promised.* And in the Epistles in like sort they declare the methode and arte which the Apostles vse, and how euery argument or reason dependeth one vpon another: these figures are begunne againe at the beginning of euery Chapter.

Lastly, the Notes which goe by order of the letters of the Alphabet placed in the text, with the like answering vnto them in the margent, serue to expound and lighten the darke wordes and phrases immediatly following them. As in the first line and second worde, the letter, *a*, being referred vnto *a*, directly against him in the margent, sheweth that this word, *Booke*, signifieth *A rehearsal as the Hebrewes vsen* *speake*: as *Genes. 1.1. The booke of the generations.* These letters beginne at the beginning of euery Chapter, continuing vnto *z*. and so beginning againe with *a*,

if there be so many Notes that they do exceede in number the letters of one Alphabet.

This haue I faithfully done for thy commodity, reape thou the fruit, and giue the prayse to God.

Farewell.

The description of the holy Land, containing the places mentioned in the four Euangelists, with other places about the Sea coasts, wherein may

be seene the wayes and journeyes of Christ and his Apostles in Iudea, Samaria, and Galilee: for into these three parts this Land is diuided.



The places specified in the Mappe, with their situation by the obseruation of the degrees concerning their length and breadth.

| | | | | |
|------------------|----------------|----------------------------|----------------|----------------------------------|
| Afcalon | 65, 24: 31, 33 | Corasim | 66, 53: 33, 29 | Ior, the other fountaine whence |
| Azor | 65, 35: 31, 32 | Dan, one of the Fountaines | 67, 31: 33, 7 | Iorden springeth |
| Bethlehem | 65, 55: 31, 51 | whence Iordane springeth | 67, 25: 33, 18 | Magdalon, called also Dalmanutha |
| Bethphage | 68, 31, 58 | Ennon | 66, 40: 32, 18 | Naim |
| Bethsaida | 66, 51: 32, 29 | Emmaus | 65, 34: 31, 59 | Nazareth |
| Bethabara | 66, 34: 32, 1 | Ephen | 66, 8, 31 | Ptolemais |
| Bethania | 66, 31, 59 | Gadara or Garaza | 66, 48: 32, 29 | Samaria the city |
| Cana of Galile | 66, 52: 32, 48 | Gaza | 65, 10: 31, 40 | Sidon |
| Capernaum | 66, 53: 32, 39 | Iericho | 66, 10: 32, 1 | Silo |
| Carmel mount | 66, 31: 32, 50 | Ierusalem | 66, 31, 55 | Tyrus |
| Cesarea Straton | 66, 16: 32, 25 | Ioppe | 65, 40: 32, 5 | Tiberias |
| Cesarea Philippi | 67, 39: 33, 5 | | | |

THE

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO S. MATTHEW.

CHAP. I.

1 That Iesus is that Messias the Saviour promised to the Fathers.
18 The nativity of Christ.



He ^a * a booke of the ^b generation of Iesus Christ the sonne of Dauid, the ^c sonne of Abraham.

2 ^a * Abraham begate Isaac. ^a * Isaac begate Jacob. And ^a * Jacob begate Iudas and his brethren.

3 ^a * And Iudas begate Phares, and Zara of Thamar. And ^a * Phares begate Efrom And Efrom begate Aram.

4 And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmō.

5 And Salmō begate Booz of Rachab. And ^a * Booz begate Obed of Ruth. And Obed begate Iesse.

6 And ^a * Iesse begate Dauid the King. And ^a * Dauid the King begate Solomon of her that was the wife of Vrias.

7 And ^a * Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

8 And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Hozias.

9 And Hozias begate Ioatham. And Ioatham begate Achaz. And Achaz begate Ezekias.

10 And ^a * Ezekias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

11 And ^a * Iosias begate Iakim. And Iakim ^a begate Iechonias & his brethren about the time they were carried away to Babylon.

12 And after they were carried away into Babylon, ^a * Iechonias begate Salathiel ^a * And Salathiel begate Zorababel.

13 And Zorababel begate Abiud And Abiud begate Eliacim. And Eliacim begate Azor.

14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Jacob.

16 And Jacob begate Ioseph the husband of Mary of whō was borne Iesus, ^a is called Christ.

17 So ^a al the generations frō Abraham to Dauid, are fourteene generations. And frō Dauid vntil they were carried away into Babylon, fourteene generations: and after they were carried away into Babylon vntil Christ, fourteene generations.

18 ^a * Now the birth of ^a Iesus Christ was thus, When as his mother Mary was betrothed to Ioseph, before they came together, shee was found with child of the holy Ghost.

19 Then Ioseph her husband being a iust man, and not willing to make her a publike example, was minded to put her away secretly.

20 But while he thought these things, behold, the Angell of the Lord appeared vnto him in a dreame, saying, Ioseph, the sonne of Dauid, feare not to take Mary thy wife: for that which is ^a conceived in her, is of the holy Ghost.

21 And she shall bring ^a forth a sonne, and thou shalt ^a call his name Iesus: for hee shall save many and is called Iesus of God himselfe by the Angell. ^a * Luke. 3. 1.

^a * save his people from their sinnes.

22 And all this was done that it might be fulfilled, which is spōke of the Lord by the Prophet saying,

23 ^a * Behold, a ^a virgine shall be with child, and shall beare a sonne, and they shall call his name Emmanuel, which is by interpretation, God with vs.

24 ^a * Then Ioseph being rayfed from sleepe, did as the Angell of the Lord had inioyned him, and tooke his wife.

25 But he knew her not, ^a til she had brought forth her first borne sonne, and hee called his name Iesus.

to understande that a thing should not come to passe in time to come, as Iesus said, I will be with you all the dayes of your life, and I will be with you vntil the end of the world.

CHAP. II.

The wise men, who are the first fruits of the Gentiles, worship Christ. 14 Ioseph fleeth into Egypt with Iesus and his mother. 18 Herode sleighteth the children.

When ^a * Iesus then was born at Bethlehem in ^a Iudea, in the daies of Herod the king, behold, there came ^a * Wife-men from the East to Hierusalem,

1 Saying, Where is that king of the Iewes that is borne? for we haue seene his starre in the East, and are come to worship him.

3 When king Herod heard this, he was ^a troubled, and all Hierusalem with him.

4 And gathering together all the ^a chiefe Priestes and ^a Scribes of the people, hee asked of them, where Christ should be borne.

5 And they sayd vnto him, at Beth-lehem in Iudea: for so it is written by the Prophet,

6 ^a * And thou Beth-leem in the land of Iuda, art not the ^a least among the Princes of Iuda: For out of thee shall come the gouernour that shall feede that my people Israel.

7 Then Herode priuily called the Wisemen, and diligently inquired of them the time of the starre that appeared,

8 And sent them to Beth-leem, saying, Goe, and search diligently for the babe: and when ye haue found him, bring me word againe, that I may come also and worship him.

9 ^a * So when they had heard the King, they departed: and loe, the starre which they had seene in the East, went before them, till it came & stood ouer the place where the babe was.

10 And when they saw the starre, they reioyced with an exceeding great ioy.

11 And went into the house, and found the babe with Mary his mother, and fell downe, and worshipped him, and opened their ^a treasures, and presented vnto him gittes, ^a euen gold, & frankincense, and myrrhe.

12 And after they were ^a warned of God in a dreame, that they should not go againe to Herod, they returned into their countrey another way.

f. Though thou be a small towne, yet shalt it ouercome many famous and noble through the birth of the Messias, who shall be borne in thee. 2. That shall rule and gouern: for Kings are first called seeders, and shepherds of the people. 3. A kinde of humble and lowly reuerence. 4. The rich and costly presents, which they brought him. 5. Gold, myrrour, and incense of it, where as they asked it not.

3 Christ being yet
scarce borne, be-
ginneeth to be cru-
cified for vs, both
in himselfe, and
also in this mem-
ber.

¶ After their departure, behold, the Angel of the Lord appeared to Ioseph in a dreame, saying, Arise, and take the babe & his mother, and flee into Egypt, & be there till I bring thee word: for Herod will seeke the babe to destroy him.

14 So he arose and tooke the babe and his mother by night, and departed into Egypt,

15 And was there vnto the death of Herod, that that might bee fulfilled, which is spoken of the Lord by the Prophet, saying, Out of Egypt haue I called my sonne.

16 ¶ Then Herod seeing that he was mocked of the Wife men, was exceeding wroth, and sent forth, and slew all the male children that were in Beth-leem, and in all the coasts thereof from two yeere old and vader, according to the time which he had diligently searched out of the Wife men.

17 Then was that fulfilled which was spoken
by the Prophet Ieremias, saying,

18 † In Rhama was ^ma voyce heard, mourning, and weeping, and great voyling: ⁿ Rachel weeping for her children, and would not be comforted, because they were not.

19³ And when Herod was dead, beholde, an
Angel of the Lorde appeared in a dreame to Io-
seph in Egypt.

20 Saying, Arise, and take the babe and his mother, and goe into the land of Israel: for they are dead which sought the babes life.

21 Then he arose vp, and tooke the babe and his mother, and came into the land of Israel.

22 But whē he heard that Archelaus did reign in Iudea instead of his father Herod, he was afraid to go thither: yet after he was warned of God in a dream, he turned aside into the parts of Galilee.

23. And went and dwelt in a citie called Nazareth, that it might be fulfilled which was spoken by the Prophets, *which was*, That hee should be called a Nazarite.

CHAP. III.

8. The fruites of repentance. 10 The axe at the roote of the

tree. 12 The fanne and the chaffe. 13 Christ is baptized.

3 For this is he of whom it is spoken by the Prophet *Ezekiel* saying, "The voice of him that

Prophet Elias, laying, * The voyce of him that cryeth in the wilderness, Prepare yee the way of the Lord: make his paths straight.

4* And this Iohn had his garment of camel
haire, and a girdle of a skinne about his loynes
his meat was also f locusts and wilde honey

5 * Then went out to him 2 Jerusalem and all
Judaea, and all the region round about Jordan.

6 And they were baptized of him in Jordan
b confessing their finnes.

7 ² Now when hee saw many of the Pharises

27. Mar. 1. 4. Luk. 3. 3.
Not when Joseph
went to dwell at
Nazareth, but a
great while after, about
the space of 25
years: for in the 30
years of his age was
John baptized of
John: therefore by
those days a man,
as that time that Je-
sus remained as yet
an inhabitant of the
towne of Nazareth,
I Iohn, who
through his finger,
I: holiness & rare
wisdoms of life
exalted all men.

and of the Sadduces come to his baptisme, he said vnto them, ✠ O generation of vipers, who haue forewarned you to flee from the anger to come

8 3 Bring forth therefore fruit worthy amendment of life.

9 † And I thinke not to say k with your selues,
‡ We haue Abraham to ~~our~~ father: for I say vnto
you, that God is able euen of these stones to raise
vp children vnto Abraham.

10 And now also is the axe put to the root of the trees : ∴ therefore every tree which bringeth not forth good fruits, is hewen downe, and cast into the fire.

11 ¶ In deede I baptize you with water to
1 amendment of life, but hee that commeth after
me is mightier then I, whose shoes I am not wor-
thy to beare, hee will baptize you with the holy
Ghoſt, and with fire.

12. Which hath his fanne in his hand, and will make cleane his floore, and gather his wheat into his garner, but wil burne vp the chaffe with vnquencheable fire.

13 ¶ 7 Then came Iesus from Galile to Iordan vnto Iohn to be baptized of him.

14 But Iohn earnestly put him backe, saying, I haue neede to be baptized of thee, and comest thou to me?

15 Then Iesus answering, sayd to him, Let be nowe: for thus it becommeth vs to fulfill ^a all rightousnes. So he suffered him.

16 And Iesus when hee was baptized, came straight out of the water. And lo, the heauens were opened vnto him, & Iohn saw the Spirit of God descending like a doue, and lighting vpon him.

17 ⁸ And loe, a voyce came from heauen, saying, * This is my beloued Sonne, in whom I am well pleased.

from penitence in the minds of sinners, that we must change our lines and
drawing us by his faithful, that we are ingrafted into Christ, whereby
the new man is raised up, Rom. 6. & the triumphs of the wisdom
lasting testament, we will cleanse it thoroughly, and make a full re-
1. Luc. 21. 7. Christ crucified in our baptism in himself.
we be both appointed us to keep, o Tolow. & Christ
authorizing to the office of the mediatorship, is thaved by the
and a visible figure of the holy Ghost. * Col. 1.13. 2 Pet. 1.7.
became rich as a thing of great account, and such is high by itself as
their faith, that Christ only is the man whom when he died, he
had purchased, & he is the man whom when he died, he

CHAP. III

11 The Angels minister vnto him. 12 Hee preacheib vpon
the mountaine, and whar himfelfe is come. 18 The calling of Peter, An
drew, 28 James and Iohn. 33 Hee preacheib the Gospel, and
healeth the diseased.

Then Φ was 'Iesus led aside of the Spirit into

2 And when he had fasted a forty dayes, and

3 Then came to him the tempter, and said, I
thou be the Sonne of God, commaund that these

4 But he answering said, It is written, & Man shall not liue by bread onely, but by euery word

5 Then the deuill tooke him vp into the hol-
 yne and feeb him on the pinnacle of the Temple.

6 And said vnto him, If thou be the Sonne of God, cast thy selfe downe: for it is written: that he will give his Angels charge ouer thee, & with their hands they shall lift thee vp, lest at any time thou shouldst dash thy foot against a stone.

7 Iesus sayde vnto him, It is written againe
* Thou shalt not tempt the Lord thy God

8. Again

8 He speaketh of the indignity of God, and of the difference of sinners, & therefore applyeth his words to the forms of civil judgments which were then in use.

9 Of that indignity which was valed by three men, who had the hearing and deciding of money matters, and such other small causes.

1 By the judgments which flood of 23. Judges, who had the hearing and deciding of weighty affairs, and matters of life and death as the highest Judges of all were to the number of 71, which had the hearing of most weighty affairs, as the matter of a whole tribe, or of an high Priest, for of a false prophet.

10 Whereas we read here still, it is in the text is left, Gehenna, which is an Hebrew word made of two, and is annexed to say as the valley of Hinnon, which otherwise the Hebrews called Topheth, it was a place where the sacrifices were wont to be offered, and it was taken for a place of punishment, or torment to the reprobates in, Ierem. 7. 31.

11 The Jews used four kinds of punishments, before their government was taken away by Herod, hanging, beating, flogging, and burning: this

is that Christ saith at, because burning was the greatest punishment, therefore in that he maketh mention of a judgement, a council and a fire, he sheweth that some sinners are worse then other some, but yet they are all in that they were cast into an account for them.

6 The contentious Pharisee taught that God was appeased by the sacrifices appointed in the Law, which they themselves despised. But Christ on the contrary it is denieth that God accepteth any mans offerings, which he maketh satisfaction to his Father who he hath offended and sayeth moreover, that these Lubanite and Iudee needed despisers of the brethren, in he saith escape the wrath and curse of God before they have in due full satisfaction to their brethren.

8 He applyeth all this speech, to the state of his time, when as there was an altar standing in Iherusalem: and therefore they are very foolish, that gather themselves, that were made allars, and use sacrifices: but they more foolish, which drawe that to punishment, which is spoken of space making, and amendment one with another. Luke 12. 58. p. Cut off all occasion of murmur.

9 Thou shalt be dealt withal to the utmost extremity. 7 He is taken for an adulterer or before God, whatsoeuer hee be, that coveteth a woman: and therefore we must keepe our eyes chaste, and all the more so, whene we see, and we must dwell all occasions which might move unto evil, howe we leave foule it coll vs. Exod. 20. 17. rom. 13. 9. Chap. 8. 8. 9. 47. v. Hee nameth the right eye and the right hand, because the parts of the right side of our bodie are the chiefest, and readiest to commit any wickednesse.

7 Word for word, doe cause thee to offend: for sinners are stumbling blockes as it were, that is to say, rocks which we are cast upon. Chap. 19. 7. deut. 24. 1. marke 10. 4. Luke 16. 8. I. cor. 7. 10. 8 The meaning of this third commandment, against the third opinion and judgement of the Scribes, which extolled by others or indirect means of swearing. Exod. 20. 7. Iudic. 9. 24. Iudic. 5. 11.

22 But I say vnto you, whofoeuer is angry with his brother vnadvisedly, shall bee culpable & of iudgement. And whofoeuer saith vnto his brother, Raca, shall be worthy to be punished by the I Council. And whofoeuer shall say, Foole, shall be worthy to be punished with hell & fire.

23 If then thou bring thy gift to the altar, & there rememberst that thy brother hath ought against thee,

24 Leave there thine offering before the altar, and goe thy way: first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine aduersarie quickly, whiles thou art in the way with him, lest thine aduersarie deliuer thee to the Iudge, and the Iudge deliuer thee to the fergeant, and thou bee cast into prison.

26 Verely I say vnto thee, thou shalt not come out thence, till thou hast payed the vtmost farthing.

27 Ye haue heard that it was said to them of old time, Thou shalt not commit adulterie.

28 But I say vnto you, that whofoeuer looketh on a woman to lust after her, hath committed adulterie with her already in his heart.

29 Wherefore if thy right eye cause thee to offend, plucke it out, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.

30 Also if thy right hand make thee to offend, cut it off, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.

31 It hath bene sayd also, Whofoeuer shall put away his wife, let him giue her a bill of diuorcement.

32 But I say vnto you, whofoeuer shall put away his wife (except it be for fornication) causeth her to commit adulterie: & whofoeuer shall marrie her that is diuorced, committeth adulterie.

33 Again, yee haue heard that it was said to them of old time, Thou shalt not forswear thy selfe, but shalt performe thine othes to the Lord.

34 But I say vnto you, Swear not at all, neither by heauen, for it is the throne of God:

35 Nor yet by the earth, for it is his footstool: neither by Hierusalem, for it is the citie of the great King.

36 Neither shalt thou sweare by thine head, because thou art dust, and all that is upon thee, because burning was the greatest punishment, therefore in that he maketh mention of a judgement, a council and a fire, he sheweth that some sinners are worse then other some, but yet they are all in that they were cast into an account for them.

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because thou canst not make one haire white or blacke.

37 But let your communication bee, Yea, yea: Nay, nay. For whatsoeuer ye more then these, cometh of y e euill.

38 Ye haue heard that it hath bene said, An eye for an eye, and a tooth for a tooth.

39 But I say vnto you, Refuse not euill: but whofoeuer shall smite thee on the right cheeke, turne to him the other also.

40 And if any man will sue thee at the law, and take away thy coate, let him haue thy cloke also.

41 And whofoeuer will compell thee to goe a mile, goe with him twaine.

42 Give to him that asketh, and from him that would borrow of thee, turne not away.

43 Ye haue heard that it hath bin said, Thou shalt loue thy neighbour, and hate thine enemy.

44 But I say vnto you, Love your enemies: bleste them that curse you: do good to them that hate you, and pray for them which hurt you, and persecute you,

45 That ye may be the children of your Father that is in heauen: for he maketh his sunne to arise on the euill, and the good, and sendeth raine on the iust and vniust.

46 For if ye loue them, which loue you, what reward shall you haue? Doe not the Publicanes euen the same?

47 And if ye be friendly to your brethren onely, what singular thing doe ye? Doe not euen the Publicanes likewise?

48 Ye shall therefore be perfect, as your Father which is in heauen, is perfect.

ther: the other is taken of a comparison. The children of God must bee better, then the children of this world. Luke 6. 35. They that were the publicanes, and had the oversight of tributes and customs: a kind of men whom the Jews hated to death, both because they served the Romanes in those offices, & because they sold the lawes they could hardly away withall: and also because they sold the lawes for the many men given to concupiscence.

CHAP. VI.

1 Almes. 2 Prayer. 3 Forgiuing our brother. 4 Fasting. 5 Our treasure. 6 Wee must iudice the poore. 7 Good and riches. 7 Carefull seeking for meate and drinke, and apparel, forbidden. 33 The kingdom of God must be righteously sought.

Take heed that ye giue not your almes before men, to be seene of them, or else ye shall haue no reward of your Father which is in heauen.

2 Therefore when thou giuest thine almes, thou shalt not make a trumpet to bee blown before thee, as the hypocrites do in the Synagogues and in the streetes, to be praised of men. Verely I say vnto you, they haue their reward.

3 But when thou doest thine almes, let not thy left hand know what thy right hand doeth.

4 That thine almes may be in secret, and thy Father that seeth in secret, hee will reward thee openly.

5 And when thou prayest, be not as the hypocrites: for they loue to stand, and pray in the Synagogues, and in the corners of the streetes, because they would be seene of men. Verely I say vnto you, they haue their reward.

6 But when thou prayest, enter into thy chamber: and when thou hast shut thy doore, pray vnto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

7 Also when ye pray, vie not vaine repetitions as the Heathen: for they thinke to be heard for their much babling.

8 Be ye not like them therefore: for your Father

4 Ierem. 5. 1. 17 The people are much, as though they were many, but they are as chaff, which the wind shall carry away.

4 From an euill conscience, as from the death.

4 Hee teacheth cleane away to the doctrine of the Scribes, that the sunne of the world should be soveredred.

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Father knoweth whereof ye haue neede, before ye aske of him.

9 After this maner therefore pray ye, & Our Father which art in heauen, hallowed bee thy Name.

10 Thy kingdom come. Thy will bee done euen in earth, as it is in heauen.

11 Giue vs this day our daily bread.

12 And forgiue vs our dettes, as we also forgiue our detters.

13 And lead vs not into temptation, but deliuer vs from euill: for thine is the kingdom, and the power, and the glory for euer. Amen.

14 For if ye doe forgiue men their trespasses, your heavenly Father will also forgiue you.

15 But if ye doe not forgiue men their trespasses, nor will your Father forgiue your trespasses.

16 Moreouer, when ye fast, looke not fowre as the hypocrites: for they f disfigure their faces, that they might seeme vnto men to fast. Verily I say vnto you, that they haue their reward.

17 But when thou fastest, anoynt thine head, and washt thy face.

18 That thou seeme not vnto men to fast, but vnto thy father which is in secret: and thy Father which seeth in secret, will reward thee openly.

19 Lay not vp treasures for thy selues vp on the earth, where the mothe & canker corrupt, and where theeuers dig through and steale.

20 But lay vp treasures for your selues in heauen, where neither the mothe nor canker corrupteth, and where theeuers neither dig through nor steale.

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if then thine eye be single, thy whole body shall be light.

23 But if thine eye be wicked, then all thy body shall be darke. Wherefore if the light that is in thee be darke, how great is that darke? 24 No man can serue two masters: for either hee shall hate the one, and loue the other, or els he shall leaue to the one, and despise the other. Ye cannot serue God and riches.

25 Therefore I say vnto you, be not careful for your life, what ye shall eat, or what ye shall drinke: nor yet for your body what ye shall put on. Is not the life more worth than meate? and the body then rayment?

26 Behold the fowles of the heauen: for they sowe not, neither reape, nor cary into the barnes: yet your heavenly Father feedeth them. Are ye not much better then they?

27 Which of you by taking care, is able to adde one cubite vnto his stature?

28 And why care ye for rayment? Learne how the Lillies of the field doe grow: they are not wearied, neither spin.

29 Yet I say vnto you, that euen Solomon in all his glory, was not arrayed like one of these.

30 Wherefore if God so clothe the grasse of the field, which is to day, & to morow is cast into the ouen, shal he not do much more vnto you, O ye of little faith?

31 Therefore take no thought, saying, What shal we eat? or what shal we drinke? or where-

with shall we be clothed?

32 (For after all these things seeke the Gentiles) for your heavenly Father knoweth, that ye haue neede of all these things.

33 But seeke ye first the kingdom of God, and his righteousnesse, and all these things shall be ministred vnto you.

34 Care not then for the morow: for the morow shall care for it selfe: the day hath enough with his owne griefe.

CHAP. VII.

1 We may not giue iudgement of our neighbour, 6 Nor cast the which is holy into dogges. 13 The broad and strait way. 15 False prophets. 18 The tree and fruit. 24 The house built on a rock, 26 and on the sand.

Iudge not, that ye be not iudged.

2 For with what iudgement ye iudge, ye shalbe iudged, and with what measure ye mete, it shalbe measured vnto you againe.

3 And why seekest thou the mote, that is in thy brothers eye, and perceiuest not the beame that is in thine owne eye?

4 Or how sayest thou to thy brother, Suffer me to cast out the mote out of thine eye, and behold, a beame is in thine owne eye?

5 Hypocrite, first cast out that beame out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brothers eye.

6 Giue ye not that which is holy to dogs, neither cast yee your pearles before swine, lest they tread them vnder their feete, and turning againe, all to rent you.

7 Aske, and it shalbe giuen you: seeke, and ye shall finde: knocke, and it shall be opened vnto you.

8 For whosoever asketh, receiueueth: and hee that seeketh, findeth: and to him that knocketh, it shalbe opened.

9 For what man is there among you, which if his sonne aske him bread, wold giue him a stone?

10 Or if hee aske fish, will he giue him a serpent?

11 If ye then, which are euill, can giue to your children good gifts, how much more shall your Father which is in heauen, giue good things to them that aske him?

12 Therefore whosoever yee wold that men should doe to you, euil for euil: seeke ye that ye shall receiue the Law and the Prophets.

13 Enter in at the strait gate: for it is the wide gate, and broad way that leadeth to destruction: and many there be which goe in thereat.

14 Because the gate is strait, and the way narrow that leadeth vnto life, and fewe there be that finde it.

15 Beware of false prophets, which come to you in sheepes clothing, but inwardly they are rauenous wolves.

16 Ye shall know them by their fruites: Doe men gather grapes of thornes? or figs of thistles?

17 So euery good tree bringeth forth good fruit, & a corrupt tree bringeth forth euill fruite.

18 A good tree cannot bring forth euill fruit: neither can a corrupt tree bring forth good fruit.

19 Euery tree that bringeth not forth good fruit, is hewen downe, and cast into the fire.

20 Therefore by their fruites yee shall know them.

1 We ought to find fault one with another, but we must beware wee doe it not without cause, or to seeme holier then they, or in hatred of them.

2 Luke 6:37, 38. 1 Cor. 2:1.

3 Luke 6:41.

4 Mark 9:40. Luke 9:38.

5 Luke 6:41.

6 The fishermen and fishers of the Gospel are unworthy to handle it preached vnto them.

7 A pearle hath his name among the Christians, for the ancient brightnesse that is in it, and a pearle was in ancient times in great estimation among the Lawnes: for a pearle had, was called as five thousand crownes, and the word is now borrowed from that, to signify the most precious doctrine.

8 Chap. 1:12, 13. Luke 11:24.

9 Luke 11:24. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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7 Turn the left
gists that are
noting without
godliedite.

8 James 1.22.
d. 21 Name be
means that might
working power of
God, which every
man receiveth that
callith upon him.
9 Properly power
is the excell.
lent workes

10 Power is called
Power, by reason
of the riches
which they bring to
pass, for by them
were wonders
done, to manifest
the power of God.

11 Luke 13.27.
f. 7 This is not
power, but it can
be will call them
away.

12 Psal. 68.
g. Thou art
given to all kind
of wickedness, and
seem to make an
awe of others.

13 True godliedite
reflex only upon
Christ, and the re-
fuge always remaineth unchangeable.

21 ¶ 7 Not every one that sayeth vnto mee,
Lord, Lord, shall enter into the kingdome of hea-
uen, ¶ but he that doeth my Fathers will which
is in heauen.

22 ¶ Many will say to mee in that day, Lord,
Lord, haue wee not by thy Name professed? &
by thy Name cast out deuils? & by thy Name
done many great workes?

23 And then will I pisse to them, ¶ I knew
not you, & depart from mee ye that worke
iniquitie.

24 ¶ Whosoever then heareth of mee these
words, & doth the same, I will liken him to a
wife mā, which hath builded his house on a rock:

25 And the raine fel, and the floods came, and
the windes blew, and beat vpon that house, and it
fell not: for it was grounded on a rocke.

26 But whosoever heareth these my wordes,
and doeth them not, shall be likened vnto a fool-
lish man, which hath builded his house vpon the
sand:

27 And the raine fel, and the floods came, and
the windes blew, and beat vpon that house, and it
fell, and the fall thereof was great.

28 ¶ And it came to passe, when Iesus had
ended these wordes, the people were astonied at his
doctrine.

29 For he taught them as one hauing autho-
ritie, and not as the Scribes.

¶ Luke 6.47, 48. ¶ Mat. 13.27, Luke 4.32.

CHAP. VIII.

1 The Leper cleansed. 2 The Centurions faith. 3 The calling
of the Gentiles. 4 And casting out of the temer. 5 Peters
mother in law healed. 6 A Scribe desired to follow Christ.
7 The tempest on the sea. 8 Two possessed with deuils cured.
9 The deuil got into swine.

NOW when hee was come downe from the
mountaine, great multitudes followed him.

2 ¶ And loe, there came a Leper and wor-
shipped him, saying, Master, if thou wilt, thou
canst make me cleane.

3 And Iesus putting forth his hand, touched
him, saying, I will, be thou cleane: & immediatly
his leprosie was cleansed.

4 Then Iesus said vnto him, See thou tell no
man, but goe, & shew thy selfe vnto the Priest,
and offer the gift that Moses commaunded, for
a witnesse to them.

5 ¶ When Iesus was entred into Caperna-
um, there came vnto him a Centurion, besee-
ching him,

6 And said, Master, my seruant lieth sicke at
home of the palseie, and is grievously pained.

7 And Iesus sayd vnto him, I will come and
heale him.

8 But the Centurion answered, saying, Master,
I am not worthy that thou shouldst come vnder
my roofo: but speake the word only, and my ser-
uant shall be healed.

9 For I am a man also vnder the authority of
another, and haue souldiers vnder me: and I say
to one, Goe, and he goeth: and to another, Come,
and he cometh: and to my seruant, Doe this,
and he doeth it.

10 When Iesus heard that, he marvelled, and
said to them that followed him, Verely I say vnto
you, I haue not found so great faith, eue in Israel.

11 But I say vnto you, that many shall come
from the East and West, and shall sit downe with
Abraham, Isaac, and Iacob, in the kingdome
of heauen.

12 And the children of the kingdome shall be
cast out into vnter & darkenesse: there shall be
weeping and gnashing of teeth.

13 Then Iesus sayd vnto the Centurion, Goe
thy way, and as thou hast belieued, so be it vnto
thee. And his seruant was healed the same houre.

14 ¶ And when Iesus came to Peters house,
he saw his wifes mother laid downe, and sicke of
a feuer.

15 And he touched her hand, and the feuer left
her: so she arose, and ministrif vnto them.

16 ¶ When the Euen was come, they brought
vnto him many that were possessed with deuils:
and he cast out the spiits with his word, and hea-
led all that were sicke,

17 That it might be fulfilled, which was spo-
ken by ¶ Elias the Prophet, saying, He tooke our
infirmities, and bare our sicknesses.

18 ¶ And when Iesus saw great multitudes
of people about him, he commaunded them to goe
d ouer the water.

19 ¶ Then came there a certaine Scribe, and
said vnto him, Master, I will follow thee whither-
soeuer thou goest.

20 But Iesus saide vnto him, The foxes haue
holes, and the birdes of the heauen haue nestes,
but the Sonne of man hath not whereon to rest
his head.

21 ¶ And another of his disciples said vnto
him, Master, suffer mee first to goe and burie my
father.

22 But Iesus said vnto him, Follow me, and
let the dead bury their dead.

23 ¶ And when he was entred into the ship,
his disciples followed him.

24 And behold, there arose a great tempest in
the sea, so that the ship was couered with waues:
but he was asleepe.

25 Then his disciples came, and awoke him,
saying, Master, saue vs we perishe.

26 And he said vnto them, Why are ye feare-
full, O yee of little faith? Then he arose, and re-
buked the windes and the sea: and so there was a
great calme.

27 And the men marvelled, saying, What man
is this, that both the winds and the sea obey him?

28 ¶ And when he was come to the other
side into the countrey of the Gergesenes, there
met him two possessed with deuils which came
out of ¶ graues very fierce, so that no man might
go by that way.

29 And behold, they cried out, saying, Iesus
the Sonne of God, what haue wee to doe with
thee? Art thou come hither to torment vs before
the time?

30 Now there was farre off from them, a
great herde of swine feeding.

31 And the deuils besought him, saying, If
thou cast vs out, suffer vs to goe into the herde of
swine.

32 And he said vnto them, Goe. So they went
out and departed into the herde of swine: and be-
hold, the whole herd of swine ran headlong into
the sea, and died in the water.

33 Then the herdmen fled: and when they
were come into the citie they told all things, and
what was become of them that were possessed
with the deuils,

34 And behold, all the citie came out to meet
Iesus: and when they saw him, they besought him
to depart out of their coasts.

1 Which are said
out the kingdom
For in the kingdom
of light, and when
the kingdom
cometh
2 Luke 9.27.
3 Luke 1.29.
4 Christ in healing
a sick child, shew
eth that he was
sent on his Fa-
thers that in him
only we should
seek a redeem-
er in all our mis-
eries.
5 Luke 1.32.
6 Luke 4.40.
7 Of all sorts,
8 Luke 11.14.
9 Luke 9.57, 58.
10 For experience
showeth that
the law of nature
11 The true scrip-
ples of Christ
prepare children
to all kind of
obedience.
12 Word for word,
Anders made
his daughter
13 When God
quench our labors,
we must leave off
all desire to man.
14 Luke 4.37.
15 Luke 8.31.
16 Although Christ
fermeth all
times to neglect
his eyes in all
extreme danger,
yet in time com-
miserat he will
be able to
bring forth
the fruits
17 Luke 9.57.
18 Luke 8.26, 27.
19 Christ came to
deliuer men from
the most
the Adversary of Sa-
tan: but the world
had rather hate
Christ, than
the will and heart
of their commenda-
tion.
20 On an hill,
in Luke and
Matthew: 21
Gergesena a people
between Judea
22 Luke 13. Luke after
the order of the
Gergesenes, & there-
fore we may not
maruaile if there
were swine there.
23 Luke 8.4.
24 Luke 8.4.
25 Luke 8.4.
26 Luke 8.4.
27 Luke 8.4.
28 Luke 8.4.
29 Luke 8.4.
30 Luke 8.4.
31 Luke 8.4.
32 Luke 8.4.
33 Luke 8.4.
34 Luke 8.4.

¶ Mat. 1.40.

1 Christ in healing
the leprous with
the touching of his
hand, sheweth that
he abhorreth no
sinners that come
vnto him: he they
never to be cleansed.
2 Luke 14.34.

1 Luke 9.8.
2 Christ by setting
before them the
example of the
vici-
cious centurion,
and yet of
an excellent faith,
promoueth the
leues to emula-
tion and together
forewarneth them
of their calling out,
and the calling of
the Gentiles.

1 A Metaphor
taken of the gentiles,
for they that sit
downe together
are fellowes in the
kingdome.

CHAP. IX.

1 One of the palsie, is healed. 5 Remission of sinnes. 9 Mat-
theus called. 10 Sinners. 17 New wine. 18 The rulers daugh-
ter rayed. 20 A woman healed of a bloody issue. 28 Two
blinde men by faith receiue sight. 32 A dumbe man possided a
healed. 37 The herud and workers.

Then hee entered into a ship, and passed ouer,
and came into his owne cite.

3 And hee, they brought to him a man
sicke of the palsie layed on a bed. And Iesus seeing
their faith, sayd to the sicke of the palsie,
Sonne, be of good comfort: thy sinnes are forgiven
thee.

3 And beholde, certaine of the Scribes sayd
with themselves, This man blasphemeth.

4 But when Iesus saw their thoughts, he said,
Wherefore thinke ye euill things in your hearts?

5 For whether is it easier to say, Thy sinnes
are forgiven thee, or to say, Arise, and walke?

6 And that ye may know that the Sonne of
man hath authoritie in earth to forgive sinnes
(then said he vnto the sicke of the palsie,) Arise,
take vp thy bed, and goe to thine house.

7 And hee arose, and departed to his owne
house.

8 So when the multitude saw it, they marueiled,
and glorified God, which had giuen such au-
thoritie to men.

9 ¶ And as Iesus passed forth from thence,
he saw a man sitting at the custome, named Mat-
thew, and said to him, Follow me. And he arose,
and followed him.

10 And it came to passe, as Iesus sate at meate
in his house, behold, many Publicanes and sin-
ners that came thither, sate downe at the table
with Iesus and his disciples.

11 And when the Pharises saw that, they said
to his disciples, Why eatech your master with
Publicanes and sinners?

12 Now when Iesus heard it, hee sayd vnto
them, The whole need not the Physician, but they
that are sicke.

13 But goe ye and learne what this is, I will
haue mercy, and not sacrifice: for I am not come
to call the righteous, but the sinners to repen-
tance.

14 ¶ Then came the disciples of Iohn to
him, saying, Why doe wee and the Pharises fast
oft, and thy disciples fast not?

15 And Iesus sayd vnto them, Can the chil-
dren of the marriage chamber mourne as long as
the bridegrome is with them? but the dayes will
come, when the bridegrome shall be taken from
them, and then shall they fast.

16 Moreover, no man pieceth an old garment
with a piece of a new cloth: for that that should
fill it vp, taketh away from the garment, and the
breach is worse.

17 Neither doe they put new wine into olde
vessels: for then the vessels would breake, and the
wine would be spilt, and the vessels should perish:
but they put new wine into new vessels, and so are
both preserved.

18 ¶ While hee thus spake vnto them, be-
hold, there came a certaine ruler, and worship-
ped him, saying, My daughter is now deceased:
but come and lay thine hand on her, and she shall
liue.

19 And Iesus arose and followed him with his
disciples.

20 (And behold, a woman which was diseased

with an issue of blood twelue yeres, came behind
him, and touched the hemme of his garment.

21 For the said in her selfe, If I may touch but
his garment onely, I shall be whole.

22 Then Iesus turned him about, and seeing
her, did say, Daughter, be of good comfort: thy
faith hath made thee whole. And the woman was
made whole at that same moment.)

23 ¶ Now when Iesus came into the Rulers
house, and saw the maistres and the multitude
making noyse,

24 He said vnto them, Get you hence: for the
maid is not dead, but sleepech. And they laughed
him to scorne.

25 And when the multitude were put forth,
hee went in and tooke her by the hand, and the
maid arose.

26 And this brute went throughout all that
land.

27 ¶ And as Iesus departed thence, two blinde
men followed him, crying, and saying, O sonne of
Dauid, haue mercy vpon vs.

28 And when he was come into the house, the
blinde came to him, and Iesus sayd vnto them,
Beleeue yee that I am able to doe this? And they
said vnto him, Yea, Lord.

29 Then touched he their eyes, saying, Accord-
ing to your faith be it vnto you.

30 And their eyes were opened, and Iesus
gaue them great charge, saying, See that no man
know it.

31 But when they were departed, they spread
abroad his fame thorowout all that land.

32 ¶ And as they went out, beholde, they
brought to him a dumbe man possided with a
deuill.

33 And when the deuill was cast out, the dumbe
spake: then the multitude marueiled, saying, The
like was neuer seene in Israel.

34 But the Pharises said, He casteth out deu-
ils, through the prince of deuils.

35 ¶ And Iesus went about all cities and
townes, teaching in their Synagogues, and preach-
ing the Gospel of the kingdome, and healing
euery sicknesse and euery disease among the peo-
ple.

36 ¶ But when hee saw the multitude, he had
compassion vnto them, because they were disper-
sed, and scattered abroad, as sheepe hauing no
shepherd.

37 Then said he to his disciples, Surely the
haruest is great, but the labourers are few.

38 Wherefore pray the Lord of the haruest,
that he would send forth labourers into his har-
uett.

CHAP. X.

1 The gift of healing giuen to the Apostles. 5 They are sent to
preach the Gospel. 12 Peace. 14 Shaking off the dust. 16
Abstention. 22 Continuance vnto the ende. 23 Flying from
persecution. 28 Feare. 29 The sparrows. 30 Harret of our
beed. 32 To acknowledge Christ. 34 Peace and iustward.
35 Variance. 37 Love of parents. 38 The mother. 39 To
lose the life. 40 To become a Preacher.

And he called his twelue disciples vnto him,
and gaue them power against vnleane spi-
rits, to call them out, and to heale euery sicknesse,
and euery disease.

2 Now the names of the twelue Apostles are
these. The first is Simon called Peter, and An-
drew his brother, James the sonne of Zebedee,
and Iohn his brother,

3 Philip,

5 When death is
selfe giueth place
to the power of
Christ.

6 By healing the
two blinde, Christ
showeth that he is
the light of the
world.

7 An example of
that power that
Christ hath ouer
the deuill.

8 Although the
ordinary passio-
craft, yet Christ
hath not cast off
the care of his
Church.

9 Mark 6. 34.
10 Luke 9. 12.
11 Word for word,
cast them out: for
men are very slow
to beoly a work.

12 The Apostles are
sent to preach the
Gospel in Israel.
13 Mar. 13. 14. 15.
14 Luke 9. 32.
15 Theophyl. last. said
that Peter & An-
drew are called the
first because they
were first called.

b A man of Ke-
rioth. Now Ke-
rioth was in the
tribe of Iudah,
Job. 1. 2. 3.

c *Mat. 10. 3. 4.*
d *Luke 10. 3. 4.*

e The summe of
the Gospel, or
preaching of the
Apostles.

f Miracles are de-
pendances of the
word.

g *Mat. 6. 8. 9.* *Luke*
9. 3. and 2. 15.

h The ministers of
the word must call
away all cares that
might hinder them
the least while that
might be.

i For this journey,
so will I send you
without money, bag,
or scrip, that ye may
be able to minister
freely.

k For as their returne
backe, the Lord of
heaven, whoe
they shall see, when
they shall see him,
they shall see him.

l *Mat. 23. 35.*
m *1. Tim. 5. 15.*

n God will provide
you meate.

o Happy are they
that receive the
preaching of the
Gospel: and un-
happy are they,
that refuse it.

p *Luke 10. 8.*
q It is a manner of
speech taken from
the Hebrews,
whereby they
mean all kinde of
happiness.

r *Mat. 6. 11.*
s *Mat. 13. 31.*

t *Luke 10. 3.*
u Christ sheweth
how the ministers
must be: as them-
selves vnder the
crosse.

v *Mat. 13. 31.*
w *Luke 10. 3.*

x Christ sheweth
how the ministers
must be: as them-
selves vnder the
crosse.

y *Mat. 13. 31.*
z *Luke 10. 3.*

a *Mat. 13. 31.*
b *Luke 10. 3.*

c *Mat. 13. 31.*
d *Luke 10. 3.*

e *Mat. 13. 31.*
f *Luke 10. 3.*

g *Mat. 13. 31.*
h *Luke 10. 3.*

i *Mat. 13. 31.*
j *Luke 10. 3.*

k *Mat. 13. 31.*
l *Luke 10. 3.*

m *Mat. 13. 31.*
n *Luke 10. 3.*

o *Mat. 13. 31.*
p *Luke 10. 3.*

q *Mat. 13. 31.*
r *Luke 10. 3.*

s *Mat. 13. 31.*
t *Luke 10. 3.*

u *Mat. 13. 31.*
v *Luke 10. 3.*

w *Mat. 13. 31.*
x *Luke 10. 3.*

y *Mat. 13. 31.*
z *Luke 10. 3.*

3 Philip and Bartlemew: Thomas; and Mat-
thew that Publicane: James the sonne of Alphaeus,
and Lebbeus whose surname was Thaddeus:

4 Simon the Cananite, and Iudas the Icarior,
who also betrayed him.

5 These twelve did Iesus send forth, and com-
manded them, saying, Go not into the way of the
Gentiles, and into the cities of the Samaritanes
enter ye not:

6 But goe rather to the lost sheepe of the
house of Israel.

7 And as ye go, preach, saying, The king-
dome of heaven is at hand.

8 Heale the sicke: cleanse the lepers: raise vp
the dead: cast out the deuils. Freely ye haue recei-
ued, freely giue.

9 Possesse ye not golde, nor siluer, nor mo-
ney in your girdles,

10 Nor a scrip for the iourney, neither two
coats, neither shooes, nor a staffe: for the work-
man is worthy of his meate.

11 And into whatsoeuer city or towne ye
shall come, enquire who is worthy in it, and there
abide till ye go thence.

12 And when ye come into an house, salute
the same.

13 And if the house be worthy, let your speace
come vpon it: but if it bee not worthy, let your
peace returne to you.

14 And whosoever shall not receive you,
nor heare your words, when ye depart out of that
house, or that citie, shake off the dust of your
feete.

15 Truly I say vnto you, it shall be easier for
them of the land of Sodom and Gomorrah in the
day of iudgement, then for that city.

16 Behold, I send you as sheepe in the
middles of the wolues: be ye therefore wise as ser-
pents, and as innocents as doves.

17 But beware of men, for they will deliuer
you vp to the Councils, and will scourge you in
their Synagoges.

18 And ye shall be brought to the gouernours
and kings for my sake, in witnesse to them, and
to the Gentiles.

19 But when they deliuer you vp, take no
thought how or what ye shall speake: for it
shall be giuen you in that house, and what ye shall
say.

20 For it is not ye that speake, but the spirit of
your Father which speaketh in you.

21 And the brother shall betray the brother
to death, and the father the sonne, and the chil-
dren shall rise against their parents, and shall cause
them to die.

22 And ye shall be hated of all men for my
Name: but he that endureth to the end, he shall
be saved.

23 And when they persecute you in this citie,
flee into another: for verely I say vnto you, ye
shall not goe ouer all the cities of Israel, till the
Sonne of man be come.

24 The discipule is not about his master, nor
the seruant about his Lord.

25 It is enough for the discipule to be as his
master, and the seruant as his Lord. If they haue
called the master of the house Beelzebub, how
much more then of his household?

26 Bring to an end, that if you shall not haue gone thorow all the
cities of Israel, which we call the cities of Iesus.

27 They that are wearie and laden.

26 I feare them not therefore: for there is
nothing covered, that shall not be disclosed, nor
hid, that shall not be known.

27 What I tell you in darkenes, that speake ye
in light: and what ye heare in the eare, that preach
ye on the houles.

28 And feare ye not them which kill the bod-
ie, but are not able to kill the soule: but rather
feare him, which is able to destroy both soule and
body in hell.

29 Are not two sparowes sold for a farthing,
and one of them shall not fall on the ground with-
out your Father?

30 Yea, and all the haire of your head are
numbered.

31 Feare ye not therefore, ye are of more va-
lue then many sparowes.

32 Whosoever therefore shall confesse me
before men, him will I confesse also before my Fa-
ther which is in heauen.

33 But whosoever shall denie me before men,
him will I also denie before my Father which is
in heauen.

34 Thinke not that I am come to sende
peace into the earth, but the sword.

35 For I am come to set a man at variance a-
gainst his father, and the daughter against her
mother, and the daughter in law against her mo-
ther in law.

36 And a mans enemies shall be they of
his owne household.

37 Hee that loueth father or mother more
then me, is not worthy of me. And he that loueth
sonne, or daughter more then mee, is not worthy
of me.

38 And hee that taketh not his crosse, and
followeth after me, is not worthy of me.

39 He that will pfinde his life, shall lose it:
and he that loseth his life for my sake, shall finde
it.

40 Hee that receiueth you, receiueth me:
and he that receiueth mee, receiueth him that sent
me.

41 Hee that receiueth a Prophet in the
name of a Prophet, shall receive a Prophets re-
ward: and hee that receiueth a righteous man in
the name of a righteous man, shall receiue the re-
ward of a righteous man.

42 And whosoever shall giue vnto one of
these little ones to drinke a cup of colde water
onely, in the name of a discipule, verely I say
vnto you, he shall not lose his reward.

CHAP. XI.

1 Iohn sendeth his disciples to Christ. 7 Christes testimo-
nie of Iohn. 13 The Law and the Prophets. 18 Christ and Iohn.
21 Christe in Bethsaida. 25 The Gospel revealed to children.
28 They that are wearie and laden.

And it came to passe, that when Iesus had
made an ende of commanding his twelue
disciples, hee departed thence to reach and to
preach in their cities.

2 And when Iohn heard in the prison
the workes of Christ, he sent two of his disciples,
and sayd vnto him,

3 Art thou he that should come, or shall we
look for another?

4 And Iesus answering, said vnto them, Goe,
and shew Iohn, what things ye heare and see.

5 The blinde receiue sight, and the halt doe
walke: the lepers are cleansed, and the deafe heare,

1 Iohn had
sent his
disciples
to Iesus
in the
desert
of the
wildernes
to see
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workes
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the dead are raised vp, & the poore receive the Gospel.
6 And blessed is he that shall not be offended in me.
7 And as they departed, Iesus beganne to speake vnto the multitude, of Iohn, What went ye out into the wilderness to see? a reede shaken with the winde?
8 But what went ye out to see? A man clothed in soft raiment? Behold they that were soft clothing are in kings houses.
9 But what went ye out to see? A Prophet? Yea, I say vnto you, and more then a Prophet.
10 For this is he, of whom it is written, Behold, I send my messenger before thy face which shall prepare thy way before thee.
11 Vterly I say vnto you, Among them which are begotten of women, arofe there not a greater then Iohn Baptist: notwithstanding, he that is the least in the kingdom of heauen is greater then he.
12 And from the time of Iohn Baptist hitherto, the kingdom of God suffereth violence, and the violent take it by force.
13 For all the Prophets and the Lawe prophesied vnto Iohn.
14 And if ye will receiue it, this is that Elias, which was to come.
15 He that hath eares to heare, let him heare.
16 But wherunto shall I liken this generation? It is like vnto little children which sit in the market, and call vnto their fellows,
17 And say, We haue piped vnto you, and ye haue not daunced, wee haue mourned vnto you, and ye haue not lamented:
18 For Iohn came neither eating nor drinking, and they say, He hath a deuill.
19 The Sonne of man came eating and drinking, and they say, Behold a glutton & a drinker of wine, a friend vnto Publicanes and sinners: but wisdom is iustified of her children.
20 Then began he to vpbraid the cities, wherein most of his great works were done, because they repented not.
21 Woe be to thee Chorazin: Woe be to thee Bethsaida: for if thy great works which were done in you, had bene done in Tyrus and Sidon, they had repented long agoe in sackcloth and ashes.
22 But I say to you, It shall be easier for Tyrus and Sidon at the day of iudgement, then for you.
23 And thou, Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hell: for if the great works, which haue bene done in thee, had bene done among them of Sodom, they had remained vnto this day.
24 But I say vnto you, that it shall be easier for them of the land of Sodom in the day of iudgement, then for thee.
25 At that time Iesus answered, and sayd, I gree the thanks, O Father, Lord of heauen and earth, because thou hast hid these things from the wise and men of vnderstanding, and hast opened them vnto babes.
26 It is so, O Father, because thy good pleasure was such.
27 All things are giuen vnto me of my Father: and no man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne, and he to whom the Sonne will reueale him.
28 Come vnto mee, all ye that are weary and laden, and I will ease you.

29 Take my yoke on you, and learne of mee that I am meeke and lowly in heart: and ye shall finde rest vnto your soules.
30 For my yoke is easie, & my burden light.

CHAP. XII.

The disciples plucke the eares of corne. 6 Mercie, sacrifice.
10 The misterd had a heald. 12 We must doe good on the Sabbath. 22 The possessed is holpen. 25 A kingdome diuided.
31 Sinne, blasphemy. 33 The good or euill tree. 34 Pipers. 41 The Ninuites. 42 The Sycenes of Saba. 48 The true mother and brethern of Christ.

At that time Iesus went on a Sabbath day through the corne, and his disciples were an hungred, and began to plucke the eares of corne and to eate.
2 And when the Pharisees saw it, they sayde vnto him, Behold, thy disciples doe that which is not lawfull to doe vpon the Sabbath.
3 But he sayd vnto them, Have ye not read what Dauid did when he was an hungred, & they that were with him?

4 How he went into the house of God, and did eate the shewbread, which was not lawfull for him to eate, neither for them which were with him, but only for the Priests?
5 Or haue ye not read in the Law, how that on the Sabbath dayes the Priestes in the Temple breake the Sabbath, and are blamelesse?

6 But I say vnto you, that here is one greater then the Temple.
7 Wherefore if ye knew what this is, & I will haue mercy and not sacrifice, ye would not haue condemned the innocents.

8 For the sonne of man is Lord, euen of the Sabbath.
9 And he departed thence, and went into their Synagogue:
10 And behold, there was a man which had his hand dried vp. And they asked him, saying, Is it lawfull to heale vpon a Sabbath day? that they might accuse him.

11 And he said vnto them, What man shall there be among you, if hath a sheepe, & if it fall on a Sabbath day into a pit, doth not take it & lift it out?
12 How much more then is a man better then a sheepe? therefore, it is lawfull to doe well on a Sabbath day.

13 Then sayd he to the man, Stretch forth thine hand. And he stretched it forth, and it was made whole as the other.
14 Then the Pharisees went out, and conspired against him, how they might destroy him.

15 But when Iesus knew it, he departed thence, & great multitudes followed him, & he healed the al.
16 And charged them in threatening wise, that they should not make him knowne.

17 That it might be fulfilled which was spoken by Esaias the Prophet, saying,
18 Behold my seruant whom I have chosen, my beloved in whom my soule delighteth: I will put my Spirit on him, and he shall shew iudgement to the Gentiles.

19 He shall not strine, nor cry, neither shall any man heare his voyce in the streets.
20 A bruised reede shall he not breake, and smoking flaxe shall he not quench, till he bring forth iudgement vnto victory.

21 And in his Name shall the Gentiles trust.
22 Then was brought to him one possessed with a deuill, both blind and dumme, and he healed him, so that he which was blinde and dumme, both spake and saw.

1 Iere 6:14.
2 Iohn 5:3.
3 Ioh 6:15.
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99 Ioh 6:111.
100 Ioh 6:112.

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3 Sabbath, and the
4 abrogating of it
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6 Ioh 6:24-25
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99 Ioh 6:210-211
100 Ioh 6:212-213.

1 The Hebrews
2 call it bread of
3 faces, because it
4 was before the
5 Lord all the
6 week vpon the
7 golden table
8 appointed to that
9 service, Leuit 24:4.
10 2 Ioh 6:22-23
11 2 Ioh 6:24-25
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18 ¶ Hear ye therefore the parable of the Sower.

19 Whensoever any man heareth the word of that kingdom, and understandeth it not, that evil one cometh, and catcheth away that which was sown in his heart: and this is hee which hath received the seed by the way side.

20 And hee that received seede in the stony ground, is he which heareth the word, & inconsequently with ioy receiveth it.

21 Yet hath he no roote in himselfe, and dureth but a season: for as soone as tribulation or persecution cometh because of the word, by & by he is offended.

22 And hee that received the seede among thornes, is hee that heareth the worde: but the care of this world, and the deceitfulness of riches choke the word, and he is made unfruitfull.

23 But he that received the seede in the good ground, is he that heareth the word, and understandeth it, which also beareth fruit, & bringeth forth, some an hundred folde, some sixty folde, and some thirty folde.

24 ¶ Another parable put hee fourth vnto them, saying, The kingdom of heauen is like vnto a man which sowed good seed in his field.

25 But while men slept, there came his enemy and sowed tares among the wheate, and went his way.

26 And when the blade was sprung vp, and brought forth fruit, then appeared the tares also.

27 Then came the seruants of the householder, and sayde vnto him, Master, fowldst thou not good seed in thy field? from whence then hath it tares?

28 And he said vnto them, Some eniuous man hath done this. Then the seruants said vnto him, Wilt thou then that we goe and gather them vp?

29 But he said, Nay, lest while ye goe about to gather the tares, ye plucke vp also with them the wheate.

30 Let both grow together until the harvest, & in time of harvest I will say to the reapers, Gather ye first the tares, & binde them in sheaves to burne them: but gather the wheate into my barn.

31 ¶ Another parable he put fourth vnto them, saying, The kingdom of heauen is like vnto a graine of mustard seede, which a man taketh and soweth in his field:

32 Which in deed is the least of all seedes: but when it is growen, it is the greatest among herbs, and it is a tree, so that the birds of heauen come and build in the branches thereof.

33 ¶ Another parable spake hee to them, The kingdom of heauen is like vnto leauen, which a woman taketh and hideth in three pecks of meale, till all be leavened.

34 ¶ All these things spake Iesus vnto the multitude in parables, & without parables spake he not vnto them.

35 That it might be fulfilled, which was spoken by the Prophet, saying, I will open my mouth in parables, I will vter the things which have bene kept secret from the foundation of the world.

36 Then sent Iesus the multitude away, and went into the house. And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of the field.

37 Then answered he, and said to them, Hee that soweth the good seede, is the Sonne of man,

38 And the field is the world, and the good seede are the children of the kingdom, and the tares are the children of that wicked one.

39 And the enemy that soweth them, is the deuill, & the harvest is the end of the world, and the reapers be the Angels.

40 As then the tares are gathered and burned in the fire, so shall it be in the end of this world.

41 The Sonne of man shall send forth his Angels, and they shall gather out of his kingdom all things that offend, and them which doe iniquitie.

42 And shall cast them into a furnace of fire, There shall be wailing and gnashing of teeth.

43 ¶ Then shall the iust men shine as the sunne in the kingdom of their Father. Hee that hath eares to heare, let him heare.

44 ¶ Again, the kingdom of heauen is like vnto a treasure hid in the field, which when a man hath found, he hideth it, and for ioy thereof departeth, and selleth all that he hath, & buyeth that field.

45 ¶ Again, the kingdom of heauen is like to a merchant man that seeketh good pearles,

46 Who hauing found a pearle of great price, went and sold all that he had and bought it.

47 ¶ Again, the kingdom of heauen is like vnto a draw net cast into the sea, that gathereth of all kinds of things.

48 Which, when it is full, men draw to land, and sit and gather the good into vessels, and cast the bad away.

49 So shall it be at the end of the world. The Angels shall go forth, and seuer the bad from among the iust.

50 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

51 ¶ Iesus sayd vnto them, Understand ye all these things? They sayd vnto him, Yea, Lord.

52 Then sayd he vnto them, Therefore euery Scribe which is taught vnto the kingdom of heauen, is like vnto an householder, which bringeth forth out of his treasure things both new and old.

53 ¶ And it came to passe, that when Iesus had ended these parables, he departed thence,

54 And came into his owne country, and taught them in their Synagogue, so that they were astounded, and sayd, Whence cometh this wisdom, & great works vnto this man?

55 Is not this the carpenters sonne? Is not his mother called Marie, & his brethren Iames and Ioses, and Simon, and Iudas?

56 And are not his sisters all with vs? Whence then hath he all these things?

57 And they were offended with him. Then Iesus said to them, ¶ A Prophet is not without honour, saue in his own country, and in his own house.

58 And hee did not many great works there, for their vnbeliefs sake.

CHAP. XIII.

Herods iudgement of Christ. 3 Wherfore Iohn was bound, 10 and beheaded. 13 Iesus departeth. 18 Of the fige trees, &c. 23 Christ prayeth. 24 The Apostles rested with the women. 27 Faith. 30 Peter in jeopardy. 36 The house of Christ garment.

¶ That time Herod the Tetrarch heard of the fame of Iesus,

an example of an inuincible courage, which all faithful Ministers of Gods worde ought to follow in Herod, an example of tyrannous violence, pride and cruelty, and to see howe of a courtly conference, and of their miserable flattery, which hee was given themselves out to pleasures: in Herodias and her daughter, an example of whorlike wantonnesse, and womanlike crueltie.

¶ Ioh. 12: 19. 13: 14: 15.

¶ Dan. 11: 3.

7 Few men vnderstand how great the riches of the kingdom of heauen are, and no man can be partaker of them, but he that redemeth them with his blood.

8 There are many in the Church, which are not withstanding are not of the Church, and therefore at length shall be cast out: but the full and perfect cleansing of them is deferred to the last day.

9 They ought to be diligent, which haue not only to be wise for themselves, but to dispense the wisdom of God to others.

¶ Marke 6: 1.

¶ Ioh. 4: 16.

10 Men doe not only sinne of ignorance, but also willingly & wilfully lay stumbling blocks in their owne wayes, where when God calleth them, they may not obey, and so must piously destroye and cast away themselves.

¶ Ioh. 4: 41.

¶ Marke 6: 4.

¶ Ioh. 4: 23, 10: 10.

¶ Ioh. 4: 44.

¶ Marke 6: 14.

¶ Ioh. 5: 7.

¶ Ioh. 5: 10.

¶ Here is in Ioh. an example of Gods worde, which hee was given themselves out to pleasures: in Herodias and her daughter, an example of whorlike wantonnesse, and womanlike crueltie.

¶ Mar. 9. 16.

11 ¶ That which goeth into the mouth, defileth not the man, but that which cometh out of the mouth, that defileth the man.

¶ Mar. 9. 17.

12 ¶ Then came his disciples, and sayde vnto him, Perceiue thou not, that the Pharises are offended in hearing *this* saying?

¶ Mar. 9. 18.

13 But hee answered and saide, ¶ Every plant which mine heavenly father hath not planted, shall be rooted vp.

¶ Mar. 9. 19.

14 Let them alone, they bee the blinde leaders of the blind: and if the blind lead the blind, both shall fall into the ditch.

¶ Mar. 9. 20.

15 ¶ Then answered Peter, and said to him, Declare vnto vs this parable.

¶ Mar. 9. 21.

16 Then said Iesus, Are ye yet without vnderstanding?

¶ Mar. 9. 22.

17 Perceiue yee not yet, that whatsoever eneth into the mouth, goeth into the belly, and is cast out into the draught?

¶ Mar. 9. 23.

18 But those things which proceed out of the mouth, come from the heart, and they defile the man.

¶ Mar. 9. 24.

19 For out of the heart come euil thoughts, murders, adulteries, fornications, thefts, false testimonies, slanders.

¶ Mar. 9. 25.

20 These are the things which defile the man: but to eat with vnwashed hands defileth not the man.

¶ Mar. 9. 26.

21 ¶ And Iesus went thence, and departed into the castles of Tyrus and Sidon.

¶ Mar. 9. 27.

22 And behold, a woman a Cananite came out of the same coasts, & cryed, saying vnto him, Hauemercie on me, O Lord, the sonne of Dauid: my daughter is miserably vexed with a deuil.

¶ Mar. 9. 28.

23 But hee answered her not a word. Then came to him his disciples, and besought him saying, Send her away, for she cryeth after vs.

¶ Mar. 9. 29.

24 But he answered, and said, I am not sent but vnto the lost sheepe of the house of Israel.

¶ Mar. 9. 30.

25 Yet she came, and worshipped him, saying, Lord, helpe me.

¶ Mar. 9. 31.

26 And he answered, & said, It is not good to take the childrens bread, and to cast it to whelpes.

¶ Mar. 9. 32.

27 But she said, Truth, Lord: for in deede the whelpes eat of the crummes, which fall from their masters table.

¶ Mar. 9. 33.

28 Then Iesus answered, and said vnto her, O woman, great is thy faith: bee it to thee, as thou desirest. And her daughter was made whole at that houre.

¶ Mar. 9. 34.

29 ¶ So Iesus went away from thence, and came nere vnto the sea of Galilee, and went vp into a mountaine and sat downe there.

¶ Mar. 9. 35.

30 And great multitudes came to him, having with them, halt, blinde, dumme, & maimed, and many other, and cast them downe at Iesus feete, and he healed them.

¶ Mar. 9. 36.

31 In so much that the multitude wondred, to see the dumme speake, the maimed whole, the halt to goe, and the blinde to see: and they glorified the God of Israel.

¶ Mar. 9. 37.

32 ¶ Then Iesus called his disciples vnto him, and said, I haue compassion on this multitude, because they haue continued with me already three dayes, and haue nothing to eate: and I will not let them depart fasting, lest they faint in the way.

¶ Mar. 9. 38.

33 And his disciples sayd vnto him, Whence should we get so much bread in the wilderness, as should suffice for great a multitude?

¶ Mar. 9. 39.

34 And Iesus said vnto them, How many loaves haue ye? And they said, Seuen, & a few litle fishes.

35 Then hee commaunded the multitude to sit downe on the ground.

36 And tooke the seuen loaves, and the fishes, and gaue thanks, and brake them, and gaue to his disciples, and the disciples to the multitude.

37 And they did all eat, and were sufficed, and they took vp of the fragments that remained, seuen baskets full.

38 And they that had eaten were foure thousand men, beside women and little children.

39 Then Iesus sent away the multitude that tooke ship, and came into the parts of Magdala.

CHAP. XVI.

1 The signes of Iohn. 6 The leauen of the Pharises. 12 For their doctrine. 13 The opinion of Christ. 17 Faith commeth by heare. 18 The keyes. 21 Christ forsaketh his flesh. 24 The forsaking of ones selfe, and his crosse. 25 To lose the life.

Then ¶ came the Pharises and Sadduces, and did tempt him, desiring him to shew them a signe from heauen.

2 But he answered, and said vnto them, When it is euening, yee say, Faire weather, for the skie is red.

3 ¶ And in the morning yee say, To day shall be a tempest: for the skie is red & lowering. O hypocrites, yee can discern the face of the skie, and can ye not discern the signes of the times?

4 ¶ The wicked generation, and adulterous seeketh a signe, but there shall no signe bee giuen it, but that signe of the Prophet Jonas: to he left them, and departed.

5 ¶ And when his disciples were come to the other side, they had forgotten to take bread with them.

6 Then Iesus said vnto them, Take heed and beware of the leauen of the Pharises & Sadduces.

7 And they reasoned among themselves, saying, It is because we haue brought no bread.

8 But Iesus ¶ knowing it, saide vnto them, O ye of litle faith, why reason ye thus among your selues, because ye haue brought no bread?

9 Doe ye not yet perceiue, neither remember the ¶ foue loaves, when there were ¶ foue thousand men, and how many baskets tooke ye vp?

10 Neither the seuen loaves when there were ¶ foure thousand men, and how many baskets tooke ye vp?

11 Why ¶ perceiue ye not that I ¶ said not vnto you concerning bread, that ye should beware of the leauen of the Pharises, and Sadduces?

12 Then vnderstood they that he had not said that they should beware of the leauen of bread, but of the doctrine of the Pharises, and Sadduces.

13 ¶ ¶ Nowe when Iesus came into the coastes of ¶ Cesarea Philippi, he asked his disciples, saying, Whom doe men say that I, the sonne of man, am?

14 And they said, Some say, Iohn Baptist: and some, Elias: and others, Ieremias, or one of the Prophets.

15 He said vnto them, But whom say ye that I am?

16 Then Simon Peter answered, & said, ¶ Thou art that Christ, the sonne of the liuing God.

17 ¶ And Iesus answered, and sayde to him, ¶

¶ Word for word, in the saying backe againe, answers doe we not, as they doe not say, as to them.

¶ A kinde of selfe wrought truth.

¶ The wicked which euill will are at chace and with another, agree well together against Christ, but do what they can, Christ breath a way the victory, and triumpheth over them.

¶ Chap. 13. 8. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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vnto you, except yee forgieue from your hearts, each one to his brother their trespasses.

C H A P. XIX.

The firste are builded, 3 and 7 A bill of diuorcement. 13 Euencher. 13 Children brought in Christ. 17 God purty god. The Commandmentes must be kept. 21 A wifely man. 23 A rich man. 26 Saluation cometh of God. 27 To leave all and follow Christ.

And it came to passe, that when Iesus had finished these sayings, he departed fro Galile, & came into the coasts of Iudea beyond Iordan.

And great multitudes followed him, and he healed them there.

¶ Then came vnto him the Pharisees tempting him, and saying to him, Is it lawfull for a man to put away his wife vpon euery occasion?

And he answered and said vnto them, Have ye not read, that he which made them at the beginning, made them male and female.

And said, For this cause shall a man leaue father and mother, and cleaue vnto his wife, and they which were two, shall be one flesh.

Wherefore they are no more twaine, but one flesh. Let not man therefore put asunder that, which God hath coupled together.

¶ They said to him, Why did then Moses command to giue a bill of diuorcement, and to put betwae?

He said vnto them, Moses because of the hardness of your heart, suffered you to put away your wives: but from the beginning it was not so.

I say therefore vnto you, that whosoever shall put away his wife, except he be for whoredome, and marrie another, committeth adulterie: and whosoever marrieth her which is diuorced, doth commit adulterie.

¶ Then said his disciples to him, If the matter be so betweene man and wife, it is not good to marry.

¶ But he said vnto them, All men cannot receiue this thing, but they to whom it is giuen.

For there are some eunuches, which were so borne of their mothers belly, and there be some eunuches, which be gelded by men: and there be some eunuches, which haue self gelded themselves for the kingdom of heauen. He that is able to receiue this, let him receiue it.

¶ Then were brought vnto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

¶ But Iesus said, Suffer little children, and forbid them not to come to mee: for of such is the kingdom of heauen.

¶ And when he had put his hands on them, he departed thence.

¶ And behold, one came and said vnto him, Good Master, what good thing shall I doe, that I may haue eternall life?

¶ And he said vnto him, Why callest thou me good, there is none good but one, euen God: but if thou wilt enter into life, keepe the Commandmentes.

¶ He said vnto him, Which? And Iesus said, These, Thou shalt not kill. Thou shalt not com-

mit adulterie: Thou shalt not steale: Thou shalt not beare false witness.

¶ Honour thy father and mother: and Thou shalt loue thy neighbour as thy selfe.

¶ The yong man said vnto him, I haue obserued all these things from my youth. What lack I yet?

¶ Iesus said vnto him, If thou wilt be perfect, goe, sell that thou hast, & giue it to the poore, and thou shalt haue treasure in heauen, and come, and follow me.

¶ And when the yong man heard that saying, hee went away sorrowfull: for hee had great possessions.

¶ Then Iesus said vnto his disciples, Verely I say vnto you, that a rich man shall hardly enter into the kingdom of heauen.

¶ And againe I say vnto you, It is easier for a camel to go thorow the eye of a needle, then for a rich man to enter into the kingdom of God.

¶ And when his disciples heard it, they were exceedingly amased, saying, Who then can be saved?

¶ And Iesus beheld them, & said vnto them, With men this is vnpossible, but with God all things are possible.

¶ Then answered Peter and said to him, Behold, we haue forsaken all, and followed thee: what therefore shall we haue?

¶ And Iesus said vnto them, Verely I say to you, that when the Sonne of man shall sit in the throne of his Maiestie, ye which followed mee in the regeneration, shall sit also vpon twelve thrones, and iudge the twelve tribes of Israel.

¶ And whosoever shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, he shall receiue an hundred fold more, and shall inherite euerslasting life.

¶ But many that are first, shall be last, and the last shall be first.

¶ To haue begun well, and not to come to the end, doeth not only not profite, but also hurteth very much.

C H A P. XX.

Labourers hired into the vineyard. 15 The miller. 17 Five hundred and thirty. 20 Zerubbabell. 23 The cap. 28 Christ in our sufferings. 30 Two blind men.

¶ Or the kingdom of heauen is like vnto a certaine householder, which went out at the dawning of the day to hire labourers into his vineyard.

¶ And hee agreed with the labourers for a penie a day, and sent them into his vineyard.

¶ And he went out about the third houre, and saw other standing idle in the market place.

¶ And saide vnto them, Goe ye also into my vineyard, and whatsoever is right, I will giue you, and they went their way.

¶ Again he went out about the sixth and ninth houre, and did likewise.

¶ And hee went about the eleventh houre, and found other standing idle, & said vnto them, Why stand ye here all the day idle?

¶ They said vnto him, Because no man hath hired vs. He said to them, Goe ye also into my vineyard, and whatsoever is right, that shall ye receiue.

¶ And when euen was come, the matter of the vineyard said vnto his steward, Call the labourers, and giue them their hire, beginning at the last, till thou come to the first.

¶ And they which were hired about eleventh

¶ Marke 10.1. A Passover the water out of Galilee into the borders of Iudea. 2 The band of marriage ought not to be broken, yelle is for for. 11. 12. To find her a house of diuorcement. 13. 14. The Greek word importeth to be gathered out, whereby is signified that from which is betweene man and wife, though they were joined together. 15. 16. Gen. 1.27. 17. Gen. 2.24. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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How great the
force of faith
Chap. 17. 20.

The Grace word
signifies a flock
or gathering of
many, so that we
cannot tell which
way to take.

Chap. 7. 1. Job. 1. 5
7. 1. Job. 5. 14.

Mat. 11. 27. 88.
Job. 20. 1. 2.

Against them
who can slip
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19 And seeing a figge tree in the way, he came to it, and found nothing thereon, but leaves onely, and said to it, Neuer fruit grow on thee henceforward. And anon the figge tree withered.

20 And when his disciples saw it, they marvelled, saying, How soone is the figge tree withered!

21 And Iesus answered and said vnto them, Verily I say vnto you, if ye haue faith, & doubt not, ye shall not onely do that, which I haue done to the figtree, but also if ye say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shall be done.

22 And whatsoever ye shall aske in prayer, if ye beleeeue, ye shall receiue it.

23 And when he was come into the Temple, the chiefe Priests, and the Elders of the people came vnto him, as he was teaching, and said, By what authority doest thou these things? and who gaue thee this authority?

24 Then Iesus answered, and said vnto them, I also will aske of you a certaine thing, which if ye tell me, I likewise will tel you by what authority I doe these things.

25 The temple of Iohn, whence was it? from heauen, or of men? Then they answered from themselves, saying, If we shall say, From heauen, he will say vnto vs, Why did ye not then beleeeue him?

26 And if we say, Of men, we feare the multitude, for all hold Iohn as a Prophet.

27 Then they answered Iesus, and said, We can not tell. And he said vnto them, Neither tell I you by what authority I doe these things.

28 But what thinke ye? A certaine man had two sonnes, and came to the elder, and sayde, Sonne, go and worke to day in my vineyard.

29 But he answered, and said, I will not: yet afterward he repented himselfe, and went.

30 Then came he to the second, and said likewise. And he answered, and said, I will, Sir: yet he went not.

31 Whether of them twaine did the will of the father? They said vnto him, The first. Iesus said vnto them, Verily I say vnto you, that the Publicanes and the harlots shall goe before you into the kingdom of God.

32 For Iohn came vnto you in the way of righteousness: and yete beleueed him not: but the Publicanes and the harlots beleueed him and ye, though ye saw it, were not moued with repentance afterward that ye might beleeeue him.

33 Heare another parable. There was a certain householder, which planted a vineyard, and hedged it round about, and made a wine-press therein, and built a tower, and let it out to husbandmen, and went into a strange country.

34 And when the time of the fruit drew neere, he sent his seruants to the husbandmen to receiue the fruits thereof.

35 And the husbandmen tooke his seruants, and beat one, and killed another, and stoned another.

36 Again he sent other seruants, moethen the first: and they did the like vnto them.

37 But last of all he sent vnto him his owne sonne, saying, They will reuerence my sonne.

38 But when the husbandmen saw the sonne, they sayd among themselves, This is the heire: come, let vs kill him, & let vs take his inheritance.

39 So they tooke him, and cast him out of the vineyard, and slew him.

40 When therefore the Lord of the vineyard shall come, what will hee doe to those husbandmen?

41 They said vnto him, Hee will cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall deliuer him the fruits in their seasons.

42 Iesus said vnto them, Read ye neuer in the Scriptures, & that same which the builders refused, the same is made the head of the corner?

43 This was the Lords doing, and it is maruelous in our eyes.

44 Therefore I say vnto you, The kingdom of God shall be taken from you, and shall be giuen to a nation, which shall bring forth the fruits thereof.

45 And whosoever shall fall on this stone, he shall be broken: but on whomsoever it shall fall, it will build him in pieces.

46 And when the chiefe Priests and Pharisees had heard his parables, they perceiued that hee spake of them.

47 And they seeking to lay handes on him, feared the people, because they tooke him as a Prophet.

48 The fruites of the spirit, and not of the flesh, Gal. 5. & E. 8. 14. to be entered with the word, for to winne it, which is the chiefe part, with wisdom, and to feare it, which can doe noe thing, but what God will.

CHAP XXII.

2 The parable of the marriage. 9 The calling of the Gouernour. 11 The wedding garment. 16 Of the tribute. 23 The prayer with Christ touching the resurrection. 32 Gods will in the thing. 36 The great commandment. 37 To love God. 39 To love our neighbour. 42 Iesus reasoned with the Pharisees touching the Officers.

Then Iesus answered, and spake vnto them againe in parables, saying,

1 The kingdom of heauen is like vnto a certaine King which married his sonne.

2 And sent forth his seruants, to call them that were bidden to the wedding, but they would not come.

3 Again he sent forth other seruants saying, Tell them which are bidden, Behold, I haue prepared my dinner: wine oxen and my fadings are killed, and all things are ready: come vnto the marriage.

4 But they made light of it, and went their wayes, one to his farme, and another about his merchandise.

5 And the remnant tooke his seruants, and intreated them sharply, and slew them.

6 But when the King heard it, he was wroth, and sent forth his warriours, and destroyed those murderers, and burnt vp their citie.

7 Then sayd hee to his seruants, Truly the wedding is prepared: but they which were bidden, were not worthy.

8 Go ye therefore out into the hie wayes, and as many as ye find, bid them to the marriage.

9 So those seruants went out into the hie wayes, and gathered together all that came they found both good and bad: so the wedding was furnished with guests.

10 Then the King came in, to see the guests, and he said, I will not: yet afterward he repented himselfe, and went.

11 Whether of them twaine did the will of the father? They said vnto him, The first. Iesus said vnto them, Verily I say vnto you, that the Publicanes and the harlots shall goe before you into the kingdom of God.

12 For Iohn came vnto you in the way of righteousness: and yete beleueed him not: but the Publicanes and the harlots beleueed him and ye, though ye saw it, were not moued with repentance afterward that ye might beleeeue him.

13 Heare another parable. There was a certain householder, which planted a vineyard, and hedged it round about, and made a wine-press therein, and built a tower, and let it out to husbandmen, and went into a strange country.

14 And when the time of the fruit drew neere, he sent his seruants to the husbandmen to receiue the fruits thereof.

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43 And when the time of the fruit drew neere, he sent his seruants to the husbandmen to receiue the fruits thereof.

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45 Again he sent other seruants, moethen the first: and they did the like vnto them.

46 But last of all he sent vnto him his owne sonne, saying, They will reuerence my sonne.

47 But when the husbandmen saw the sonne, they sayd among themselves, This is the heire: come, let vs kill him, & let vs take his inheritance.

48 So they tooke him, and cast him out of the vineyard, and slew him.

49 When therefore the Lord of the vineyard shall come, what will hee doe to those husbandmen?

50 They said vnto him, Hee will cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall deliuer him the fruits in their seasons.

51 Iesus said vnto them, Read ye neuer in the Scriptures, & that same which the builders refused, the same is made the head of the corner?

52 This was the Lords doing, and it is maruelous in our eyes.

53 Therefore I say vnto you, The kingdom of God shall be taken from you, and shall be giuen to a nation, which shall bring forth the fruits thereof.

54 And whosoever shall fall on this stone, he shall be broken: but on whomsoever it shall fall, it will build him in pieces.

55 And when the chiefe Priests and Pharisees had heard his parables, they perceiued that hee spake of them.

56 And they seeking to lay handes on him, feared the people, because they tooke him as a Prophet.

57 The fruites of the spirit, and not of the flesh, Gal. 5. & E. 8. 14. to be entered with the word, for to winne it, which is the chiefe part, with wisdom, and to feare it, which can doe noe thing, but what God will.

58 Then Iesus answered, and spake vnto them againe in parables, saying,

59 The kingdom of heauen is like vnto a certaine King which married his sonne.

60 And sent forth his seruants, to call them that were bidden to the wedding, but they would not come.

61 Again he sent forth other seruants saying, Tell them which are bidden, Behold, I haue prepared my dinner: wine oxen and my fadings are killed, and all things are ready: come vnto the marriage.

62 But they made light of it, and went their wayes, one to his farme, and another about his merchandise.

63 And the remnant tooke his seruants, and intreated them sharply, and slew them.

64 But when the King heard it, he was wroth, and sent forth his warriours, and destroyed those murderers, and burnt vp their citie.

65 Then sayd hee to his seruants, Truly the wedding is prepared: but they which were bidden, were not worthy.

66 Go ye therefore out into the hie wayes, and as many as ye find, bid them to the marriage.

67 So those seruants went out into the hie wayes, and gathered together all that came they found both good and bad: so the wedding was furnished with guests.

68 Then the King came in, to see the guests, and he said, I will not: yet afterward he repented himselfe, and went.

69 Whether of them twaine did the will of the father? They said vnto him, The first. Iesus said vnto them, Verily I say vnto you, that the Publicanes and the harlots shall goe before you into the kingdom of God.

70 For Iohn came vnto you in the way of righteousness: and yete beleueed him not: but the Publicanes and the harlots beleueed him and ye, though ye saw it, were not moued with repentance afterward that ye might beleeeue him.

71 Heare another parable. There was a certain householder, which planted a vineyard, and hedged it round about, and made a wine-press therein, and built a tower, and let it out to husbandmen, and went into a strange country.

72 And when the time of the fruit drew neere, he sent his seruants to the husbandmen to receiue the fruits thereof.

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3 The foolish tooke their lampes, but tooke no oyle with them.

4 But the wise tooke oyle in their vessels with their lampes.

5 Now while the bridegrome taried long, all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegrome cometh: goe out to meet him.

7 Then all those virgins arofe and trimmed their lampes.

8 And the foolish said to the wise, Giue vs of your oyle, for our lampes are out.

9 But the wise answered saying, Not so, lest there will not be ynough for vs and you: but goe ye rather to them that sell, & buy for your selues.

10 And while they went to buy, the bridegrome came: and they that were ready, went in with him to the wedding, and the gate was shut.

11 Afterwards came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verely I say vnto you, I know you not.

13 Watch therefore: for ye know neither the day, nor houre, when the Son of man will come.

14 For the kingdome of heauen is as a man that going into a strange country, called his seruants, and deliuered to them his goods.

15 And vnto one he gaue five talents, and to another two, and to another one, to euery man after his owne abilitie, and straightway went from home.

16 Then he that had receiued the five talents, went and occupied with them, and gained other five talents.

17 Likewise also he that receiued two, he also gained other two.

18 But hee that receiued that one, went and digged it in the earth, & hid his masters money.

19 But after a long season, the master of those seruants came, and reckoned with them.

20 Then came hee that had receiued five talents, and brought other five talents, saying, Master, thou deliueredst vnto me five talents: behold, I haue gained with them other five talents.

21 Then his master sayd vnto him, It is well done good seruant and faithfull, Thou hast bene faithfull in little, I will make thee ruler ouer much: enter into thy masters ioy.

22 Also hee that had receiued two talents, came, and sayd, Master, thou deliueredst vnto me two talents: behold, I haue gained two other talents more.

23 His master said vnto him, It is well done good seruant, and faithfull, Thou hast bene faithfull in little: I will make thee ruler ouer much: enter into thy masters ioy.

24 Then hee that had receiued the one talent, came, and said, Master, I knew that thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strawedst not:

25 I was therefore afraid, and went & hid thy talent in the earth: behold, thou hast thine owne.

26 And his master answered, and sayd vnto him, Thou euill seruant, and slothfull, thou knewest that I reape where I sowed not, and gather where I strawed not.

27 Thou oughtest therefore to haue put my money to the exchangers, & then: & my coming should I haue receiued mine owne with vantage.

28 Take therefore the talent from him, and

giue it vnto him which hath ten talents.

29 For vnto euery man that hath, it shalbe giuen, and he shal haue abundance, and from him that hath not, euen that he hath shal be taken away.

30 Cast therefore that vnprofitable seruant into viter darkness: there shalbe weeping and gnashing of teeth.

31 And when the Sonne of man cometh in his glory, and all the holy Angels with him, then shall he sit vpon the throne of his glory.

32 And before him shal be gathered all nations, and he shall separate them one from another as a shepherd separateth the sheepe from the goates.

33 And hee shall set the sheepe on his right hand, and the goates on the left.

34 Then shall the king say to them on his right hand, Come ye blessed of my Father: take the inheritance of the kingdome prepared for you from the foundation of the world.

35 For I was an hungred, and ye gaue mee meate: I thirsted, and ye gaue mee drinke: I was a stranger, and ye tooke me in vnto you.

36 I was naked, and ye clothed me: I was sicke, and ye visited me: I was in prison, and ye came vnto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gaue thee drinke?

38 And when saw we thee a stranger, & tooke thee in vnto vs? or naked and clothed thee?

39 Or when saw we thee sicke, or in prison, and came vnto thee?

40 And the king shall answer, and say vnto them, Verely I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.

41 Then shall he say to them on the left hand, Depart from me ye cursed, into euertlasting fire, which is prepared for the deuil and his angels.

42 For I was an hungred, and ye gaue me no meate: I thirsted, and ye gaue me no drinke:

43 I was a stranger, and ye tooke me not in vnto you: I was naked, and ye clothed me not: sicke, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

45 Then shall he answer them, and say, Verely I say vnto you, in as much as ye did it not to one of the least of these, ye did it not to me.

46 And these shal go into euertlasting paine, and the righteous into life eternall.

CHAP. XXVI.

3 The confutation of the Priests against Christ. 6 His feet are anointed. 15 Judas selleth him. 26 The institution of the supper. 34 and 36 Peters denieth. Christ is beaten. 47 He is betrayed with a kisse. 57 He is led to aulphas. 64 He confesseth himselfe to be Christ. 67 They giue him wine.

And 1 it came to passe when Iesus had finished all these sayings, hee sayd vnto his disciples,

2 Ye know that after two dayes is the Pasche, and the Sonne of man shal be deliuered to be crucified.

3 And then assembled together 3 chiefe Priests, and the Scribes, and the Elders of the people into the hall of the high Priest called Caiaphas:

4 And

They are being
beaten with scourges.

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Luk. 19-22.

Luk. 19-22.
Chap. 24-28.

Chap. 24-28.
Luk. 19-22.

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Chap. 24-28.
Luk. 19-22.

4 And consulted together that they might take Iesus by subtiltie, and kill him.

5 But they said, Not on the s^c feast day, lest a y^e uprore be among the people.

6 ¶ 3 And when Iesus was in Bethania, in the house of Simon the leper,

7 There came vnto him a woman, which had a boxe of very costly oymntment, and powred it on his head, as he sat at the table.

8 And when his 4 disciples saw it, they had indignation, saying, What needeth this waste?

9 For this oymntment might have bene sold for much, and bene giuen to the poore.

10 And Iesus knowing it, sayd vnto them, Why trouble yee this woman? for shee hath wrought a good worke vpon me.

11 ¶ 5 For yee haue the poore alwayes with you, but me shall ye not haue alwayes.

12 For in that he powred this oymntment on my body, shee did it to burie me.

13 Verely I say vnto you, Wherefoeuer this Gospel shall be preached throughout all the world, there shall also this that shee hath done, be spoken of for a memoriall of her.

14 ¶ Then one of the twelue, called Iudas Iscariot, went vnto the chiefe Priests,

15 And sayd, What wilt ye giue me, and I will deliuer him vnto you? And they appoynted vnto him thirtie pecies of siluer.

16 And from that time, he sought opportunitie to betray him.

17 ¶ 8 Now on the first day of the feast of vnleavened bread, the disciples came to Iesus, saying vnto him, Where wilt thou that wee prepare for thee to eate the Passouer?

18 And he sayd, Go yee into the citie to such a man, and say to him, The Master saith, My time is at hand: I will keepe the Passouer at thine house with my disciples.

19 And the disciples did as Iesus had giuen charge, and made ready the Passouer.

20 ¶ So when the euen was come, hee sate downe with the tw lue.

21 And as they did eate, he sayd, ¶ Verely, I say vnto you, that one of you shall betray me.

22 And they were exceeding forsworn, and began euery one of them to say vnto him, Is it I, Master?

23 And hee answered and sayd, ¶ Hee that dippeth his hand with me in the dish, hee shall betray me.

24 Surely the Sonne of man goeth his way, as it is written of him: but woe to that man, by

whom the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

25 Then Iudas s^c which betrayed him, answered, and sayd, Is it I, master? H. sayd vnto him, Thou hast sayd it.

26 ¶ 7 And as they did eate, Iesus tooke the bread, and when hee had blessed it, he brake it, and gaue it to his disciples, and said, Take, eate: this is my body.

27 Also he tooke the cup, and when hee had giuen thanks, he gaue it to them, saying, Drink ye all of it.

28 ¶ For this is my blood of the new Testament that is shed for many, for the remission of finnes.

29 I say vnto you, that I will not drinke henceforth of this fruit of the vine vntil that day, when I shall drinke it new with you in my Fathers kingdom.

30 And when they had sung a Psalm, they went out into the mount of Olives.

31 ¶ 8 Then sayd Iesus vnto them, All yee shall be offended by this night: for it is written, I will smite the shepheard, and the sheepe of the flocke shall be scattered.

32 But after I am risen againe, I will go before you into Galile.

33 But Peter answered, and sayd vnto him, Though that all men should be offended by thee, yet will I neuer be offended.

34 ¶ Iesus said vnto him, Verely I say vnto thee that this night, before the cocke crowe, thou shalt deny me thrise.

35 Peter saide vnto him, Though I should die with thee, I will in no case denie thee. Likewise also said all the disciples.

36 ¶ 9 Then went Iesus with them into a place which is called Gethsemane, and layd vnto his disciples, Sit yee here, while I goe and pray yonder.

37 And he tooke vnto him Peter, and the two sonnes of Zebedeus, and began to waxe sorrowfull, and grievously troubled.

38 ¶ Then said Iesus vnto them, My soule is very heauy, euen vnto the death: tarry yee here, and watch with me.

39 So he went a litle further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: neuertheless, not as I will, but as thou wilt.

40 ¶ After, hee came vnto the disciples, and found them asleepe, and said to Peter, What could ye not watch with me one houre?

¶ Whose head was about washing else but to betray him.

¶ Christ minding his death, to be crucified, and to be buried, and to rise againe, and to be crowned with glory and honour.

¶ I Cor. 15. 20. I have conquered death, and the sting of death is swallowed up in victory.

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to say, whereby the new league and covenant is made, for in making of leagues, they used pouring of wine, and shedding of blood.

¶ When they had made an end of their solemn singing, which some thinke was five Psalmes, beginning at the 112 to the 137.

¶ Christ being more careful of his disciples then of himselfe, forewarneth them of their flight, and putteth them in better comfort.

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21 Christ offered himself willingly to be taken, that in obeying willingly, he might make his passion for the willfull fall of man.

22 Mark 14: 43-47 John 18: 3

23 Christ is taken, that we might be delivered.

24 Christ reprehendeth Iudas traiting, and rebuketh him sharply, for he knew well enough for what cause he came.

25 Our vocation will be the rule of our scale.

26 Gen. 9: 6. true.

27 They take the sword to whom the Lord hath sworn.

28 Iudas which was the sword, and was used to it.

29 Christ was taken, because he was willing to be taken.

30 By this questioning he answers a question, for they might have asked him, why he did not in this his great extremity of danger, call in his Father for aid, but he did not.

31 Iudas which was the sword, and was used to it.

32 Iudas which was the sword, and was used to it.

33 Iudas which was the sword, and was used to it.

34 Iudas which was the sword, and was used to it.

35 Iudas which was the sword, and was used to it.

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38 Iudas which was the sword, and was used to it.

39 Iudas which was the sword, and was used to it.

40 Iudas which was the sword, and was used to it.

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43 Iudas which was the sword, and was used to it.

44 Iudas which was the sword, and was used to it.

45 Iudas which was the sword, and was used to it.

41 Watch, and pray, that ye enter not into temptation: the spirit indeede is ready, but the flesh is weak.

42 Again he went away the second time, and prayed, saying, O my Father, if this cup cannot pass away from me, but that I must drinke it, thy will be done.

43 And hee came and found them asleepe againe, for their eyes were heavy.

44 So he left them, and went away againe, and prayed the third time, saying the same words.

45 Then came he to his disciples, and said vnto them, Sleepe hencefoorth, and take your rest: beholde, the houre is at hand, and the Sonne of man is giuen into the hands of sinners.

46 Rise, let vs go: beholde, he is at hand that betrayeth me.

47 And while he yet spake, loe, Iudas one of the twelve came, and with him a great multitude with swords & staves, from the hie Priests and Elders of the people.

48 Now he that betrayed him, had giuen them a token, saying, Whomsoever I shall kisse, that is he, lay hold on him.

49 And forthwith he came to Iesus, and sayd, God saue thee, Master, and kissed him.

50 Then Iesus sayd vnto him, Friend, wherefore art thou come? Then came they, and layd hands on Iesus, and rooke him.

51 And behold, one of them, which were with Iesus stretched out his hand, and drew his sword, and stroke a seruant of the hie Priest, and smote off his eare.

52 Then sayd Iesus vnto him, Put vp thy sword into his place: for all that take the sword, shall perish with the sword.

53 Either thinkest thou, that I cannot now pray to my Father, and he will giue me more then twelve legions of Angels?

54 How then should the Scriptures be fulfilled, which say, that it must be so?

55 The same houre sayd Iesus to the multitude, Yee be come out as I were against a chiefe, with swords and staves to take mee: I fate dayly teaching in the Temple among you, and ye tooke me not.

56 But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him, and fled.

57 And the hie Priest, where the Scribes and the Elders were assembled,

58 And Peter followed him afarre off vnto the hie Priests hall, and went in and fate with the seruants to see the end.

59 Now the chiefe Priests and the Elders, and all the whole Council sought false witness against Iesus, to put him to death.

60 But they found none, and though many false witnesses came, yet found they none: but at the last came two false witnesses,

61 And sayd, This man sayde, I can destroy the Temple of God, and build it in three dayes.

62 Then the chiefe Priest arose, and said to him, Answerest thou nothing? What is the matter that these men witness against thee?

63 But Iesus helde his peace. Then the chiefe Priest answered, and said to him, I charge thee sweare vnto vs by the liuing God, to tell vs, If thou be that Christ the Sonne of God, say so.

64 Iesus said to him, Thou hast said it: nevertheless I say vnto you, Hereafter shall ye see the Sonne of man sitting at the right hand of the power of God, and come in the cloudes of heaven.

65 Then the hie Priest rent his clothes, saying, He hath blasphemed, What haue we any more neede of witnesses? behold, now ye haue heard his blasphemie.

66 What thinke ye? They answered, and said, He is guiltie of death.

67 Then spat they in his face, and buffeted him, and other smote him with rods,

68 Saying, Prophesie to vs, O Christ, Who is he that smote thee?

69 Peter fate without in the hall, and a maide came to him, saying, Thou also wast with Iesus of Galilee:

70 But hee denied before them all, saying, I wote not what thou sayst.

71 And when hee went out into the porch, another maide saw him, and sayd vnto them that were there, This man was also with Iesus of Nazareth.

72 And againe he denied with an othe, saying, I know not the man.

73 So after a while came vnto him they that stood by, and said vnto Peter, Surely thou art al to one of them: for euery thy speech betrayeth thee.

74 Then began hee to curse himselfe, and to sweare, saying, I know not the man. And immediately the cocke crew.

75 Then Peter remembered the words of Iesus, which had said vnto him, Before the cocke crew thou shalt denie me thrise. So hee went out, and wept bitterly.

76 Then began hee to curse himselfe, and to sweare, saying, I know not the man. And immediately the cocke crew.

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CHAP. XXVII.

1 Her is deliuered bound to Pilate. 2 Iudas hangeth himselfe. 3 Pilate wote. 4 Barabbas a kyd. 5 Pilate washeth his hands. 29 Christ is crowned with thornes. 34 He is crucified. 40 Reuled. 50 He crieth up the ghost. 57 He is buried. 63 The soldiers march him.

WHEN the morning was come, all the chiefe Priests and the Elders of the people tooke counsell against Iesus, to put him to death,

2 And led him away bound, and deliuered him vnto Pontius Pilate the gouernour.

3 Then when Iudas which betrayed him, saw that hee was condemned, he repented himselfe, and brought againe the thirte pices of silver to the chiefe Priests, and Elders,

4 Saying, I haue sinned, betraying the innocent blood. But they sayd, What is that to vs? see thou to it.

5 And when he had cast downe the silver pices in the Temple, he departed, and went, and hanged himselfe.

6 And the chiefe Priestes tooke the silver pices, and sayd, It is not lawfull for vs to put them into the treasure, because it is the price of blood.

7 And they tooke counsell, and bought with them a poters field for the buriall of strangers.

8 Wherefore that field is called, The field of blood, vntill this day.

9 Then was fulfilled that which was spoken by

1. A saying that prophesied in the Scriptures, that Iudas should betray Christ. 2. A saying that prophesied in the Scriptures, that Iudas should hang himselfe. 3. A saying that prophesied in the Scriptures, that Iudas should buy a field with the silver pices. 4. A saying that prophesied in the Scriptures, that Iudas should buy a field with the silver pices. 5. A saying that prophesied in the Scriptures, that Iudas should buy a field with the silver pices. 6. A saying that prophesied in the Scriptures, that Iudas should buy a field with the silver pices. 7. A saying that prophesied in the Scriptures, that Iudas should buy a field with the silver pices. 8. A saying that prophesied in the Scriptures, that Iudas should buy a field with the silver pices. 9. A saying that prophesied in the Scriptures, that Iudas should buy a field with the silver pices. 10. A saying that prophesied in the Scriptures, that Iudas should buy a field with the silver pices. 11. 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25 Christ is buried, not priuily on by stealth, but by the open mouth consent by a multitude in a place, not far distant, in a new sepulchre, so that it cannot be doubted of his death. *Mark. 5. 42. Luke 23. 50. John 19. 38.*

26 The keeping of the sepulchre is committed to Christs women maidens, that there might be no doubt of his resurrection.

27 The soldiers of the garrison which were appointed to keep the temple.

28 Mark. 16. 5. John 20. 11

29 Christ having put death to flight in the sepulchre, rich by his own power, in strange way the Angel witnesseth.

30 As the going out of the Sabbath, is a day in which, after the Romans custom, which reckon

the natural day from the sun rising to the next sun rising, and not as the Hebrews, which count from evening to evening. *6 When the morning after the first day of the Sabbath began to dawning: and this first day is the sabbath, which we now call Sunday, or the Lords day. 7 The becom*

Marie the mother of Iames, and Iosof, and the mother of Zebedeus sonnes.

57 ¶ And when the euen was come, there came a rich man of Arimathea, named Ioseph, who had also himselfe bene Iesus disciple.

58 He went to Pilate, & asked y^e body of Iesus. Then Pilate comāded the body to be deliuered.

59 So Ioseph tooke the body, and wrapped it in a cleane linnen cloth,

60 And put it in his new tombe, which he had hewen out in a rocke, and rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting ouer against the sepulchre.

62 ¶ Now the next day that followed the Preparation of the Sabbath, the high Priests and Pharises assembled to Pilate,

63 And said, Sir, we remember that that deceiver said, while hee was yet aliue, Within three dayes I will rise.

64 Command therefore, that the sepulchre be made sure vntill the third day, lest his Disciples come by night, and steale him away, and say vnto the people, he is risen from the dead: so shall the last error be worse then the first.

65 Then Pilate sayd vnto them, Yee haue a watch: goe, and make it sure, as ye know.

66 And they went, and made the sepulchre sure with the watch and sealed the stone.

CHAP. XXVIII.

1 The women goe to the sepulchre. 2 The Angel. 3 The women see Christ. 4 He sendeth his Apostles to preach.

Now ¶ in the end of the Sabbath, when the first day of the weeke began to dawne, Marie Magdalene, and the other Marie, came to see the sepulchre.

2 And behold, there was a great earthquake: for the Angel of the Lord descended from heauen, and came and rolled backe the stone from the doore, and sat vpon it.

3 And his countenance was like lightening, and his raiment white as snow.

4 And for feare of him, the keepers were as dead.

5 ¶ When the morning after the first day of the Sabbath began to dawning: and this first day is the sabbath, which we now call Sunday, or the Lords day. 6 The becom

stoned, and became as dead men.

5 But the Angel answered, and said to the women, Feare ye not: for I know that ye seeke Iesus which was crucified:

6 He is not here, for he is risen, as he said: come, see the place where the Lord was laid,

7 And goe quickly, and tell his disciples that he is risen from the dead: and behold, hee goeth before you into Galile: there yee shall see him: loe I haue tolde you.

8 So they departed quickly from the sepulchre, with feare and great ioy, and did tunne to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Iesus almet them, saying, God saue you: And they came, and tooke him by the feete, and worshipped him.

10 Then said Iesus vnto them, Be not afraid, Goe, and tell my brethren, that they goe into Galile, and there shall they see me.

11 ¶ Now when they were gone, behold, some of the watch came into the city, and shewed vnto the hie Priests all the things that were done.

12 And they gathered them together with the Elders, and tooke counsell, and gaue large money vnto the foundiers,

13 Saying, Say, His disciples have by night, and stole him away while we slept.

14 And if this matter come before the gouernour to be heard, we wil perswade him, and vs the matter that you shall not neede to care.

15 So they tooke the money, and did as they were taught: and this saying is noyed among the Iewes vnto this day.

16 ¶ Then y^e eleven disciples went into Galile, into a mountaine, where Iesus had appointed the.

17 And when they saw him, they worshipped him: but some doubted.

18 And Iesus came, & spake vnto them, saying, All power is giue vnto me, in heauen & in earth.

19 ¶ Go therefore, and teach all nations, baptizing them in the name of the Father and the Sonne, and the holy Ghost,

20 Teaching them to obserue all things whatsoever I haue commanded you: & lo, I am with you alway, vntill the end of the world. Amen.

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO MARKE.

CHAP. I.

1 Iohn baptiseth. 2 His apparall and vesture. 3 Iesus is baptized. 4 He is tempted. 5 He preacheth the Gospel. 6 And 7 he teacheth in the Synagogs. 8 He healeth one that had a deuil. 9 Peters mother in Law. 10 Many distressed persons. 40 The Temptation.

¶ He beginning of the Gospel of Iesus Christ, the Sonne of God.

2 ¶ As it is written in the Prophets, ¶ Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 ¶ The voice of him that crieth in the wilderness, ¶ Prepare the way of the Lord: make his paths straight.

4 ¶ Iohn did baptize in the wilderness, and preach the baptism of amendment of life, for

remission of finnes.

5 And all the country of Iudea, & they of Hierusalem went out vnto him, and were all baptized of him in the riuer Iordan, confessing their finnes.

6 ¶ Nowe Iohn was clothed with camels haire, and with a girdle of a skine about his loines: and he did eate locusts and wilde hony.

7 ¶ And preached, saying, A stronger then I cometh after me, whose shoes I latchet I am not worthy to stoop downe, and vnloose.

8 Truth it is, I haue baptized you with water: but he will baptize you with the holy Ghost.

9 ¶ ¶ And it came to passe in those dayes, that Iesus came from Nazareth, a citie of Galile, and was baptized of Iohn in Iordan.

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9 ¶ ¶ And it came to passe in those dayes, that Iesus came from Nazareth, a citie of Galile, and was baptized of Iohn in Iordan.

10 ¶ And as soon as he was come out of the water, Iohn saw the heauens cloued in twaine, and the holy Ghost descending vpon him like a dove.

11 ¶ Christ doth consecrate our baptism in himselfe. 2 The consecration of the Church. 3 Iohns last words, downe into the water: the last words of Iohn.

12 ¶ ¶ Christ doth consecrate our baptism in himselfe. 2 The consecration of the Church. 3 Iohns last words, downe into the water: the last words of Iohn.

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16 ¶ ¶ Christ doth consecrate our baptism in himselfe. 2 The consecration of the Church. 3 Iohns last words, downe into the water: the last words of Iohn.

11 Then there was a voyce from heauen, saying, Thou art my beloued Sonne, in whom I am well pleased.

12 ¶ And immediately the Spirit driueh him into the wildernesse.

13 And hee was there in the wildernesse fourtie dayes, and was tempted of Satan: he was also with the wilde beastes, and the Angels ministered vnto him.

14 ¶ Now after that Iohn was committed to prison, Iesus came into Galile, preaching the Gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent and beleue the Gospell.

16 ¶ And as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting anet into the sea, (for they were fishers.)

17 Then Iesus said vnto them, Follow me, and I will make you to be fishers of men.

18 And straightway they forsooke their nets, and followed him.

19 ¶ And when hee had gone a little further thence, hee saw James the sonne of Zebedee, and Iohn his brother, as they were in the ship, mending their nets.

20 And anon hee called them: and they left their father Zebedee in the ship with his hired seruants, and went their way after him.

21 ¶ So they eured into Capernaum: and straightway on the Sabbath day hee entred into the Synagogue, and taught.

22 And they were astonied at his doctrine, for he taught them as one that had authoritie, and not as the Scribes.

23 ¶ And there was in their Synagogue a man, in whom was an vncleane spirite, and hee cried out,

24 Saying, Ah, what haue we to do with thee, O Iesus of Nazareth? Art thou come to destroy vs? I know thee what thou art, *euen* that *thou* art *holy* One of God.

25 And Iesus rebuked him, saying, Hold thy peace, and come out of him.

26 And the vncleane spirite tare him, and cryed with a loud voyce, and came out of him.

27 And they were all amazed, so that they demanded one of another, saying, What thing is this? what new doctrine is this? for hee commaundeth euen the foule spirits with authoritie, and they obey him.

28 And immediately his fame spread abroad throughout all the region bordering on Galilee.

29 ¶ And as soone as they were come out of the Synagogue, they entred into the house of Simon and Andrew, with James and Iohn.

30 And Simons wiues mother lay sicke of a feuer, and anon they told him of her.

31 And he came and tooke her by the hand, and lifted her vp, and the feuer forsooke her by and by, and the ministred vnto them.

32 And when euen was come, at what time the Sunne setteth, they brought to him all that were diseased, & them that were possessed with deuils.

33 And the whole citie was gathered together at the doore.

34 And hee healed many that were sicke of diuers diseases: and hee cast out many deuils, and suffred not the deuils to say that they knew him.

35 And in the morning very early before day, Iesus arose and went out into a solitary place,

and there prayed.

36 And Simon, and they that were with him, followed carefully after him.

37 And when they had found him, they sayd vnto him, All men seeke for thee.

38 Then hee said vnto them, Let vs go into the next townes, that I may preach there also: for I came out for that purpose.

39 And hee preached in their Synagogues, throughout all Galilee, and cast the deuils out.

40 ¶ And there came a leper to him, beseeching him, and kneeled downe vnto him, and sayd to him, If thou wilt, thou canst make mee cleane.

41 And Iesus had compassion, and put forth his hand, and touched him, and said to him, I will be thou cleane.

42 And as soone as he had spoken, immediately the leprosie departed from him, and he was made cleane.

43 And after he had giuen him a straight commandement, he sent him away forthwith,

44 ¶ And sayd vnto him, See thou say nothing to any man, but get thee hence, and shew thy selfe to the Priests, and offer for thy cleansing those things which Moses commanded, for a testimoniall vnto them.

45 But when he was departed, hee began to tel many things, and to publish the matter: so that Iesus could no more openly enter into the citie, but was without in desert places: and they came to him from euery quarter.

CHAP. II.

5. and 4. One sicke of the palfie, having his fentes forgiuen him, is healed. 14. Mattheu is called. 19. Fastings and afflictions are forbidden. 23. The disciples plucke the eares of forme. 26. The floure bread.

AFTER a few dayes, he entred into Capernaum againe, and it was noyed that he was in the house.

2 And anon many gathered together, in much, that the places about the doore could not receive any more: and he preached the word vnto them.

3 And there came vnto him, that brought one sicke of the palfie, borne of foure men.

4 And because they could not come neere vnto him for the multitude, they vncouered the rooffe of the house where he was: and when they had broken it open, they let downe the bed, wherein the sicke of the palfie lay.

5 Now when Iesus saw their faith, he sayd to the sicke of the palfie, Sonne, thy finnes are forgiven thee.

6 And there were certaine of the Scribes sitting there, and reasoning in their hearts,

7 Why doeth this man speake such blasphemies? who can forgive finnes, but God onely?

8 And immediately, when Iesus perceived in his spirit, that thus they reasoned with themselves, he said vnto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sicke of the palfie, Thy finnes are forgiven thee? or to say, Arise, take vp thy bed, and walke?

10 But that ye may know, that the Sonne of man hath authoritie in earth to forgive finnes, he sayd vnto the sicke of the palfie,

11 I say vnto thee, Arise, and take vp thy bed, and get thee hence into thine owne house.

12 And by and by hee arose, and tooke vp his bed,

¶ Villages which were in Galilee.

¶ Mat. 8.2.

Luke 5.12.

¶ By healing the leprosie, he sheweth that he came for this cause, to wipe out the finnes of the world with his teaching.

¶ Hee willeth that he was moved with ambition, but with the only desire of his Fathers glory, and love toward poore finnes.

¶ All the paffies recover in him the iudgement of a leper.

¶ Luke 5.12.

¶ Mat. 9.10.

¶ Christ sheweth by healing this man which was sicke of the palfie, that hee recover in him through faith alone, all their finnes which they haue lost.

¶ In the house where he was called to remaine: for he chose Capernaum to dwell in, and Iesus Nazareth.

¶ He sheweth the house where the curie was able to hold them.

¶ They brake up the upper part of the house, which was planked, & in this way the man that was sicke of the palfie entred into the house, where Christ preached, for they could not otherwise come into his sight.

¶ The word signifies, that the man that was sicke of the palfie, who was borne to lay downe in a bed, when he was healed, he took up his bed, and went into his house.

¶ In this manner, Iesus sheweth that the matter of faith alone, we call it a cure.

¶ John 14.1.

27 No man can enter into a strong mans house, and take away his goods, except he first bind that strong man, and then spoile his house.

28 ¶ 5 Verily I say vnto you, all finnes shal bee forgiven vnto the children of men, and blasphemies wherewith they blasphemeth:

29 But he that blasphemeth against the holy Ghost, shall neuer haue forgiveness, but is culpable of eternal damnation.

30 ¶ Because they sayd, Hee had an vnclane spirit.

31 ¶ 4 Then came his brethren and mother and stood without, and sent vnto him, and called him.

32 And the people fate about him, and they sayd vnto him, Behold, thy mother, and thy brethren seeke for thee without.

33 But hee answered them, saying, Who is my mother and my brethren?

34 ¶ And hee looked round about on them which fate in compasse about him, and sayd, Behold my mother and my brethren.

35 For whosoever doth the will of God, he is my brother, my sister, and my mother.

C H A P. IIII.

¶ The parable of the sower. 14 And the weening thereof. 18 Thorne. 21 The candle. 26 Of him that soweth and then sleepeth. 31 The graine of mustard seed. 38 Christ sheweth in the ship.

¶ Nd hee began againe to teach by the sea side, and there gathered vnto him a great multitude, so that hee entred into a ship, and fate in the sea, and all the people was by the sea side on the land.

2 And he taught them many things in parables, and said vnto them in his doctrine,

3 ¶ Hearken: behold, there went out a sower to sow.

4 And it came to passe as he sowed, that some fell by the way side, and the fowles of the heauen came, and deuoured it vp.

5 And some fell on stony ground, where it had not much earth, and by and by sprang vp, because it had not depth of earth.

6 But as soone as the Sun was vp, it was burnt vp, & because it had not roote, it withered away.

7 And some fell among the thornes, and the thornes grew vp, and choked it, so that it gaue no fruit.

8 Some againe fell in good ground, and did yelde fruite that sprang vp, and it grew, and it brought forth, some thirty fold, some sixtie fold, and some an hundred fold.

9 Then he said vnto them, He that hath eares to heare, let him heare.

10 And when hee was alone, they that were about him with the twelue, asked him of the parable.

11 And he said vnto them, To you it is giuen to know the mystery of the kingdome of God: but vnto them that are without, all things be done in parables,

12 ¶ That they seeing, may see, and not discern: and they hearing, may heare, and not vnderstand, least at any time they should turne, and their finnes should be forgiven them.

13 Again he said vnto them, Perceiue ye not this parable? how then should ye vnderstand all other parables?

14 The sower soweth the word.

15 And these are they that receiue the seede by the wayes side, in whom the word is sowne:

but when they haue heard it, Satan commeth immediately, and taketh away the word that was sown in their hearts.

16 And likewise they that receiue the seede in stony ground, are they which when they haue heard the word, straightwayes receiue it with gladnesse.

17 Yet haue they no roote in themselves, and endure but a time: for when trouble and persecution ariseth for the word, immediately they be offended.

18 Also they that receiue the seede among the thornes, are such as heare the word:

19 But the cares of this world, and the deceitfulness of riches, and the lusts of other things enter in, and choke the word, and it is fruitlesse.

20 But they that haue receiued seede in good ground, are they that heare the word, and receiue it, and bring forth fruit: one *corne* thirtie, an other sixtie, and some an hundred.

21 ¶ Also hee said vnto them, ¶ Commeth the candle in, to be put vnder a bushell, or vnder the bed, and not to be put on a candlestick?

22 ¶ For there is nothing hid, that shal not be opened: neither is there a secret, but that it shall come to light.

23 ¶ If any man haue eares to heare, let him heare.

24 ¶ And he said vnto them, Take heed what ye heare. ¶ With what measure you mete, it shall be measured vnto you: and vnto you that heare, shall more be giuen.

25 ¶ For vnto him that hath, shall it be giuen, and from him that hath not, shall be taken away, euen that he hath.

26 ¶ ¶ Also he said, So is the kingdome of God, as if a man should cast seed in the ground,

27 And s should sleepe, and rise vp night and day, and the seed should spring and grow vp, hee not knowing how.

28 For the earth bringeth forth foorth fruite of it selfe, first the blade, then the eares, after that full come in the eares.

29 And as soone as the fruite sheweth it selfe, anon he putteth in the sickle, because the harvest is come.

30 ¶ ¶ He said moreover, Whereunto shall wee liken the kingdome of God? or with what comparison shall we compare it?

31 ¶ It is like a graine of mustard seede, which when it is sown in the earth, is the least of all seeds that be in the earth:

32 But after that it is sown, it groweth vp, & is greater of all herbes, and beareth great branches, so that the fowles of the heauen may build vnder the shadow of it.

33 And with many such parables he preached the word vnto the, as they were able to heare it.

34 And without parables spake hee nothing vnto them: but hee expounded all things to his disciples a part.

35 ¶ ¶ Nowe the same day when euen was come, hee said vnto them, Let vs passe ouer vnto the other side.

36 And they left the multitude, and tooke him as he was in the shippe, and there were also with him other little ships.

37 ¶ And there arose a great storme of winde, and the waues dashed into the ship, so that it was now full.

38 And hee was in the sterne asleepe on a pillow:

f Which pertaine to this life.

¶ 1.7m 6.17

2 Although the light of the Gospell be receiued of the world, yet it is not to be lighted, if it were for no other cause than that the wickednesse of the world might be made manifest.

¶ Mat. 9.15 Luke 8.16 and 11.33.

¶ Mat. 10.26.

¶ Luk. 8.17. and 12.2.

3 The more liberally that we communicate such gifts as God hath giuen vs with our brethren, the more bountifull will God be toward vs.

¶ Mat. 7.9.

¶ Luke 6.5.

¶ Mat. 13.12.

and 23.35. Luke 8.18 and 19.26.

4 The Lord sowerth and reareth after a manner we knowen to men.

¶ That is, when he hath done sowing should passe the time both day and night, nothing doubting, but that the seede would spring, which groweth both by day and night.

6 It is the power of the minister, so labour the ground with all diligence, and command the success to God: for that which we soweth we receiue.

¶ The seede commeth to blade and eare, is sown, and only knoweth by the fruite.

¶ By a certaine power which moueth it selfe.

¶ Mat. 13.31.

¶ Luke 13.19.

5 God fauour eth: wise then men will beginne to with the least, and endeth with the greatest.

¶ Mat. 8.13. 34.

¶ According to the capacity of the hearer.

¶ Word for word, Lo, as you would see seed sown the hard ridles.

¶ Mat. 13.23.

¶ Luke 8.22.

6 They that follow with Christ, although he seeme to sowe much so soundly when they are in danger, yet they are preferred of him in the comen way, being awaked.

low : and they awoke him, and sayd to him, Master, carest thou not that we perish?

39 And hee arose vp, and rebuked the winde, and saide vnto the sea, Peace, and be still. So the wind ceased, and it was a great calme.

40 Then he sayd vnto them, ⁴⁰Why are yee so fearefull? how is it that ye haue no faith?

41 And they feared exceedingly, and said one to another, Who is this, that both the wind and sea obey him!

CHAP. V.

2 One possessed is healed. 7 The devill acknowledgeth Christ. 9 A legion of devils is cast out into swine. 22 Iairus daughter. 23 A woman is healed of a bloody issue. 26 Physicians.

34 Faith. 39 sleepe.

And ⁴ they came ouer to the other side of the sea into the country of the Gadarens.

2 And when hee was come out of the shippe, there met him incontinently out of the graues, a man ^b which had an vnclane spirit :

3 Who had his abiding among the graues, & no man could bind him, nor with chains :

4 Because that when hee was often bound with fetters and chaines, hee plucked the chaines asunder, and brake the fetters in pieces, neither could any man tame him.

5 And alwayes both night and day he cryed in the mountaines and in the graues, and strooke himselfe with stones,

6 And when he saw Iesus a farre off, he ranne, and worshipped him,

7 And cryed with a loude voyce, and sayde, What haue I to doe with thee, Iesus the Sonne of the most High God? I c^d will that thou sweare to me by God, that thou torment me not.

8 (For hee sayd vnto him, Come out of the man, thou vnclane spirit.)

9 And he asked him, What is thy name? and he answered, saying, My name is Legion : for we are many.

10 And he ^d prayed him instantly, that hee would not send them away out of the country.

11 Now there was there in the mountaines a great heard of swine feeding.

12 And al the devils besought him, saying, Send vs into the swine, that we may enter into them.

13 And incontinently Iesus gaue them leaue. Then the vnclane spirits went out and entred into the swine, and the heard ranne headlong from the high banke into the sea, (and there were about two thousand swine) and they were choked vp in the sea.

14 And the swineherds fled, and told it in the city, and in the country, and they came out to see what it was that was done.

15 And they came to Iesus, and saw him that had bene possessed with the devill, and had the legion, sit both clothed, and in his right mind : and they were afraid.

16 And they that saw it, told them, what was done to him that was possessed with the devill and concerning the swine.

17 Then they began to pray him, that he would depart from their coasts.

18 And when he was come into the ship, hee that had bene possessed with the devill, praied him that he might be with him.

19 Howbeit, Iesus would not suffer him, but said vnto him, Go thy way home to thy friends, and shew them what great things the Lord hath done vnto thee, and how hee hath had

compassion on thee.

20 So hee departed, and began to publish in Decapolis, what great things Iesus had done to him : and all men did maruaile.

21 ¶ And when Iesus was come ouer againe by ship vnto the other side, a great multitude gathered together to him, and he was neere vnto the sea,

22 ¶ And a beholde, there came one of the rulers of the Synagogue, whose name was Iairus : and when he saw him, he fell downe at his feete,

23 And besought him instantly, saying, My little daughter lieth at point of death : I pray thee that thou wouldest come and lay thine hands on her, that she may be healed and liue.

24 Then he went with him, and a great multitude followed him and thronged him.

25 ¶ And there was a certaine woman, which was diseased with an issue of blood twelue yeeres,

26 And had suffered many things of many Physicians, and had spent all that she had, and it auailed her nothing, but she became much worse.

27 When she had heard of Iesus, she came in the presse behind, and touched his garment.

28 For she said, if I may but touch his clothes, I shall be whole.

29 And straightway the course of her blood was dried vp and she felt in her body, that shee was healed of that plague.

30 And immediately when Iesus did know in himselfe the vertue that went out of him, he turned him round about in the presse, and said, Who hath touched my clothes?

31 And his disciples said vnto him, Thou seest the multitude throng thee, and sayest thou, Who did touch me?

32 And he looked round about to see her that had done that.

33 And the woman feared and trembled : for shee knew what was done in her, and shee came and fell downe before him, and tolde him the whole truth.

34 And he said to her, Daughter, thy faith hath made thee whole : go in peace, and be whole of thy plague.

35 While hee yet spake, there came from the same ruler of the Synagogues house certaine which sayd, Thy daughter is dead, why dost thou trouble the master any further?

36 ¶ Assoone as Iesus heard that word spoken, he sayd vnto the ruler of the Synagogue, Be not afraid : onely beleue.

37 And he suffered no man to follow him save Peter and Iames and Iohn the brother of Iames.

38 So he came vnto the house of the ruler of the Synagogue, and saw the tumult, & them that wept and wailed greatly.

39 And he went in, and said vnto them, Why make ye this trouble, and weepe? the child is not dead, but sleepeth.

40 ¶ And they laughed him to scorne : but hee put them all out and tooke the father, and the mother of the child, and them ^c that were with him, and entred in where the child lay,

41 And tooke the child by the hand, and sayd vnto her, Talitha cumi, which is by interpretation, Mayden, I say vnto thee, arise.

42 And straightway the mayden arose, and walked : for she was of the age of twelue yeeres, and they were astonished out of measure.

¶ Mark 8. 41.
g. The multitude
gathered together
there were some
men which came
out of the people.

¶ Iesus being touched with true faith although he be but weakly, doth heale vs by his grace.

¶ The woman
which was diseased
with an issue of
blood, was healed
by touching the
hem of Iesus
Christ.

¶ After
the death of
the daughter
of Iairus, Iesus
came to the
house of Iairus
and found the
daughter dead.

¶ Iairus
was a ruler of
the Synagogue
and he was
a man of
great authority
and he was
a man of
great faith.

¶ Iairus
was a man of
great faith
and he was
a man of
great authority.

¶ Iairus
was a man of
great faith
and he was
a man of
great authority.

¶ Iairus
was a man of
great faith
and he was
a man of
great authority.

¶ Iairus
was a man of
great faith
and he was
a man of
great authority.

we How cometh
it to passe that you
haue no faith

¶ Mat. 8. 28.
saith 8. 26.
a Many haue
the vertue of Christ in
admiration, and
yet they will not
redene it with
the losse of the
hearkning they
haue.

a Look Mat. 8. 30
b Word for word,
in an vnclane spirit
now they are
said to be in the
spirit, because the
spirit holdeth them
fast locked up, and
will not be bound.

c That is, assure
me by an oath that
thou wilt not deceiue
me.

d That devill that
plained the messenger
for his fellows.

e The whole com-
pany is for the greater
part of it very
folly; for the mount-
aines of Galilee
ranne through it.

f Strabo in the
seventh booke saith
that in Gadara
there is a standing
pool of very
naughtie water,
which if hea-
dles of they tread
there, beare, smalles,
or horses, and
burres,

43 And he charged them straiely that no man should know of it, and commaunded to giue her meate.

CHAP. VI.

2 Christ preaching in his country, his owne contemne him. 6 The multitude of the Nazarenes. 7 The Apostles are sent. 13 They ask one another: they amongst the sick with oyle. 14 Herodias the king of Iherusalem. 18 The cause of Iohns imprisonment. 22 Denying. 27 Iohn beheaded. 29 Iudged. 30 The Apostles resume from preaching. 33 Christ teacheth in the desert. 37 He feedeth the people with five loaves. 48 The Apostles are in trouble on the sea. 56 The sick that touch Christes garment, are healed.

And he departed thence, and came into his owne country, and his disciples followed him.

3 And when the Sabbath was come, he began to teach in the Synagogue, and many that heard him, were astonished, and said, From whence hath this man these things? and what wisdom is this that is giuen vnto him, that euen such great works are done by his hands?

3 Is not this that carpenter Marius sonne, the brother of Iames and Ioses, and of Iuda and Simon? and are not his brothers here with vs? And they were offended in him.

4 And Iesus said vnto them, A Prophet is not without honour, but in his owne country, and among his owne kinsred, and in his owne house.

5 And he could there doe no great workes, save that he laid his hands vpon a few sicke folk, and healed them.

6 And he marueiled at their vnbeliefe, and went about by the town, on euery side, teaching.

7 ¶ And he called vnto him the twelue, and began to send them forth two and two, and gaue them power ouer vncleane spirits.

8 ¶ And commaunded them that they should take nothing for their iourney, save a staffe onely: neither scrip, neither bread, neither money in their girdles.

9 But that they should be shod with sandals, and that they should not put on f two coats.

10 And hee said vnto them, Wherefoeuer yee shall enter into an house, & there abide till ye depart thence.

11 ¶ And whoeuer shall not receive you, nor heare you, when ye depart thence, shake off the dust that is vnder your feet, for a witness vnto them. Verely I say vnto you, It shall be easier for Sodome, or Gomorrah at the day of Iudgement, then for that cite.

12 ¶ And they went out, and preached, that men should amend their liues.

13 And they cast out many deuils: and they anointed many that were sicke, with oyle, and healed them.

14 ¶ Then King Herod heard of him (for his Name was made manifest) and said, Iohn Baptist is risen againe from the dead, and therefore great works are wrought by him.

15 Other said, It is Elias: and some said, It is a Prophet, or as one of those Prophets.

16 ¶ So when Herod heard it, he said, It is Iohn whom I beheaded: he is risen from the dead.

17 For Herod himselfe had sent forth, and had taken Iohn, and bound him in prison for Herodias sake, which was his brother Philips wife, because he had married her.

18 For Iohn said vnto Herod, ¶ It is not lawful for thee to haue thy brothers wife.

19 Therefore Herodias laid wait against him, and would haue killed him, but the could not:

20 For Herod feared Iohn, knowing that hee was a iust man, and an holy, and reuerenced him, and when he heard him, he did many things, and heard him gladly.

21 Bat the time being conuenient, when Herod on his birthday made a banquet to his princes and capitaines, and chiefe estates of Galilee:

22 And the daughter of the same Herodias came in, and danced, and pleased Herod, and them that late at table together, the King said vnto the maid, Aske of me what thou wilt, and I will giue it thee.

23 And hee swaie vnto her, Whatsoeuer thou shalt aske of me, I will giue it thee, euen vnto the halfe of my kingdom.

24 ¶ So she went forth, and said to her mother, What shall I aske? And she said, Iohn Baptists head.

25 Then shee came in straightway with haffe vnto the King, and asked, saying, I would that thou shouldst giue me euen now in a charger the head of Iohn Baptist.

26 Then the King was very sorry: yet for his othes sake, and for their sakes which late at table with him, he would not reule her.

27 And immediately the King sent the hangman, and gaue charge that his head should be brought in. So he went and beheaded him in the prison,

28 And brought his head in a charger, and gaue it to the maide, and the maide gaue it to her mother.

29 And when the disciples heard it, they came and tooke vp his body, and put it in a tombe.

30 ¶ And the Apostles gathered themselves together to Iesus, and tolde him all things, both what they had done, and what they had taught.

31 ¶ And hee said vnto them, Come ye apart into the wilderness, and rest a while: for there were many commers and goers, that they had not leasure to eate.

32 ¶ So they went by ship out of the way in to a desert place.

33 But the people saw them when they departed, and many knew him, and ran afoote thither out of all cities, and came thither before them, and assembled vnto him.

34 ¶ Then Iesus went out, & saw a great multitude, and had compassion on them, because they were like sheepe which had no shepherd: ¶ and he began to teach them many things.

35 ¶ And when the day was now farre spent, his disciples came to him, saying, This is a desert place, and now the day is farre passed.

36 Let them depart, that they may go into the country and towne about, and buy them bread: for they haue nothing to eate.

37 But he answered and said vnto them, Giue ye them to eat. And they said vnto him, ¶ Shall we go and buy f two hundred peny worth of bread, and giue them to eate?

¶ Luke 3.19. I Commaunded to be beheaded.

¶ Luke 18.16. and 21.21. m. Sought all meates to doe him hurt.

n The tyrant was very well content to beare sentence pronounced against him, but the felle full vpon some places. o Which the same Herodias had not by Herodias. And thus by Philip, and Joseph called her Salome.

¶ Matt. 14.8. p For women would not be fit to take this oath.

q The word significeth one that beareth a dart, and so Kings son was so called, because he dyed beate darts.

¶ Luke 9.10.

r Such as follow Christ shall want no thinge not in the wilderness, but shall haue abundance. And how wicked a thing is it, not to looke to this transitory life at his banquet, who giueth euertlasting life.

¶ Matt. 14.13. Luke 9.10.

¶ Matt. 9.36. and 14.14.

¶ Luke 9.11.

¶ Luke 4.15.

s This is a kinde of deuotion, and wandering without a praierbooke, which men do continually, when beginning to be in some thinge deuotion doe not.

t Which about twentie crosses, which is four hundred.

Math. 13. 17.

17 That which is
written in the
law is not
written in the
law.

18 And the
law is not
written in the
law.

19 And the
law is not
written in the
law.

20 And the
law is not
written in the
law.

21 And the
law is not
written in the
law.

22 And the
law is not
written in the
law.

23 And the
law is not
written in the
law.

24 And the
law is not
written in the
law.

25 And the
law is not
written in the
law.

26 And the
law is not
written in the
law.

27 And the
law is not
written in the
law.

28 And the
law is not
written in the
law.

29 And the
law is not
written in the
law.

30 And the
law is not
written in the
law.

31 And the
law is not
written in the
law.

32 And the
law is not
written in the
law.

33 And the
law is not
written in the
law.

34 And the
law is not
written in the
law.

24 ¶ And from thence he arose, and went into the borders of Tyrus and Sidon, and entered into an house, and would that no man should have known: but he could not be hid.

25 For a certaine woman, whose little daughter had an vnclen spirit, heard of him, and came, and fell at his feete,

26 (And the woman was a Greeke, a Syrophonician by nation) and she besought him that hee would cast out the deuil out of her daughter.

27 But Iesus sayde vnto her, Let the children first be fedde: for it is not good to take the childrens bread, and to cast it vnto whelpes.

28 Then she answered, and sayde vnto him, P Truth, Lord: yet indeede the whelpes eate vnder the table of the childrens crummes.

29 Then he said vnto her, For this saying goe thy way: the deuil is gone out of thy daughter.

30 And when shee was come home to her house, she found the deuil departed, & her daughter lying on the bed.

31 ¶ And he departed againe from the coasts of Tyrus and Sidon, & came vnto the sea of Galilee, through the middes of the coastes of Decapolis.

32 And they brought vnto him one that was deafe and flambred in his speech, and prayed him to put his hand vpon him.

33 Then he tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

34 And looking vp to heauen, hee sighed, and said vnto him, Ephphata, that is, Be opened.

35 And straightway his eares were opened, and the string of his tongue was loosed, and hee spake plaine.

36 And he commanded them that they should tell no man: but howe much soeuer he forbade them, the more a great deale they published it.

37 And were beyond measure astonished, saying, Hee hath done all things well: he maketh both the deafe to heare, and the dumbe to speake.

CHAP. VIII.

1 The miracle of the seven loaves. 11 The twelve sent forth. 15 To beare of the leaues of the Pharise. 22 A blinde man healed. 27 The peoples sundry opinions of Christ. 29 The Apostles acknowledge Christ. 31 He foretelleth his death. 33 Peter's confession. 35 To save and lose the life. 38 To be ashamed of Christ.

¶ N: those dayes, when there was a very great multitude, and had nothing to eate, Iesus called his disciples to him, and said vnto them,

1 I haue compassion on the multitude, because they haue now continued with mee three dayes, and haue nothing to eate.

2 And if I send them away fasting to their owne houses, they would be faint by the way: for some of them came from farre.

3 Then his disciples answered him, Whence can a man satisfie these with bread here in the wilderness?

4 And hee asked them, How many loaves haue yee? And they sayd, Seuen.

5 Then hee commanded the multitude to sit downe on the ground: and hee tooke the seuen loaves, and gaue thanks, brake them, and gaue to his disciples to sit before them, and they did set them before the people.

7 They had also a few small fishes: and when he had giuen thanks, he commanded them also to be set before him.

8 So they did eate, and were sufficed, and they tooke vp of the broken meate that was left: seuen baskets full.

9 (And they that had eaten were about foure thousand) so he sent them away.

10 ¶ And anon he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 ¶ And the Pharisees came forth, and began to dispute with him, seeking him a signe from heauen, and tempting him.

12 Then hee sighed deeply in his spirit, and sayd, Why doeth this generation seeke a signe? Verily I say vnto you, a signe shall not be giuen vnto this generation.

13 ¶ So he left them, and went into the ship againe, and departed to the other side.

14 ¶ And they had forgotten to take bread, neither had they in the ship with them, but one loafe.

15 ¶ And he charged them, saying, Take heede and beware of the leauen of the Pharisees, and of the leauen of Herod.

16 ¶ And they reasoned among themselves, saying, It is, because we haue no bread.

17 And when Iesus knew it, he said vnto them, Why reason you thus, because yee haue no bread? perceiue ye not yet: neither vnderstand ye? haue yee your hearts yet hardened?

18 Haue yee eyes, and see not? and haue yee eares, and heare not? and doe ye not remember?

19 ¶ When I brake the five loaves among five thousand, how many baskets full of broken meate tooke ye vp? They said vnto him, Twelue.

20 And when I brake seuen among foure thousand, how many baskets full of leauings of broken meate tooke ye vp? And they said, Seuen.

21 Then hee sayd vnto them, How is it that ye vnderstand not?

22 ¶ And hee came to Bethsaida, and they brought a blinde man vnto him, and desired him to touch him.

23 Then he tooke the blinde by the hand, and led him out of the towne, and spat in his eyes, and put his hands vpon him, and asked him, if he saw ought.

24 And he looked vp, and said, I see men: for I see them walking like trees.

25 After that, hee put his hands againe vpon his eyes, and made him to looke againe. And hee was restored to his sight, & saw euery man as fast off clearly.

26 ¶ And he sent him home to his house, saying, Neither go into the towne, nor tell it to any in the towne.

27 ¶ And Iesus went out, and his disciples into the townes of Cesarea Philippi. And by the way he asked his disciples, saying vnto them, Whom doemen say that I am?

28 And they answered, Some say, Iohn Baptiste: and some, Elias: and some, one of the Prophets.

29 And he sayd vnto them, but whom say yee that I am? Then Peter answered, and sayd vnto him, Thou art that Christ.

30 ¶ And he sharply charged them, that concerning him they should tell no man.

31 ¶ And hee commanded him againe, to say indeed, whether he could for a while or no. Christ will not haue his miracles to be forgotten from his doctrine. ¶ Many praye Christ, which yet are: silling & prouing him of his prouise. ¶ Christ hat appointed his times to the preaching of the Gospel, & therefore here deferre it to a more common & iust, & fiddon haile should rather bidden then suffer: he is the very of his comming.

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8 Christ suffred all
ye suffered for vs,
not unwillingly
neither was he
but foreknowing
I and will glory.

9 Nouse a more
mad then they that
are with beside the
word of G. d.

10 This is not godly
but worldly wis-
dome.
11 The disciples
of Christ must
beare thouty what
border foure the
Lord layeth vpon
them and subdue
the affections of
the flesh.

12 Mat. 10. 38. and
16. 24. Luke 9. 23.
and 14. 27.

13 Mat. 10. 39. and
16. 25. Luke 9. 24.
and 17. 33.

14 They are the
mult looths of all
men, which pur-
chase the reuyng
of this life, with
the losse of euer-
lasting blisse.
15 Mat. 10. 39. Luke
9. 25. and 12. 3.

16 Mat. 16. 28.
Luke 9. 27.

17 When he shall
begin his kingdome
through the pres-
encing of the Gospell
shall it be say after
the resurrection.
18 Mat. 17. 11.
Luke 9. 28.

19 The heavenly
glory of Christ,
which should
within a thore
space be ascribed
vnto the crosse,

20 and he by visi-
ble signes, by the
presence and talke
of Elias and M. s.
and by the voice
of the Father
himselfe before
three of his dis-
ciples which are
witnesses against
whom he hath no
exception.

21 Dispartle as
it were.

22 They were his
beneficent for
foure.

23 Mat. 3. 17. and
27. c. chap. 1. 11.

24 The Lord had
appointed his
time for the pub-
lishing of the Gos-
pell.

25 Mat. 17. 9.
at Euen very hard-
ly as it were.

26 They questioned one together touching the generall resurrection which shall be in the
latter day, but they vnderstande not what he means by that which hee saith of h. ouer
peuliar resurrection. 27 The collish opinion of the Rabbines is here refuted tou-
ching Elias co-ming, which was that either Elias should rise againe from the dead,
or that his soule should enter into some other body. Mat. 4. 5.

31 Then hee began to teach them that the
soune of man must suffer many things, & should
be repproued of the Elders, and of the hie Priests,
and of the Scribes, and be slaine, and within three
dayes rise againe.

32 And he spake that thing boldly. Then
Peter tooke him aside, and began to rebuke him.

33 Then he turned backe and looked on his
disciples, and rebuked Peter, saying, Get thee be-
hind me, Satan: for thou vnderstandest not the
things that are of God, but the things that are of
men.

34 And hee called the people vnto him
with his disciples, and said vnto them, Whoso-
euer will follow me, let him forsake himselfe, and
take vpon his crosse, and follow me.

35 For whosoever will save his life shall lose
it: but whosoever shall lose his life for my sake
and the Gospells, he shall saue it.

36 For what shall it profit a man though he
should win the whole world, if he lose his soule?

37 Or what exchange shall a man giue for his
soule?

38 For whosoever shall be ashamed of mee,
and of my wordes among this adulterous and sin-
full generation, of him shall the Sonne of man be
ashamed also, when hee cometh in the glory of
his Father with the holy Angels.

CHAP. IX.

1 Christ's transfiguration. 2 Christ must be heard. 3 Of Elias
and Iohn Baptist. 4 The possibill healeth. 5 Faish can
doe all things. 6 Christ foretold his death. 7 Who is
greater among the Apostles. 8 Christ taketh a child in his
armes. 9 To offend. 10 Salty Peace.

1 And hee sayd vnto them, Verily I say vnto
you that there bee some of them that stand
here, which shall not taste of death till they have
seene the kingdome of God come with power.

2 And sixe dayes after, Iesus taketh with
him Peter, and Iames, and Iohn, and carieth them
vnto an hie mountaine out of the way alone,
and his shape was changed before them.

3 And his raiment did shine, and was very
white as snow, so white as no fuller can make vpon
the earth.

4 And there appeared vnto them Elias with
Moses, and they were talking with Iesus.

5 Then Peter answered, and said to Iesus, Mas-
ter, it is good for vs to be here: let vs make also
three tabernacles, one for thee, and one for Mo-
ses, and one for Elias.

6 Yet hee knew not what hee sayd: for they
were afraid.

7 And there was a cloud that shadowed them,
and a voice came out of the cloude, saying, This
is my beloued Sonne: heare him.

8 And suddenly they looked round about, and
saw no more any man save Iesus only with them.

9 And as they came downe from the moun-
taine, hee charged them, that they should tell no
man what they had seene, save when the Sonne of
man were risen from the dead againe.

10 So they kept that matter to themselfe,
and demanded one of another, what the issuing
from the dead againe should meane.

11 Also they asked him, saying, Why say the
Scribes, that Elias must first come?

12 And he answered, and said vnto them, Elias
verily shall first come, and restore all things: and
as it is written of the Sonne of man, hee must
suffer many things, and be set at nought.

13 But I say vnto you, that Elias is come, (and
they haue done vnto him whatsoever they would,
as it is written of him).

14 And when he came to his disciples,
he saw a great multitude about them, and the
Scribes disputing with them.

15 And straightway all the people, when they
beheld him, were amazed, and ranne to him, and
saluted him.

16 Then he asked the Scribes, What dispute
you among your selves?

17 And one of the company answered, and
sayd, Master, I haue brought my sonne vnto thee,
which hath a dumbe spirit:

18 And wheresoeuer he taketh him, hee tear-
eth him, and hee smotheth, and gnatheth his teeth,
and pincheth away: and I spake to thy disciples, that
they should cast him out, and they could not.

19 Then he answered him, and said, O faithles
generation, how long now shall I be with you
long now shall I suffer you? Bring him vnto me.

20 So they brought him vnto him: and assoon
as the spirit saw him, hee tare him, and hee fell
downe on the ground wallowing and foming.

21 Then he asked his father, How long time is
it since he hath bene thus? And he said, Of a child.

22 And oft times he casteth him into the fire,
and into the water to destroy him: but if thou
canst doe any thing, helpe vs, and haue compassion
vpon vs.

23 And Iesus sayd vnto him, If thou canst be-
leeue it, all things are possible to him that be-
leueth.

24 And straightway the father of the childe
crying with teares, sayd, Lord, I beleue: helpe my
vnbeleefe.

25 When Iesus saw that the people came run-
ning together, he rebuked the vnbeleefe spirit, say-
ing vnto him, Thou dumbe and deafe spirit, I charge
thee come out of him, & enter no more into him.

26 So then the spirit cried, and rent him fore,
and came out, and hee was as one dead, in somuch
that many said, He is dead.

27 But Iesus tooke his hand, & lift him vp,
and he arose.

28 And when hee was come into the house,
his disciples asked him secretly, Why could not
we cast him out?

29 And he said vnto them, This kind can by no
other meane come forth, but by prayer & fasting.

30 And they departed thence, and went
together through Galilee, and hee would not that
any should haue knowne it.

31 For he taught his disciples, and said vnto
them, The Sonne of man shall be deliuered into
the hands of men, & they shall kill him, but after
that he is killed, hee shall rise againe the third day.

32 But they vnderstande not that saying, and
were afraid to aske him.

33 After he came to Capernaum: and when
he was in the house, hee asked them, What was
it that ye disputed among you by the way?

34 And they held their peace: for by the way
they reasoned among themselves, who should be
the chiefest.

35 And hee sate downe and called the twelue,
and said to them, If any man desire to be firste,
hee must be laste.

24. 14.

24. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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same shall be left of all, and seruant vnto all.

36 And he tooke a little child, and set him in the middes of them, and tooke him in his armes, and said vnto them,

37 Whosoever shall receive one of such little children in my Name, receiue me: and whosoever receiue me, receiue me not I see, but him that sent mee.

38 ¶ Then Iohn answered him, saying, Master, we sawe one casting out devils by thy Name, which followeth not vs, and we forbade him, because he followeth vs not.

39 ¶ But Iesus said, Forbid him not: for there is no man that can doe a miracle by my Name, that can lightly speake euill of me.

40 For whosoever is not against vs, is on our part.

41 ¶ And whosoever shall giue you a cup of water to drinke for my Names sake, because yee belong to Christ, verely I say vnto you, hee shall not lose his reward.

42 ¶ And whosoever shall offend one of these little ones that beleue in me, it is better for him rather, that a millstone were hanged about his necke, and that hee were cast into the sea.

43 ¶ Wherefore if thine hand cause thee to offend, cut it off: it is better for thee to enter into life, maimed, then hauing two hands, to goe into hell, into the fire that neuer shall be quenched.

44 ¶ Where their worme dieth not, and the fire neuer goeth out.

45 Likewise, if thy foote cause thee to offend, cut it off: it is better for thee to goe halt into life, then hauing two feete, to be cast into hell, into the fire that neuer shall be quenched.

46 Where their worme dieth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to goe into the kingdom of God with one eye, then hauing two eyes, to be cast into hell fire.

48 Where their worme dieth not, and the fire neuer goeth out.

49 ¶ For euery man that be salted with fire, and euery sacrifice shall be salted with salt.

50 ¶ Salt is good: but if the salt be vnusuall, wherewith shall it be seasoned? haue salt in your selues, and haue peace one with another.

CHAP. X.

9 The wife, early for fornication, is to be put away. 13 Little children are brought to Christ. 17 A rich man asketh Jesus how hee may possesse eternall life. 28 The Apostle forsooke all things for Christs sake. 33 Christ foretelleth his death. 35 Zebedee his Iannes request. 46 Blind Bartimeus healeth.

And hee arose from thence, and went into the coastes of Iudea by the farre side of Iordan, and the people resorted vnto him againe, and as he was wont, he taught them againe.

2 Then the Pharisees came and asked him, if it were lawfull for a man to put away his wife, and tempted him.

3 And he answered, and saide vnto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

5 Then Iesus answered and said vnto them, For the hardnesse of your heart hee wrote this precept vnto you.

6 But at the beginning of the creation God made them male and female:

7 ¶ For this cause shall man leaue his father and mother, and cleaue vnto his wife.

8 And they twaine shall be one flesh: so that they are no more twaine, but one flesh.

9 ¶ Therefore, what God hath coupled together let not man separate.

10 And in the house his disciples asked him againe of that matter.

11 And he said vnto them, ¶ Whosoever shall put away his wife and marrie another, committeth adultery against her.

12 And if a woman put away her husband, and be married to another, she committeth adultery.

13 ¶ Then they brought little children to him, that he should touch them, and his disciples rebuked those that brought them.

14 But when Iesus saw it, hee was displeased, and saide to them, Suffer the little children to come vnto me, and forbid them not: for of such is the kingdom of God.

15 Verely I say vnto you, Whosoever shall not receiue the kingdom of God as a little child, he shall not enter therein.

16 And he tooke them vp in his armes, and put his hands vpon them, and blessed them.

17 ¶ And when hee was gone out on the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I doe, that I may possesse eternall life?

18 Iesus saide to him, Why callest thou mee good? there is none good but one, euen God.

19 Thou knowest the commandements, ¶ Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witness. Thou shalt hurt no man. Honour thy father and mother.

20 Then he answered, & said to him, Master, all these things I haue observed from my youth.

21 And Iesus looked vpon him, and loued him, and saide vnto him, One thing is lacking vnto thee. Come and sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, follow mee, and take vp the crosse.

22 But he was sad at that saying, and went away sorrowfull: for he had great possessions.

23 And Iesus looked round about, and saide vnto his disciples, How hardly do they that haue riches enter into the kingdom of God!

24 And his disciples were afraid at his words, But Iesus answered againe, and saide vnto them, Children, how hard it is for them that trust in riches, to enter into the kingdom of God!

25 It is easier for a camell to goe thorow the eye of a needle, then for a rich man to enter into the kingdom of God.

26 And they were much more astonished, saying with themselves, Who then can be saved?

27 But Iesus looked vpon them, and saide, With men it is impossible, but not with God: for with God all things are possible.

28 ¶ Then Peter began to say vnto him, Lo, we haue forsaken all, and haue followed thee.

29 Iesus answered, and said, Verely I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father or mother, or wife, or children, or lands for my sake and the Gospels,

30 But he shall receiue an hundred fold now,

¶ Gen. 1. 27.
Matth. 19. 4.
¶ Gen. 2. 24.
1 Cor. 6. 16.
Ephes. 5. 32.

¶ 1 Cor. 7. 10.

¶ Matth. 5. 32.
and 19. 9. Luke 16. 18.
¶ When he putteth away his wife, hee shall cleave to another.
¶ 1 Cor. 10. 13.
Luke 18. 15.

¶ God of his goings cometh to the covenant: not only the fathers, but the children also, and therefore, in blessing them.

¶ We must in malice become children: we will enter in to the kingdom of heauen.

¶ Two things are chiefly to be cheched of them which earnestly desire eternall life: that is to say, an opinion of their merites, or deserving, which is not easily well grounded, but condemned by the due consideration of the Law: and a loue of riches, which turneth away many from that race wherein they run with a good courage.

¶ Matth. 19. 16.
Luke 18. 8.
¶ Exod. 10. 19.
¶ Neither by force nor deceit, nor any other means, shall force.

¶ Matth. 19. 27.

¶ Luke 18. 28.

¶ To gleat all things in comparison of Christs, that is a way to eternall life: so that we fall not away by the way.

¶ An hundred fold as much, if we looke to the true rule and commoditie of this life, so that we forsake them after the will of God, and not after the will of self, and our greedy desire.

f. Run in the midst of persecutions.

Math. 19. 30. Luke 13. 30.

Math. 20. 17. Luke 18. 31.

The disciples are againe prepared to patience, not to be overcome by the foretelling vnto them of his death, which was of him, and strengthened of life which should most certainly follow.

Math. 20. 20. We must first drine before we triumph. & We pray ther.

The Magistrate according to Gods appointment, rule over her subiects but the pastors are not called to rule, but to seruise according to the example of the Sonne of God himselfe, who was before them, for so much as he also was a Minister of his Fathers will.

Luke 22. 27. & They to whom it is deuoted and appointed.

Math. 20. 29. Luke 18. 35.

Christ onely being called vpon by faith, heareth our blindnes.

at this present, houses, and brethren, & sisters, and mothers, and children, and lauds: with persecutions, and in the world to come, eternal life.

31 But many that are first, shall be last, and the last, first.

32 And they were in the way going vp to Hierusalem, and Iesus went before them, and they were troubled, and as they followed, they were afraid, and Iesus tooke the twelue againe, and began to tell them what things should come vnto him.

33 Saying, Behold, we goe vp to Hierusalem, and the Sonne of man shall be deliuered vnto the hie Priests, and to the Scribes, and they shall condemne him to death, and shall deliuer him to the Gentiles.

34 And they shall mocke him, and scourge him, and spit vpon him, and kill him: but the third day he shall rise againe.

35 ¶ Then James and Iohn the sonnes of Zebedee came vnto him, saying, Master, we would that thou shouldst doe for vs that we desire.

36 And he said vnto them, What would ye I should doe for you?

37 And they said vnto him, Graunt vnto vs, that we may sit, one at thy right hand, and the other at thy left hand in thy glory.

38 But Iesus said vnto them, Yee know not what ye aske Can ye drinke of the cup that I shall drinke of, & be baptized with the baptisme that I shall be baptized with?

39 And they said vnto him, We can. But Iesus said vnto them, Yee shall drinke indeede of the cup that I shall drinke of, and bee baptized with the baptisme wherewith I shall be baptized:

40 But to sit at my right hand and at my left, is not mine to giue, but it shall be giuen to them for whom it is prepared.

41 And when the ten heard that, they began to disdaigne at James and Iohn.

42 But Iesus called them vnto him, and said to them, ¶ Ye know that they which are princes among the Gentiles, haue domination over them, and they that be great among them, exercise authoritie over them.

43 But it shall not be so among you, but whosoever will be great among you, shall be your seruant.

44 And whosoever will be chiefe of you, shall be the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the ranfome of many.

46 ¶ Then they came to Iericho: and as he went out of Iericho with his disciples, and a great multitude, Bartimeus the sonne of Timeus, a blinde man, sat by the way side begging.

47 And when he heard that it was Iesus of Nazareth, he began to crie, and to say, Iesus the sonne of Dauid, haue mercie on me.

48 And many rebuked him, because he should hold his peace: but he cried much more, O Sonne of Dauid, haue mercie on me.

49 Then Iesus stood still, and commanded him to be called: and they called the blinde, saying vnto him, Be of good comfort: arise, he calleth thee.

50 So he threw away his cloke, and rose, and came to Iesus.

51 And Iesus answered, & said vnto him, What wilt thou that I doe vnto thee? And the blinde

said vnto him, Lord, that I may receive sight.

52 Then Iesus said vnto him, Go thy way: thy faith hath cured thee. And by and by he received his sight, and followed Iesus in the way.

CHAP. XI.

Christ rideth to Hierusalem riding on an asse. 13 The fruits lesse figge tree is cursed. 15 Silvers and buyers are cast out of the Temple. 24 The force of faith. 25 Faith in prayer. 27 The leuities offices must bee pardoned. 29 The Priestly robe by what authority he wrought those things that he did. 30 Whence Iohns baptisme was.

And ¶ when they came neere to Hierusalem, to Bethphage and Bethania vnto the mount of Oliues he sent forth two of his disciples,

2 And said vnto them, Goe your wayes into that towne that is ouer against you, and assoone as ye shall enter into it, yee shall finde a colied, whereon neuer man fate: loose him, and bring him.

3 And if any man fau vnto you, Why doe ye this? Say that the Lord hath neede of him, and straightway he will send him hither.

4 And they went their way, and found a colied by the doore without, in a place where two wayes met, and they loosed him.

5 Then certaine of them that stood there, said vnto them, What doe ye loosing the colie?

6 And they said vnto them, as Iesus had commanded them: So they let them goe.

7 ¶ And they brought the colie to Iesus, and cast their garments on him, and hee fate vpon him.

8 And many spread their garments in the way: other cut down branches off the trees, & strawed them in the way.

9 And they that went before, and they that followed, cryed, saying, Hosanna: a blessed be he that cometh in the Name of the Lord.

10 ¶ Blessed be the kingdome that cometh in the Name of the Lord of our father Dauid: Hosanna, O which art in the highest braues.

11 ¶ So Iesus entred into Hierusalem, and into the Temple: and when hee had looked about on all things, and now it was evening, he went forth vnto Bethania with the twelue.

12 ¶ And on the morrowe when they were come out from Bethania, he was hungry.

13 ¶ And seeing a figge tree asfarre off, that had leaues, he went to see if he might finde any thing thereon: but when hee came vnto it, hee found nothing but leaues: for the time of figges was not yet.

14 Then Iesus answered, and said to it, Neuer man eate fruite of thee hereafter while the world standeth: and his disciples heard it.

15 ¶ And they came to Ierusalem, and Iesus went into the Temple, and began to cast out them that solde and bought in the Temple, and overthrowed the tables of the money changers, and the seates of them that sold doves.

16 Neither would hee suffer that any man should carry a vessell through the Temple.

17 And he taught, saying vnto them, Is it not written, ¶ Mine house shall be called the house of prayer vnto all nations: ¶ but you haue made it a denie of thees.

18 And the Scribes and high Priests heard it, and sought how to destroy him: for they feared him, because the whole multitude was astonished at his doctrine.

19 But when euen was come, Iesus went out of the citie.

Math. 21. 1. Luke 18. 35.

A lively map of the spiritual kingdome of Christ on earth.

Math. 11. 1. ¶ I will send my angels before me, to prepare the way before me. ¶ I will send my angels before me, to prepare the way before me. ¶ I will send my angels before me, to prepare the way before me.

John 12. 14.

John 12. 14.

Math. 21. 1. Luke 19. 45.

Math. 21. 1.

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Math. 21. 1.

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Math. 21. 1.

¶ Matt. 1. 1. 9.
The force of
the word
is to be
under-
stood.

¶ The faith of God
is the object
of faith
which is
the object
of faith.

¶ Matt. 7. 7.
Matt. 11. 9.
¶ The word
of God
is the
object
of faith.

¶ The word
of God
is the
object
of faith.

¶ Matt. 11. 9.
¶ When you
shall
hear
the voice
of the
Lord.

¶ Matt. 11. 9.
¶ When you
shall
hear
the voice
of the
Lord.

¶ A hundred of an
old conscience
to be of those
whom they
should and might
have been saved.

¶ The calling of
God is not
to place
him in time
without excep-
tion.

¶ The word Par-
able, which the
Evangelists use,
is only figurative
of things
which are
also
literal.

¶ Matt. 11. 9.
¶ Matt. 11. 9.
¶ Matt. 11. 9.

¶ When the fruits
of the ground
are gathered.

20 ¶ And in the morning as they journeyed together, they saw the fig tree dried vp from the rootes.

21 Then Peter remembred, and sayde vnto him Master, behold, the fig tree which thou cursedst is withered.

22 And Iesus answered, and sayd vnto them, Haue ye the faith of God.

23 For verely I say vnto you, that whosoever shall say vnto this mountaine, Be thou taken away, and cast into the sea, and shall not wauer in his heart, but shall beleue that those thinges which he saith, shall come to passe, whatsoever he sayth, shall be done to him.

24 ¶ Therefore I say vnto you, Whatsoeuer ye desire when ye pray, beleue that it ye shall haue it, and it shall be done vnto you.

25 ¶ But when ye shall stand, and pray, forgive, if ye haue any thing against any man, that your Father also which is in heauen, may forgive you your trespasses.

26 For if you will not forgive, your Father which is in heauen, will not pardon you your trespasses.

27 ¶ Then they came againe to Hierusalem: and as hee walked in the Temple, there came to him the hie Priests, and the Scribes, & the Elders,

28 And sayd vnto him, By what authoritie doest thou these things? and who gaue thee this authoritie, that thou shouldest doe these things?

29 Then Iesus answered, and said vnto them, I will also aske you a certaine thing, and answer ye me, and I will tell you by what authority I do these things.

30 ¶ The baptisme of Iohn, was it from heauen, or of men? answer me.

31 And they thought with themselves, saying, If we shall say, From heauen, he will say, Why then did ye not beleue him?

32 ¶ But if we say, Of men, we feare the people: for all men counted Iohn that he was a Prophet indeede.

33 Then they answered, and sayd vnto Iesus, We cannot tell. And Iesus answered, and said vnto them, Neither will I tell you by what authority I doe these things.

CHAP. XII.

1 Of the vineyard. 2. Christ the flower refused of the Jewes. 3. Tribute to bee given to Cesar. 4. The Sadduces denying the resurrection. 5. The first commandement. 6. To loue God and the neighbour is better then sacrifice. 7. Christ Dauides soun. 8. To beware of the Scribes and Pharisees. 9. The poore widows.

¶ And he began to speake vnto them in parables. ¶ A certaine man planted a vineyard, & compassed it with an hedge, and digged a pit for the winepresse, and built a tower in it, & let it out to husbandmen, & went into a strange country.

2 ¶ And at the time, he sent to the husbandmen a seruant, that hee might receiue of the husbandmen of the fruit of the vineyard.

3 But they tooke him, and beat him, and sent him away emptye.

4 And againe they sent vnto him another seruant, and at him they cast stones, and brake his head, and sent him away shamefully handled.

5 And againe he sent another, & him they slew, and many other, beating some, and killing some.

6 Yet had he one sonne, his deare beloved: him also he sent the last vnto them, saying, They will reuerence my sonne.

7 But the husbandmen sayde among them-

selues, This is the heire: come, let vs kill him, and the inheritance shall be ours.

8 So they tooke him, and killed him, and cast him out of the vineyard.

9 What shall then the Lord of the vineyard doe? Hee will come and destroy these husbandmen, and giue the vineyard to others.

¶ The stone which the builders did refuse, is made the head of the corner.

11 This was done of the Lord, and it is marueilous in our eyes.

12 Then they went about to take him, but they feared the people: for they perceived that he spake that parable against them: therefore they left him, and went their way.

13 ¶ And they sent vnto him certaine of the Pharisees, & of the Herodians, that they might take him in his talke.

14 And when they came, they said vnto him, Master, we know that thou art true, and carest for no man: for thou considerest not the person of men, but teachest the way of God truly. Is it lawfull to giue tribute to Cesar, or not?

15 Should wee giue it, or should we not giue it? but he knew their hypocrisie, and sayd vnto them, Why tempt ye me? Bring me a penie, that I may see it.

16 So they brought it, and he said vnto them, Whose is this image and superscription? and they sayd vnto him, Celsars.

17 Then Iesus answered, and sayd vnto them, Giue to Cesar the things that are Celsars, and to God, those that are Gods: and they manueiled at him.

18 ¶ Then came the Sadduces vnto him, (which say, there is no resurrection) and they asked him, saying,

19 Master, ¶ Moses wrote vnto vs, If any mans brother die, and leaue his wife, and leaue no children, that his brother should take his wife, and raise vp seede vnto his brother.

20 There were seuen brethren, and the first tooke a wife, and when he died, left no issue.

21 Then the second tooke her, & he died, neither did he yet leaue issue, and the third likewise:

22 So those seuen had her, and left no issue: last of all the wife died also.

23 In the resurrection then, when they shall rise againe, whose wife shall she be of them? for seuen had her to wife.

24 Then Iesus answered and said vnto them, Are ye not therefore deceiued, because ye know not the Scriptures, neither the power of God?

25 For when they shall rise againe from the dead, neither men marrie, nor wiuers are married, but are as the Angels which are in heauen.

26 And as touching the dead, that they shall rise againe, haue ye not read in the booke of Moses, how in the bush God spake vnto him, saying, I am the God of Abraham, & the God of Isaac, and the God of Iacob?

27 God is not the God of the dead, but of the liuing. Ye are therefore greatly deceiued.

28 ¶ ¶ Then came one of the Scribes that had heard them disputing together, and perceiving that hee had answered them well, he asked him, Which is the first commandement of all?

29 Iesus answered him, The first of all the commandements is, ¶ Hearre, Israel, The Lord our God is the onely Lord,

¶ Psal. 118. 22.

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✠ *Leuit. 19. 8.*

mat. 22. 39.

rom. 13. 9.

galat. 5. 14.

romes. 8.

✠ *Mat. 22. 47.*

luk. 20. 47.

✠ Christ proueth his Godhead euen out of Dauid himselfe, at whome he came according to the flesh.

✠ *1. Peter. 1. 11.*

in the holy Ghost,

and there is a great

force in this kind of

speech, whereby

meant that it was

not for much Dauid,

as the holy Ghost

said that he, who said

in a manner possibilia

Dauid.

✠ *Psal. 110. 1.*

✠ *Matth. 22. 6.*

luk. 11. 13.

and 30. 43.

✠ The manner of

miracles are not

usually to be fol-

lowed, as an ex-

ample.

✠ *Whiles he taught*

them,

✠ *The word is a*

fole, which is a

kind of woman

garment, long and

come to the feet,

and is taken gen-

erally, for any gar-

ment made for

concealing: but in

this place it meaneth

the garment that fringes

garment mentioned

in Deuter-

onomy, 22. 11.

✠ *Mat. 23. 14.*

luk. 20. 47.

✠ The doing of

our duties, which

God alloweth,

is not esteemed

according to the

outward value,

but to the inward

affection of the heart

✠ *Luke 21. 1.*

Money of any kind of metall, as the Romanes vsed, who in the Legi-

ning did stamp or coine braffe, and after vsed it for current money.

✠ *Mat. 24. 6.*

luk. 21. 5.

✠ The destruction

of the temple, citie,

and whole nation

is slowe, and the troubles

of the Church, but

yet there are asse-

med many com-

forts, and talk of

all the end of the

world is descri-

bed.

✠ *Luke 19. 43.*

✠ *Phe. 5. 6.*

✠ *1. Pet. 2. 3.*

30 Thou shalt therefore loue the Lorde thy God with all thine heart, and with all thy soule, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like that, is, ✠ Thou shalt loue thy neighbour as thy selfe. There is none other commandment greater then these.

32 Then that Scribe said vnto him, Well, Master, thou hast said the truth, that there is one God, and that there is none but he.

33 And to loue him with all the heart, & with all the vnderstanding, and with all the soule, and with all the strength, and to loue his neighbour as himselfe, is more then all whole burnt offerings and sacrifices.

34 Then when Iesus saw that he answered discreetly, he said vnto him, Thou art not far from the kingdom of God. And no man after that durst aske him any question.

35 ✠ And Iesus answered and sayd teaching in the Temple, How say the Scribes that Christ is the sonne of Dauid?

36 For Dauid himselfe said by the holy Ghost, The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool.

37 Then Dauid himselfe calleth him Lord: by what meanes is he then his sonne? and much people heard him gladly.

38 ✠ Moreover he said vnto them in his doctrine, Beware of the Scribes which loue to go in long robes, and lowe salutations in the markets,

39 And the chiefe seates in the Synagogue, and the first rooms at feasts,

40 Which denoure widowes houses, euen vnder a colour of long prayers. These shall receive the greater damnation.

41 7* And as Iesus fate ouer against the treasure, he beheld how the people cast money into the treasure, and many rich men cast in much.

42 And there came a certaine poore widow, & she threw in two mites, which make a quadrin.

43 Then he called vnto him his disciples, and said vnto them, Verely I say vnto you, that this poore widow hath cast more in, then all they which haue cast into the treasure.

44 For they all did cast in of their superfluitie: but this one her poutie did cast in all that shee had, *even all her liuing.*

CHAP. XIII.

✠ Of the destruction of Ierusalem. 9 Persecutions for the Gospel. 10 The Gospel to be preached to all nations. 25 Of Christs coming to iudgement. 33 We must watch and pray.

And ✠ as he went out of the Temple, one of his disciples said vnto him, Master, see what manner stones, & what manner buildings are here.

✠ Then Iesus answered and sayd vnto him, Seest thou these great buildings? there shall not be left one stone vpon a stone, that shall not be thrown downe.

3 And as he fate on the mount of Oliues, ouer against the Temple, Peter, and Lames, and Iohn, and Andrew asked him secretly,

4 Tell vs, when shall these things bee? and what shall be the signe when all these things shall be fulfilled?

5 And Iesus answered them, and began to say, Take heede lest any man deceiue you.

6 For many shall come in my Name, saying, I am Christ, and shall deceiue many.

7 Furthermore when ye shall heare of warres, and rumours of warres, be ye not troubled: for such things must needs be: but the end shall not be yet.

8 For nation shall rise against nation & kingdom against kingdom, and there shall be earthquakes in diuers quarters, & there shall be famine and troubles: these are the beginnings of sorowes.

9 But take ye heede to your selues: for they shall deliuer you vp to the Councils, and to the Synagogues: ye shall be beaten, and brought before rulers and kings for my sake, for a testimony vnto them.

10 And the Gospel must first be published among all nations.

11 ✠ But when they leade you, and deliuer you vp, be not careful before hand, neither studie what ye shall say: but what is giuen you at the same time, that speake: for it is not you that speake, but the holy Ghost.

12 Yea, and the brother shall deliuer the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

13 And ye shall be hated of all men for my Names sake: but whoeuer shall endure vnto the end, hee shall be saved.

14 ✠ Moreover, when ye shall see the abomination of desolation (spoken of by Daniel the Prophet) set where it ought not, (let him that readeth, consider it) then let them that be in Iudea, flee into the mountaines.

15 And let him that is vpon the houle, not come downe into the house, neither enter therein, to fetch any thing out of his house.

16 And let him that is in the field, not turne backe againe to take his garment.

17 Then woe shall be to them that are with child, and to them that giue suck in those dayes.

18 Pray therefore that your flight bee not in the winter.

19 For those dayes shall be such tribulation, as was not from the beginning of the creation which God created vnto this time, neither shall be.

20 And except that the Lord had shortened those dayes, no flesh should be saved: but for the elects sake, which he hath chosen, he hath shortened those dayes.

21 Then ✠ if any man say to you, Loe, here is Christ, or hee, & there, beleue it not.

22 For false Christs shall rise, and false prophets, and shall shew signes and wonders, to deceiue, if it were possible, the very elect.

23 But take ye heede: behold, I haue shewed you all things before.

24 ✠ Moreover in those dayes, after that tribulation, the sunne shall waxe darke, & the moone shall not giue her light.

25 And the starres of heauen shall fall: and the powers which are in heauen, shall shake.

26 And then shall they see the Sonne of man comming in the cloudes, with great power and glory.

27 ✠ And hee shall then send his Angels, & shall gather together his elect from the foure windes, and from the vmoost part of the earth to the vmoost part of heauen.

28 Now learne a parable of the figge tree. When her bough is yet tender, and it bringeth forth leaues, ye know that summer is nere.

29 So in like manner, when ye see these things

comes

come to passe, know that *the kingdome of God* is neere. *uen* at the doores.

30 Verely I say vnto you, that this generation shall not passe, till all these things be done.

31 Heauen and earth shall passe away, but my words shall not passe away.

32 But of that day and houre knoweth no man, no, not the Angels which are in heauen, neither the Sonne himselfe, but the Father.

33 Take heede: watch, and pray: for ye know not when the time is.

34 For the Sonne of man is as a man going into a strange countrey, and leaueth his house, and giueth authority to his seruants, and to euery man his worke, and commandeth the porter to watch.

35 Watch yee therefore, (for ye know not when the master of the house will come, at euen, or at midnight, at the cocke crowing, or in the dawning.)

36 Left if he come suddenly, hee should finde yee sleeping.

37 And those things that I say vnto you, I say vnto all men, Watch.

CHAP. XLIII.

1 The Priests conspiracie against Christ. 2 The women pouring oyle on Christ's head. 3 The preparing of the Passouer. 4 The influence of the Supper. 5 Christ deliuered into the hands of men. 6 Judas betrayeth him with a kisse. 7 Christ is before Caiaphas. 8 Peters deniall.

And *a* two dayes after followed the *feast* of the Passouer, and of vncleanned bread: and the hie Priests & Scribes sought how they might take him by craft, and put him to death.

But they said, Not in the feast day, lest there be any tumult among the people.

And when he was in Bethania in the house of Simon the leper, as hee sat at table, there came a woman hauing a boxe of ointment of Spike-nard, very costly, and shee brake the boxe, and powdered it on his head.

Therefore some disclained among themselves, and said, To what end is this waste of ointment?

For it might haue bene sold for more then a three hundred pence, and bene giuen vnto the poore, and they murmured against her.

But Iesus sayd, Let her alone: Why trouble ye her? she hath wrought a good worke on me.

For ye haue the poore with you alwayes, and when ye will ye may doe them good, but me ye shall not haue alwayes.

She hath done that she could: she came aforehand to anoynt my body to the burying.

Verely I say vnto you, where soeuer this Gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of in remembrance of her.

Then Iudas Iscariot, one of the twelue, went away vnto the hie Priests, to betray him vnto them.

And when they heard it, they were glad, and promised that they would giue him money: therefore he sought how he might conveniently betray him.

Now the first day of vncleanned bread, when e they sacrificed the Passouer,

they came to celebrate the Passouer according to the Law: and thereabout a miracle sheweth, that notwithstanding hee in the flesh shall suffer, yet that hee is God. *b* Thus it, upon which day, and at the same day, which was the beginning of the feast, Look Math. 26. 17. *c* This is the supper. *d* This is spoken thus, by the name of euenymy, which is the Passouer, and by the supper is meant the Passouer.

his disciples sayd vnto him, Where wilt thou that wee goe and prepare, that thou mayest eate the Passouer?

Then he sent forth two of his disciples, and said vnto them, Goe yee into the citie, and there shall a man meet you bearing a pitcher of water: follow him.

And whither soeuer hee goeth in, say ye to the good man of the house, The Master sayeth, Where is the lodging where I shall eate the Passouer with my disciples?

And he will shew you a vpper chamber which is large, trimmed and prepared: there make it ready for vs.

So his disciples went forth, and came to the citie, and found as he had said vnto them, and made ready the Passouer.

¶ And at euen he came with the twelue.

¶ And as they sat at table and did eate, Iesus said, Verely I say vnto you, that one of you shall betray me, which eateth with me.

Then they began to bee sorrowfull, and to say to him one by one, Is it I? And another, Is it I?

And he answered and said vnto them, It is one of the twelue that dippeth with mee in the platter.

Truely the Sonne of man goeth his way, as it is written of him: but woe be to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if hee had neuer bene borne.

¶ And as they did eate, Iesus tooke the bread, and when hee had giuen thanks, he brake it and gaue to them, and said, Take, eate, this is my body.

Also hee tooke the cup, and when hee had giuen thanks, gaue it to them: and they all dranke of it.

And he said vnto them, This is my blood of that new Testament which is shed for many.

Verely I say vnto you, I will drinke no more of the fruit of the vine vntil that day, that I drinke it new in the kingdome of God.

And when they had sung a Psalm, they went out to the mount of Oliues.

¶ Then Iesus sayd vnto them, All yee shall be offended by me this night: for it is written, I will smite the shepherd, and the sheepe shall be scattered.

But after that I am risen, I will go into Galilee before you.

¶ And Peter sayd vnto him, Although all men should be offended at thee, yet would not I.

Then Iesus said vnto him, Verely I say vnto thee, this day, euen in this night before the cocke crow twise, thou shalt denie me thrise.

But he said more earnestly, If I should die with thee, I will not denie thee: likewise also said they all.

¶ After, they came into a place named Gethsemane: then he said to his disciples, Sit ye here, till I haue prayed.

And he tooke with him Peter, and Iames, and Iohn, and hee began to bee troubled, and in great heauinesse,

And said vnto them, My soule is very heauie, euen vnto the death: tary here, and watch.

So he went forward a litle, and fell downe on the ground, and prayed, that if it were possible, that houre might passe from him.

The Greek word signifies that part of the house that is highest from the ground, so what is lower is beyond, because they used to supper in that part of the house, they called it a sleeping chamber. *a* Psal. 110. *b* Mat. 26. 20, 21. *c* Luke 22. 14. *d* John 13. 18, 27. *e* The figure of the lamb, which is by and by to be fulfilled, is brought in, and in place thereof are put figures of the new testament, which shall continue to the worlds end.

¶ And as hee tooke the cup, and when hee had giuen thanks, gaue it to them: and they all dranke of it.

¶ And as they did eate, Iesus tooke the bread, and when hee had giuen thanks, hee brake it and gaue to them, and said, Take, eate, this is my body.

¶ And as they did eate, Iesus tooke the cup, and when hee had giuen thanks, gaue it to them: and they all dranke of it.

¶ And as they did eate, Iesus tooke the cup, and when hee had giuen thanks, gaue it to them: and they all dranke of it.

¶ And as they did eate, Iesus tooke the cup, and when hee had giuen thanks, gaue it to them: and they all dranke of it.

¶ And as they did eate, Iesus tooke the cup, and when hee had giuen thanks, gaue it to them: and they all dranke of it.

¶ And as they did eate, Iesus tooke the cup, and when hee had giuen thanks, gaue it to them: and they all dranke of it.

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¶ And as they did eate, Iesus tooke the cup, and when hee had giuen thanks, gaue it to them: and they all dranke of it.

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¶ And as they did eate, Iesus tooke the cup, and when hee had giuen thanks, gaue it to them: and they all dranke of it.

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¶ And as they did eate, Iesus tooke the cup, and when hee had giuen thanks, gaue it to them: and they all dranke of it.

¶ And as they did eate, Iesus tooke the cup, and when hee had giuen thanks, gaue it to them: and they all dranke of it.

desire that *he would doe* as he had euer done vnto them.

9 Then Pilate answered them, & said, Will ye that I let loose vnto you the King of the Iewes?

10 For he knew that the high Priests had deliuered him of enuie.

11 But the high Priests had moued the people to desire that he would rather deliuer Barabbas vnto them.

12 And Pilate answered, and said againe vnto them, What will ye then that I doe *with him*, whom ye call the King of the Iewes?

13 And they cried againe, Crucifie him.

14 Then Pilate said vnto them, But what euill hath he done? And they cried the more feruently, Crucifie him.

15 So Pilate willing to content the people, loosed them Barabbas, and deliuered Iesus, when he had scourged him, that he might be crucified.

16 Then the souldiers led him away into the hall, which is the common hall, and called together the whole band,

17 And clad him with purple, and platted a crowne of thornes, and put it about his head.

18 And began to salute him, saying, Haile, King of the Iewes.

19 And they smote him on the head with a reede, and spat vpon him, and bowed the knees, and did him reuerence.

20 And when they had mocked him, they tooke the purple off him, & put his owne clothes on him, and led him out to crucifie him.

21 And they compelled one that passed by, called Simon of Cyrene, (which came out of the countrey, and was father of Alexander and Rufus) to beare his crosse.

22 And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens sculles.

23 And they gaue him to drinke wine mingled with myrrhe: but he receiued it not.

24 And when they had crucified him, they parted his garments, casting lots for them, what euery man should haue.

25 And it was the third houre when they crucified him.

26 And the title of his cause was written abroad, THAT KING OF THE IEWES.

27 They crucified also with him two theues, the one on the right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which saith, And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and saying, Hey, thou that destroyest the Temple, & buildest it in three dayes,

30 Saue thy selfe, and come downe from the crosse.

31 Likewise also euen the hie Priests mocking, sayd among themselves with the Scribes, He saued our men, himselfe he cannot saue.

32 Let Christ the King of Israel now come downe from the crosse, that we may see, and beleue. They also that were crucified with him, reuiled him.

33 ¶ Now when the sixth houre was come, & darknesse arose ouer all the lande vntill the ninth houre.

34 And at the 7 ninth houre Iesus cried with a loud voice, saying, ¶ Eloi, Eloi, lamma-fabachani? which is by interpretation, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, sayd, Behold, he calleth Elias.

36 And one ranne, and filled a sponge full of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone: let vs see if Elias will come, and take him downe.

37 And Iesus cried with a loud voice, & gaue vp the ghost.

38 And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Now when the Centurion, which stood ouer against him, saw that he thus crying gaue vp the ghost, he said, Truly this man was the Sonne of God.

40 ¶ There were also women which beheld afarre off, among whom was Mary Magdalene, and Mary the mother of Iames the lesse, and of Ioses, and Salome,

41 Which also when he was in Galile, followed him, and ministred vnto him, and many other women which came vp with him vnto Hierusalem.

42 And now when the night was come (because it was the day of the preparation that is before the Sabbath)

43 Joseph of Arimathea, an honourable counsellour, which also looked for thekingdome of God, came, and went in boldly vnto Pilate, and asked the body of Iesus.

44 And Pilate marvelled, if hee were already dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead.

45 And when he knew the truth of the Centurion, he gaue the body to Joseph:

46 Who bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and layed him in a tombe that was hewen out of a rocke, and rolled a stone vnto the doore of the sepulchre:

47 And Marie Magdalene, and Marie Ioses mother, beheld where he should be layed.

into consell by Pilate. ¶ If wee consider what danger Ioseph cast himselfe into, wee shall perceiue how bold he was.

CHAP. XVI.

1 Of Christs resurrexion. 2 Hee appeareth to Mary Magdalene and others. 3 He sendeth his Apostles to preach. 4 His ascension.

¶ And when the Sabbath day was past, Marie Magdalene, and Marie the mother of Iames and Salome, bought sweet ointments, that they might come and anoynt him.

2 Therefore early in the morning, the first day of the weeke, they came vnto the sepulchre, when the Sunne was now risen.

3 And they sayd one to another, Who shall roll vs away the stone from the doore of the sepulchre?

4 And when they looked, they saw that the stone was rolled away (for it was a very great one)

5 So they went into the sepulchre, and saw a young man sitting at the right side, clothed in a long white robe: & they were fore troubled.

6 But he said vnto them, Be not so troubled: ye seeke Iesus of Nazareth, which hath bene crucified: he is risen, he is not here: behold the place where they put him.

¶ Christs rising mightily with Sa-
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by shall I know this ? for I am an olde man, and my wife is of a great age

19 And the Angel answered, and sayd vnto him, I am Gabriel, that stand in the presence of God, and am sent to speake vnto thee, and to shew thee these good tidings.

20 And behold, thou shalt be dumbe and not be able to speake, vntill the day that these things be done, because thou beleuest not my wordes, which shalbe fulfilled in their season.

21 Now the people waited for Zacharias, and marvelled that he tarried so long in the Temple.

22 And when hee came out, hee could not speake vnto them: then they perceived that hee had seene a vision in the Temple: for hee made signes vnto them, and remained dumbe.

23 And it came to passe, when the dayes of his office were fulfilled, that he departed to his owne house.

24 And after those dayes, his wife Elisabet conceived, and hid her seile fixe moneths, saying,

25 Thus hath the Lord dealt with mee, in the dayes wherein he looked on me, to take from mee my rebuke among men.

26 ¶ And in the sixth moneth, the Angel Gabriel was sent from God vnto a city of Galilee, named Nazareth,

27 ¶ To a virgin affianced to a man whose name was Ioseph, of the house of Dauid, and the virgins name was Marie.

28 And the Angel went in vnto her, and said, Haile thou that art freely beloued: the Lord is with thee: * blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and thought what manner of salutation that should be.

30 Then the Angel sayd vnto her, Feare not Marie: for thou hast found * fauour with God.

31 ¶ For loe, thou shalt conceive in thy wombe, and beare a sonne, & shalt call his Name Iesus.

32 He shall be great, and shall be called the Sonne of the most High, and the Lord God shall giue vnto him the throne of his father Dauid.

33 * And hee shall reigne ouer the house of Iacob for euer, and of his kingdome shall be none ende.

34 Then sayd Marie vnto the Angel, * How shall this be, seeing I know not man?

35 And the Angel answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the most High shall ouershadow thee: therefore also that * holy thing which shall be borne of thee, shall be called the Sonne of God.

36 And behold, thy * cousin Elisabet, she hath also conceived a sonne in her olde age: and this is her first moneth, which was called barren.

37 For with God shall nothing be impossible.

38 Then Marie sayd, Behold the seruant of the Lord: be it vnto mee according to thy word. So the Angel departed from her.

39 ¶ And Marie arose in those dayes, and went into the hill country with haste to a * cite of Iuda,

40 And entred into the house of Zacharias, and saluted Elisabet.

41 And it came to passe, as Elisabet heard the salutation of Mary, the babe sprang in her belly, and Elisabet was filled with the holy Ghost.

42 And she cried with a loud voice, and said, Blessed art thou among women, because of the fruit of thy wombe is blessed.

43 And whence cometh this to mee, that the mother of my Lord should come to me?

44 For loe, assoone as the voyce of thy salutation sounded in mine eares, the babe sprang in my belly for ioy.

45 And blessed is she that beleued: for those things shall be performed, which were told her from the Lord.

46 ¶ Then Mary said, My soule magnifieth the Lord,

47 And my spirite reioyceth in God my Saviour.

48 For hee hath looked on the * poore degree of his seruant: for behold, from henceforth shall all ages call me blessed,

49 Because he hath mighty things done for me great things, and holy is his Name.

50 And his mercy is from generation to generation on them that feare him.

51 ¶ He hath shewed strength with his * armes: he hath * scattered the proud in the * imagination of their hearts.

52 ¶ Hee hath put downe the mighty from their seats, and exalted them of * low degree.

53 * Hee hath filled the * hungry with good things, and sent away the rich empty.

54 ¶ He hath vpholden Israel his seruant, to be mindfull of his mercy,

55 ¶ As hee hath spoken * to our fathers, to wit, to Abraham and his seede for euer.

56 ¶ And Marie abode with her about three moneths: after, she returned to her owne house.

57 ¶ Now Elisabets time was fulfilled, that she should be deliuered, and she brought forth a sonne.

58 And her neighbours and coufins heard tell how the Lord had shewed his great mercy vpon her, and they * reioiced with her.

59 And it was so that on the eighth day they came to circumcise the babe, and called him Zacharias, after the name of his father.

60 But his mother answered, and said, Not so, but he shall be called Iohn.

61 And they sayd vnto her, There is none of thy kindred that is named with this name.

62 Then they made signes to his father, how he would haue him called.

63 So he asked for writing tables, and wrote, saying, His name is Iohn, and they marvelled all.

64 And his mouth was opened immediately, and his tongue, and he spake and praised God.

65 Then feare came on all them that dwelt neere vnto them, & all these wordes were noised abroad thoroughout all the hill country of Iudea.

¶ And are vile in mens eyes, which are indeed the poore in spirit, that is such as challenge nothing to themselves in the sight of God. * Psalm 34. 10. ¶ They that are brought to extreme poverty, & he hath helped * Israel with his * arme, giuee cleane cast downe. * Ezechiel 30. 18. and 31. 8. and 32. 3. and 33. 20. * 1. Cor. 17. 19. and 22. 17. * 1. Cor. 13. 1. ¶ * Promised. ¶ Iohna nativity is set out with new miracles. * Verse 144 was referred to it former state, & read in some copies.

¶ All this that was sayd and done.

¶ Elisabet being great with child of Iohn, and Marie with Christ, by the inspiration of the holy Ghost, doe reioyce one for other.

¶ In which is the South side of Hierusalem.

¶ That is to say, Hebrew, which was in times past called Canaanites, which was one of the names that were given to the Levites in the tribe of Iuda, and is said to be in the mountaine of Iuda, Iosua. 1. 15. and 2. 14.

¶ This was ordinary nor vntill kinde of mourning. ¶ Christ is blessed in respect of his humanity.

¶ Christ the redeemer of the afflicted, and reuenger of the proud, of long time promised to the fathers, is now at length exhibited in the world.

¶ He hath freely and graciously loved.

¶ Word for words, his holiness that is my help against: that the Virgin conceiveth not her desire, but the grace of God.

¶ To them that line godly and religiously, to take the Hebrewes. * Ezechiel 51. 9. * 1. Cor. 13. 10.

¶ This is an heaping up of words more then needeth, which the Hebrewes vnderstand very much, and the sense is taken for strength. * Ezechiel 29.

¶ As when the winds doeth the chaffe.

¶ He hath scattered and shorn, and the imagination of their hearts: or by and through the imagination of their own hearts.

¶ So that their wicked counsel turned to their own destruction.

¶ 1. Sam. 2. 6. ¶ The mighty and rich men.

¶ Such as were not made of.

¶ They that are brought to extreme poverty, & he hath helped * Israel with his * arme, giuee cleane cast downe.

¶ Verse 144 was referred to it former state, & read in some copies.

*Thought upon
abundantly and
earnestly, and as
were printed them
in their hearts.*

*That the pre-
sent favour of God,
and a singular kind
of virtue appeared
in him*

*7 John yet scarce
borne, by the au-
thorities of the holy
Ghoſt, is appointed
to his office.*

*That he hath
through himself
windfull of his peo-
ple, in ſomuch that
he came down from
heaven himself, to
viſite vs in priſon,*

*Chap. 3. 30.
1. 31.*

*8 Hath paid the
ransome, that is to
ſay, the price of our
redemption.*

*9 Pfal. 139. 18.
10 This word Horns,
in the Hebrew
tongue ſignifieth
might, and it is a
ſtrophe taken
from heath, that
ſignifieth their
bornes: and by
raising up the
might of Iſrael, I
mean, that the
kingdome of Iſrael
was ſubverted, and
the enemies as ſherds
laid on the ground;
when they ſaw
the ſtrength of Iſrael
ſeemed to be utterly
decayed.*

*11 Jerem. 23. 5. and 30. 10. &
Declared in deed that he was miſer-
table. 22. Gen. 22. 16. Iere. 31. 33. Job 9. 13. 17. &
1. Pe-
ter 1. 17. 1 To Gods good liking. m Though thou be at the preſent ſeem to liſtle
u Open the way. & Forgiveſſe of finnes, is the manner whereby God ſaith to us, Rom
4. 7. & Zach. 3. 2. and 6. 12. & 12. Orphan, or branch, he ſaith to us, that the place
in Irem 23. 5. Zach. 3. 2. and 6. 12. and he is called a bud from on high, that is, from
God vnto vs, and not as other buds which bud out of the earth. & Thus the way which
leadeth vs to true happineſſe.*

*12 Augustus Ceſar taxeth all the world. 7 Chriſt is borne, 13
The Angels ſong. 21 Chriſt is circumsised. 22 Mari puri-
fied. 28 Simeon taketh Chriſt in his arms. 29 His ſong. 38
Annas the Prophetiſſe. 40 The child Chriſt. 46 Iſus diſput-
eth with the doctours.*

*13 Chriſt the ſonne
of God, taking vp-
on him the forme
of a ſervant, and
making himſelfe
of no reputation,
is poorely borne
in a ſtable: and by
the meanes of Au-
gustus the mightieſt
prince in the world
(thinking
nothing little) hath
his cradle prepa-
red in Beth-leem,
as the Prophets
forewarned.*

*14 So farre as the
Empire of the Ro-
mans did ſtretch,
& that is, the in-
habitants of many
citties ſhould have
ſhew names taken,
and their goods re-
sted at a certaine
rate, that the Emperours might underſtand, how rich every countrey, citie, familie, and
houſe was. & Which Dauid was borne and brought up vs. & John 7. 42.*

66 And all they that heard them, & layd them
vp in their hearts, ſaying, What manner child ſhall
this be, and the hand of the Lord was with him.

67 7 Then his father Zacharias was filled with
the holy Ghoſt, and prophesied, ſaying,
68 Blessed be the Lord God of Iſrael, because
he hath viſited & redeemed his people.

69 & And hath raised vp the i horne of ſalua-
tion vnto vs, in the houſe of his ſervant Dauid,
70 & As he ſpoke by the mouth of his holy Pro-
phets, which were ſince the world began, ſaying,

71 That hee would ſend vs deliuerance from
our enemies, & from the hands of all that hate vs.

72 That hee might ſhew mercy towards our
fathers, and remember his holy covenant,

73 & And the othe, which he ſware to our fa-
ther Abraham.

74 Which was, that he would graunt vnto vs,
that wee being deliuered out of the hands of our
enemies, ſhould ſerue him without feare,

75 All the dayes of our life, in holineſſe and
righteouſneſſe, i before him.

76 And thou, m babe, ſhalt be called the Pro-
phet of the moſt High: for thou ſhalt goe before
the face of the Lord to prepare his wayes,

77 And to a giue knowledge of ſalvation vnto
his people, by the remiſſion of their finnes,

78 Through the tender mercie of our God,
whereby the p day ſpring from an high hath vi-
ſited vs,

79 To giue light to them that ſit in darkneſſe,
and in the ſhadow of death, and to guide our feet
into the way of peace.

80 And the child grew, and waxed ſtrong in
ſpirit, and was in the wilderneſſe, til the day came
that he ſhould ſhew himſelfe vnto Iſrael.

CHAP. II.

1 Augustus Ceſar taxeth all the world. 7 Chriſt is borne, 13
The Angels ſong. 21 Chriſt is circumsised. 22 Mari puri-
fied. 28 Simeon taketh Chriſt in his arms. 29 His ſong. 38
Annas the Prophetiſſe. 40 The child Chriſt. 46 Iſus diſput-
eth with the doctours.

And it came to paſſe in thoſe dayes, that there
came a decree from Augustus Ceſar, that all
the world ſhould be taxed.

2 (This ſir taxing was made when Cyrenius
was gouernour of Syria)

3 Therefore went all to bee taxed, every man
to his owne citie.

4 And Ioseph alſo went vp from Galile out
of a citie called Nazareth, into Iudea, vnto the
city of David, which is called Bethleem (because
he was of the houſe and lineage of David.)

5 To be taxed with Mary that was giuen him
to wife, which was with child.

6 ¶ And ſo it was, that while they were there,
the dayes were accompliſhed that ſhe ſhould be
deliuered,

7 And ſhe brought forth her firſt begotten
ſonne, and wrapped him in ſwadling clothes, and
layd him in a cratch, becauſe there was no roome
for them in the Inn.

8 ¶ And there were in the ſame countrey
ſhepherds, & abiding in the field, & keeping
watch by night ouer their flocke.

9 And loe, the Angel of the Lord came vp-
on them, and the glory of the Lord ſhone about
them, and they were fore afraid.

10 Then the Angel ſayd vnto them, Be not a-
fraid: for behold, I bring you glad tidings of
great ioy, that ſhall be to all the people.

11 That is, that vnto you is borne this day in
the city of Dauid, a Sauour, which is Chriſt the
Lord.

12 And this ſhal be a ſigne vnto you, Yee ſhall
finde the babe ſwadled, and layd in a cratch.

13 And ſtraightway there was with the Angel
a multitude of heauenly ſouldiers, praying
God, and ſaying,

14 Glory be to God in the high heauens, and
peace in earth, and towards men a good will.

15 And it came to paſſe when the Angels were
gone away from them into heauen, that the ſhep-
heards layd one to another, Let vs goe then vnto
Beth-leem, & ſee this thing that is come to paſſe,
which the Lord hath ſhewed vnto vs.

16 So they came with haſte, and found both
Mary and Ioseph, and the babe layd in the cratch.

17 And when they had ſene it, they publiſhed
abroad the thing that was tolde them of that
childe.

18 And all that heard it, wondered at the things
which were tolde them of the ſhepherds.

19 But Mary kept all thoſe ſayings, & pondered
them in her heart.

20 And the ſhepherds returned glorifying
and praying God, for all that they had heard and
ſene, as it was ſpoken vnto them.

21 ¶ 3 And when the eight dayes were ac-
complished, that they ſhould circiſcise the childe,
his name was then called & Ieſus, which was na-
med of the Angel, before he was concieued in the
wombe.

22 ¶ 4 And when the dayes of her purifica-
tion, after the Law of Moyſes, were accompliſhed,
they brought him to Hieruſalem, to preſent him
to the Lord,

23 (As it is written in the Law of the Lord,
& Every man child that firſt openeth the wombe,
ſhal be called holy to the Lord)

24 And to giue an oblation, & as it is com-
manded in the Law of the Lord, a paire of turtle
doves, or two young pigeons.

25 ¶ And behold, there was a man in Hieruſa-
lem, whoſe name was Simeon: this man was iuſt,
and feared God, and waited for the conſolation
of Iſrael, and the i holy Ghoſt was vpon him.

26 And it was declared to him from God by
the holy Ghoſt, that he ſhould not ſee death, be-
fore he had ſene that Anointed of the Lord.

27 And he came by the motion of the ſpirit in-
to the Temple, and when the k parents brought in
in the babe Ieſus, to doe for him after the cuſtome
of the Law,

28 Then he rooke him in his armes, and pray-
ed God, and ſayd,

29 Lord, now I letteſt thou thy ſervant depart
in peace, according to thy word,

30 For mine eyes haue ſene thee o ſalvation,

rie: and ſo he ſpeaketh, as it was commonly taken. I Letteſt me
to be ſaved to my fathers. m As thou promiſedſt me. n Thine is the
with my very eye: for he ſaw before him minde, as it was of Abra-
ham, Iſaac, & Iacob, & thou art ſaved.

31 Which thou hast prepared before the face of all people.
32 A light to be reuiled to the Gentiles, and the glory of thy people Israel.

33 And Ioseph and his mother marueiled at those things, which were spoken touching him.

34 And Simeon and he, and sayd vnto Mary his mother, Beholde, this child is appointed for the fall and rising again of many in Israel, & for a signe which shall be spoken against.

35 (Yea and a sword shall pearce through thy soule) that the thoughts of many hearts may be opened.

36 And there was a Prophetesse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, after she had liued with an husband seuen yeeres from her virginitee:

37 And she was widow about fourcore and foure yeeres and went not out of the Temple, but serued God with fastings & praiers night & day.

38 She then coming at the same instant vpon them, confessed likewise the Lord, and spake of him to all that looked for redemption in Hierusalem.

39 And when they had performed all things, according to the Law of the Lord, they returned into Galile to their owne city Nazareth.

40 And the child grew, and waxed strong in Spirit, and was filled with wisdom, and the grace of God was with him.

41 ¶ Now his parents went to Hierusalem, euery yeere, at the feast of the Pascheouer.

42 And when he was twelue yeere olde, and they were come vp to Hierusalem, after the custome of the feast.

43 And had finished the dayes thereof, as they returned, the child Iesus remained in Hierusalem, and Ioseph knew not, nor his mother.

44 But they supposing that he had bene in the company, went a dayes journey, and sought him among their kinsfolke, and acquaintance.

45 And when they found him not, they turned backe to Hierusalem, and sought him.

46 And it came to passe three dayes after, that they found him in the Temple, sitting in the midst of the doctours, both hearing them, and asking them questions.

47 And all that heard him, were astonied at his vnderstanding and answers.

48 So when they saw him, they were amazed, & his mother said vnto him, Sonne, why hast thou thus dealt with vs? behold, thy father and I haue sought thee with very heauy hearts.

49 Then said he vnto them, How is it that ye sought me? knewe ye not that I must goe about my fathers business?

50 But they vnderstood not the word that he spake to them.

51 Then hee went downe with them, and came to Nazareth, and was subiect to them: and his mother kept all these sayings in her heart.

52 And Iesus increased in wisdom, and stature, and in fauour with God and men.

CHAP. III.

¶ Iohn exhorteth to repentance. 1. Ihs 2. Ihs 3. Ihs 4. Ihs 5. Ihs 6. Ihs 7. Ihs 8. Ihs 9. Ihs 10. Ihs 11. Ihs 12. Ihs 13. Ihs 14. Ihs 15. Ihs 16. Ihs 17. Ihs 18. Ihs 19. Ihs 20. Ihs 21. Ihs 22. Ihs 23. Ihs 24. Ihs 25. Ihs 26. Ihs 27. Ihs 28. Ihs 29. Ihs 30. Ihs 31. Ihs 32. Ihs 33. Ihs 34. Ihs 35. Ihs 36. Ihs 37. Ihs 38. Ihs 39. Ihs 40. Ihs 41. Ihs 42. Ihs 43. Ihs 44. Ihs 45. Ihs 46. Ihs 47. Ihs 48. Ihs 49. Ihs 50. Ihs 51. Ihs 52. Ihs 53. Ihs 54. Ihs 55. Ihs 56. Ihs 57. Ihs 58. Ihs 59. Ihs 60. Ihs 61. Ihs 62. Ihs 63. Ihs 64. Ihs 65. Ihs 66. Ihs 67. Ihs 68. Ihs 69. Ihs 70. Ihs 71. Ihs 72. Ihs 73. Ihs 74. Ihs 75. Ihs 76. Ihs 77. Ihs 78. Ihs 79. Ihs 80. Ihs 81. Ihs 82. Ihs 83. Ihs 84. Ihs 85. Ihs 86. Ihs 87. Ihs 88. Ihs 89. Ihs 90. Ihs 91. Ihs 92. Ihs 93. Ihs 94. Ihs 95. Ihs 96. Ihs 97. Ihs 98. Ihs 99. Ihs 100. Ihs 101. Ihs 102. Ihs 103. Ihs 104. Ihs 105. Ihs 106. Ihs 107. Ihs 108. Ihs 109. Ihs 110. Ihs 111. Ihs 112. Ihs 113. Ihs 114. Ihs 115. Ihs 116. Ihs 117. Ihs 118. Ihs 119. Ihs 120. 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Now in the fifteenth yeere of the reigne of Tiberius Caesar; Pontius Pilat being gouernour of Iudea, which exhibited vnto vs, setting forth the true obseruing of the Law, & frequence in Ch. ii. which cometh after him. ¶ Iohn baptizeth the multitude of the people, and also of a great multitude of sinners.

nour of Iudea, and Herod being Tetrarch of Galilee, and his brother Philip Tetrarch of Iteurea, & of the countrey of Tracōnitis, and Lyfania the Tetrarch of Abilene,

2 (¶ When Annas and Caiaphas were the hie Priests) the word of God came vnto Iohn, the sonne of Zacharias in the wilderness.

3 And hee came into all the coastes about Iorden, preaching the baptisme of repentance for the remission of sinnes,

4 As it is written in the booke of the sayings of Esaias the Prophet, which saith, The voyce of him that crieth in the wilderness, Prepare yee the way of the Lord: make his paths straight.

5 Euery valley shall be filled, and euery mountaine and hill shall be brought low, and crooked things shall be made straight, and the rough wayes shall be made smooth.

6 And all flesh shall see the saluation of God.

7 Then said hee to the people that were come out to be baptised of him, O generation of vipers, who haue forewarned you to flee from the wrath to come?

8 Bring forth therefore frutes worthy a amendment of life, and beginne not to say with your selues, We haue Abraham to our Father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

9 Nowe also is the axe layde vnto the roote of the trees: therefore euery tree which bringeth not forth good fruit, shall be hewen downe, and cast into the fire.

10 ¶ Then the people asked him, saying, What shall we doe then?

11 And he answered, and said vnto them, ¶ He that hath two coats, let him part with him that hath none: And hee that hath meate, let him doe likewise.

12 Then came there Publicanes also to bee baptized, and sayd vnto him, Master, what shall we doe?

13 And he sayd vnto them, Require no more then that which is appointed vnto you.

14 The souldiers likewise demanded of him, saying, And what shall we doe? And he said vnto them, Do violence to no man, neither accuse any falsely, and be content with your wages.

15 ¶ As the people waited, and all men mused in their heartes of Iohn, if he were not that Christ.

16 Iohn answered, and sayde to them al, ¶ In deed I baptize you with water, but one stronger then I, cometh, whose shoes latchet I am not worthy to vnloose: he will baptize you with the holy Ghost, and with fire.

17 ¶ Whose fanne is in his hand, and hee will make cleane his floore, and will gather the wheat into his garner, but the chaffe will he burne vp with fire that neuer shall be quenched.

18 Thus then exhorting with many other things he preached vnto the people.

19 ¶ But when Herod the Tetrarch was rebuked of him, for Herodias his brother Philips wife, and for all the euils which Herod had done,

20 He added yet this about all, that he shut vp Iohn in prison.

21 ¶ ¶ Now it came to passe, as all the people were baptized, and that Iesus was baptized and did pray, that the heauen was opened:

22 And the holy Ghost came downe in a bodily shape like a dove vpon him, and there was a

¶ Mat. 3. 1. Mark 1. 4.

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¶ *Mat. 13. 14.*

The way sharply the world is trodden, the more they see him, the more they love him, and the more they love him, the more they follow him.

¶ *Mat. 13. 17.*

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of & Elifus the Prophet: yet none of them was made cleane, saving Naaman the Syrian.

28 ¶ Then all that were in the Synagogue, when they heard it, were filled with wrath, 29 And rose vp, & thrust him out of the city, & led him vnto the edge of the hill, whereon their citie was built, to cast him downe headlong.

30 But hee passed through the mids of them, and went his way,

31 ¶ And came downe into Capernaum a citie of Galilee, and there taught them on the Sabbath dayes.

32 ¶ And they were astonied at his doctrine: for his word was with authoritie.

33 ¶ And in the Synagogue there was a man which had a spirit of an vncieane deuil, which cried with a loud voice,

34 Saying, Oh, what haue wee to doe with thee, thou Iesus of Nazareth? art thou come to destroy vs? I know who thou art, *euen* the Holy one of God.

35 And Iesus rebuked him, saying, Hold thy peace, & come out of him. Then the deuil throwing him in the mids of them, came out of him, and hurt him nothing at all.

36 So feare came on them all, and they spake among themselves, saying, What thing is this? for with authoritie and power hee commandeth the foule spirits, and they come out?

37 And the fame of him spred abroad through out all the places of the countrey round about.

38 ¶ And hee rose vp, and came out of the Synagogue, & entred into Simons house. And Simons wifes mother was taken with a great feuer, and they required him for her.

39 Then hee stood over her, and rebuked the feuer, and it left her, and immediately she arose, and ministered vnto them.

40 Now at the sunne setting, all they that had sicke *folkes* of diuers diseases, brought them vnto him, and he laid his hands on euery one of them, and healed them.

41 ¶ And deuils also came out of many, crying, & saying, Thou art that Christ the Sonne of God: but he rebuked them, and suffered them not to say that they knew him to be that Christ.

42 ¶ And when it was day, he departed, and went forth into a desert place, and the people sought him, and came to him, and kept him that he should not depart from them.

43 But hee sayd vnto them, Surely I must also preach the kingdome of God to other cities: for therefore am I sent.

44 And hee preached in the Synagogues of Galilee.

CHAP. V.

1 ¶ *Christ teacheth out of the ship. 2 Of the draught of fish. 3 The Lepers. 4 Christ prayeth in the desert. 5 One sicke of the palsey. 6 The Pharisees. 7 The Scribes. 8 The Pharisees and Scribes of the Pharisees after Christ's ascension. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

¶ Then ¶ it came to passe as the people ¶ pressed vpon him to heare the word of God, that he stood by the lake of Genesareth,

2 And saw two ships stand by the lakes side, but the fishermen were gone out of them, and were washing their nets.

3 And hee entred into one of the ships, which

4 ¶ *Did not see him, but him, so despoiled they were of their nets, and hee had therefor taught them out of a ship.*

was Simons, & required him that he would thrust off a little from the land: and hee sat downe, and taught the people out of the ship.

4 ¶ Now when he had left speaking, he said vnto Simon, Launch out into the deepe, and let downe your nets to make a draught.

5 ¶ Then Simon answered, and said vnto him, Master, we haue trauailed fore all night, & haue taken nothing: neuertheles at thy word I will let downe the net.

6 And when they had so done, they enclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their partneres, which were in the other ship, that they should come and helpe them, who came then, and filled both the ships, that they did shrike.

8 Now when Simon Peter saw it, hee fell down at Iesus knees, saying, Lord, go from me: for I am a sinfull man.

9 For hee was vnterly astonied, and all that were with him, for the draught of fishes which they tooke.

10 And so was also Iames & Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus said vnto Simon, Feare not: from henceforth thou shalt catch men.

11 And when they had brought the ships to land, they forsooke all, and followed him.

12 ¶ ¶ Now it came to passe, as he was in a certaine citie, beholde there was a man full of leprosie, and when he saw Iesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane.

13 So hee stretched forth his hand, and touched him, saying, I will be thou cleane. And immediately the leprosie departed from him.

14 And hee commanded him that he should tell it no man: but, *Go, say, he, and shew thy telle to the Priest, and offer for the cleansing, as ¶ Moses hath commanded for a witness vnto them.*

15 ¶ But so much more went there a fame abroad of him, & great multitudes came together to heare, & to be healed of his their infirmities.

16 But hee kept himselfe apart in the wilderness, and prayed.

17 ¶ ¶ And it came to passe, on a certaine day, as he was teaching, that the Pharisees and Doctors of the Law sat by, which were come out of euery towne of Galilee, and Iudea, and Hierusalem, and the power of the Lord ¶ was in him, to heale them.

18 ¶ Then beholde, men brought a man lying in a bed, which was taken with a palsey, and they sought meanes to bring him in, & to lay him before him.

19 And when they could not finde by what way they might bring him in, because of the people, they went vp on the house, and let him downe through the tiling, bed and all, in the mids before Iesus.

20 And when he saw their faith, he said vnto him, Man, thy sinnes are forgiven thee.

21 ¶ Then the Scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sinnes, but God onely?

22 But when Iesus perceived their reasoning, he answered, and said vnto them, What reason ye in your hearts?

23 ¶ Whether is easier to say, Thy sinnes are forgiven thee, or to say, Rise and walke?

Ddd 3

34 But

The word signifieth him that hath rule over any thing.

¶ *Mat. 13. 14.*

Mat. 13. 14.

Mat. 13. 14.

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Mat. 13. 14.

Mat. 13. 14.

24 But that yee may knowe that the Sonne of man hath authority to forgive sinnes in earth, (he said vnto the sicke of the palfie) I say to thee, Arise: take vp thy bed, and goe to thine house.

25 And immediatly hee rose vp before them, and tooke vp his bed whereon he lay, and departed to his owne house, praising God.

26 And they were all amazed, & praised God, and were filled with feare, saying, Doubtlesse we haue seene strange things to day.

27 ¶ And after that he went forth and saw a Publicane called Levi, sitting at the receite of custome, and said vnto him, Follow me.

28 And he left all, rose vp, and followed him.

29 Then Levi made him a great feast in his owne house, where there was a great company of Publicanes, and of other that late at table with them.

30 But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eate ye and drinke ye with Publicanes and sinners?

31 Then Iesus answered, and said vnto them, They that are whole, neede not the Physician, but they that are sicke.

32 ¶ I came not to call the righteous, but sinners to repentance.

33 ¶ Then they said vnto him, Why doe the disciples of Iohn fast often, and pray, and the disciples of the Pharises also, but thine eate and drinke?

34 ¶ And he said vnto them, Can ye make the children of the wedding chamber to fast, as long as the bridegrome is with them?

35 But the dayes will come, euen when the bridegrome shall be taken away from them: then shall they fast in those dayes.

36 Again he spake alio vnto them a parable, No man putteth a piece of a newe garment into an olde vesture: for then the new renteth it, and the piece taken out of the newe, agreeth not with the olde.

37 Also no man powreth new wine into olde vessels, for then the new wine will breake the vessels, and it will run out, and the vessels will perish:

38 But new wine must be powred into new vessels: so both are preferred.

39 Also no man that drinketh olde wine, straightway desireth new: for he saith, The olde is more profitable.

CHAP. VI.

1 The disciples pull the eares of cornes the Sabbath. 6 Of him that had a withered hand. 12 The election of the Apostles. 16 With what fruit the word of God is to be heard.

And ¶ I came to passe on a second Iohanne Sabbath, that he went through y^e cornefields, and his disciples plucked the eares of corne, and did eat, and rub them in their hands.

¶ And certain of the Pharises said vnto them, Why do ye that which is not lawfull to do on the Sabbath dayes?

3 Then Iesus answered them, & said, ¶ Haue ye not read this, that David did when he himselfe was an hungred, and they which were with him,

4 How hee went into the house of God, and

tooke, and ate the shewbread, and gaue also to them which were with him, which was not lawfull to eate, but for the Priests onely?

5 And he said vnto them, The Sonne of man is Lord also of the Sabbath day.

6 ¶ ¶ I came to passe also on another Sabbath, that hee entred into the Synagogue, and taught, and there was a man, whose right hand was dried vp.

7 And the Scribes and Pharises watched him, whether he would heale on the Sabbath day, that they might find an accusation against him.

8 But hee knewe their thoughts, and saide to the man which had the withered hand, Arise, and stand vp in the middes. And he arose, & stood vp.

9 Then said Iesus vnto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to do good, or to do euill? to saue life, or to destroy?

10 And he beheld them all in compasse, and said vnto the man, Stretch forth thine hand. And hee did so, and his hand was restored againe, as whole as the other.

11 Then they were filled full of madnesse, and commuted one with another, what they might doe to Iesus.

12 ¶ And it came to passe in those dayes, that hee went into a mountaine to pray, and spent the night in prayer to God.

13 And when it was day, he called his disciples, and of them he chose twelue, which alio hee called Apostles:

14 (Simon whom hee named alio Peter, and Andrew his brother, James and Iohn, Philip and Barthelemew,

15 Matthew and Thomas, James the Sonne of Alphaeus, and Simon called Zelous,

16 Iudas James brother, and Iudas Iscariot, which also was the traitour)

17 Then hee came downe with them and stood in a plaine place with the company of his disciples and a great multitude of people out of all Iudea, and Hierusalem, and from the sea coast of Tyrrus and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude fought to touch him: for there went vertue out of him, and healed them all.

20 ¶ ¶ And hee lifted vp his eyes vpon his disciples, and said, Blessed be ye poore: for yours is the kingdome of God.

21 ¶ Blessed are yee that hunger now: for ye shall be satisfied. ¶ Blessed are yee that weepe now: for ye shall laugh.

22 ¶ Blessed are yee when men hate you, and when they separate you, and reuile you, and put out your name as euill, for the Sonne of man sake.

23 ¶ Reioyce yee in that day, and be glad: for behold, your reward is great in heaven: for after this manner their fathers did to the Prophets.

24 But woe be to you that are rich: for yee haue received your consolation.

25 ¶ Woe be to you that are full: for yee shall hunger. Woe be to you that now laugh: for yee shall weile and weepe.

26 ¶ Woe be to you when all men speake well of you: for so did their fathers to the false prophets.

¶ Math. 9.9.

Mark. 2.14.

5 The Church is

a company of sinners

through the

grace of Christ

repentance, which

hange with him,

to the great of

ference of the proud

and enuious

worldlings.

¶ 1 Tim. 1.15.

¶ Math. 9.18.

Mark. 5.14.

6 It is the point

of hypocrites and

ignorant men to

put an holiness in

fasting, and in

things indifferent

7 Lawes generally

made without any

consideration of

circumstances,

forfalsing and

other things of like

sort, are not only

tyrannous, but

very hurtfull in

the Church.

¶ Math. 23.27.

Mark. 2.23.

1 Christ sheweth

against the super-

stitious, who sticke

in queries, that the

Law of the

very Sabbath was

not giuen to be

kept without ex-

ceptions: much

lesse that the sal-

uation of man

should consist in

the outward keep-

ing of it. A Epiphanius noteth well in his treatise, where he confuteth them that the

time, when the disciples plucked the eares of corne, was the feast of Pentecost, and not

of Passover, wherein they kept many dayes together, as the feast of Tabernacles, and the

Passover, when they kept their feast seven dayes, as the feast of Tabernacles, when they

kept their feast seven dayes, as the feast of Tabernacles, when they kept their feast seven

dayes, as the feast of Tabernacles, when they kept their feast seven dayes, as the feast of

Tabernacles, when they kept their feast seven dayes, as the feast of Tabernacles, when they

kept their feast seven dayes, as the feast of Tabernacles, when they kept their feast seven

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Tabernacles, when they kept their feast seven dayes, as the feast of Tabernacles, when they

kept their feast seven dayes, as the feast of Tabernacles, when they kept their feast seven

dayes, as the feast of Tabernacles, when they kept their feast seven dayes, as the feast of

Tabernacles, when they kept their feast seven dayes, as the feast of Tabernacles, when they

kept their feast seven dayes, as the feast of Tabernacles, when they kept their feast seven

27 ¶ ¶ But

27 ¶ But I say vnto you which heare, Loue your enemies: doe well to them which hate you.
28 Blesse them that curse you, and pray for them which hurt you.

29 ¶ And vnto him that smiteth thee on the one cheeke, offer also the other: and him that taketh away thy cloke, forbid not to take thy coat also.

30 Giue to euery man that asketh of thee: and of him that taketh away the things that be thine, aske them not againe.

31 ¶ And as ye would that men should doe to you, so doe ye to them likewise.

32 ¶ For if ye loue them which loue you, what thanks shall ye haue? for euen the finners loue those that loue them.

33 And if you doe good for them which doe good for you, what thanks shal ye haue? for euen the finners doe the same,

34 ¶ And if ye lend to them of whom ye hope to receive, what thanks shal ye haue? for euen the finners lend to finners, to receiue the like.

35 Wherefore loue ye your enemies, and doe good, and lend, looking for nothing againe, and your reward shall be great, and ye shall be the children of the most High: for he is kinde vnto the vnkind, and to the euill.

36 Be ye therefore mercifull, as your Father also is mercifull.

37 ¶ Iudge not, and ye shall not be iudged: condemne not, and ye shall not be condemned: forgive, and ye shall be forgiven.

38 Giue, and it shall be giuen vnto you: a good measure, pressed downe, shaken together, and running ouer shall men giue vnto your bosome: for with what measure ye mete, with the same shall men mete to you againe.

39 ¶ And he sape a parable vnto them, Can the blind leade the blind? shall they not both fall into the ditch?

40 ¶ The discipile is not aboue his master: but whosoever will be a perfect discipile, shall be as his master.

41 ¶ And why seeest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seeest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

43 ¶ For it is not a good tree that bringeth forth euill fruit: neither an euill tree, that bringeth forth good fruit.

44 ¶ For euery tree is knowne by his owne fruit: for neither of thornes gather men figges, nor of bushes gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth good: and an euill man out of the euill treasure of his heart bringeth forth euill: of the abundance of the heart his mouth speaketh.

46 ¶ But why call ye me Lord, Lord, and doe not the things that I speake?

47 ¶ Hypocrites, which are very feare reprehenders of other, are very heauy sight to the other mens faults, but very blind to see their owne. ¶ Mat. 23. ¶ He is a good man, not that is skilfull to reprehend other, but hee that professeth himselfe both in word and dede. ¶ Mat. 23. 33. ¶ Mat. 7. 16.

47 ¶ Whosoever commeth to mee, and heareth my wordes, and doeth the same, I will shew you to whom he is like:

48 He is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the waters arole, the flood beat vpon that house, and could not shake it: for it was grounded vpon a rocke.

49 But hee that heareth and doeth not, is like a man that built an house vpon the earth without foundation, and against which the flood did beate, and it fell by and by: and the fall of that house was great.

CHAP. VII.

1 Of the Centurions seruant. 2 The Centurions faith. 3 The widowe sonne raised from death at Nain. 4 Iohn sendeth his disciples to Christ. 5 His peculiar kind of living. 37 The full woman toucheth Iesus face.

When he had ended all his sayings in the audience of the people, hee entred into Capernaum.

2 And a certaine Centurions seruant was sick and ready to die, which was deare vnto him.

3 And when he heard of Iesus, hee sent vnto him the Elders of the Iewes, beseeching him that he would come, and heale his seruant.

4 So they came to Iesus, and besought him instantly, saying that hee was worthy that hee should doe this for him:

5 For he loueth, sayd they, our nation, and he hath built vs a Synagogue.

6 Then Iesus went with them: but when hee was now not farre from the house, the Centurion sent friends to him, saying vnto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldst enter vnder my roofo:

7 Wherefore I thought not my selfe worthy to come to thee: but say the word, and my seruant shall be whole.

8 For I likewise am a man set vnder authority and haue vnder me souldiers, and I say vnto one, Goe, and hee goeth: and to another, Come, and he commeth: and to my seruant, Doe this, and he doeth it.

9 When Iesus heard these things, hee maruelled at him, and turned him, & said to the people that followed him, I say vnto you, I haue not found so great faith, no nor in Israel.

10 And when they that were sent turned backe to the house, they found the seruant that was sicke, whole.

11 ¶ And it came to passe the day after, that he went into a citie called Nain, and many of his disciples went with him, and a great multitude.

12 Now when hee came neere to the gate of the city, behold, there was a dead man caried out, who was the only begotten sonne of his mother, which was a widow, and much people of the city was with her.

13 And when the Lord saw her, hee had compassion on her, and said vnto her, Weepe not.

14 And hee went and touched the coffin (and they that bare him, stood still) and he sayd, Young man, I say vnto thee, Arise.

15 And he that was dead, sat vp, and began to speake, and hee deliuered him to his mother.

16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is risen among vs, and God hath visited his people.

17 And this rumour of him went forth thro-

10 Affliction doth at the length discerne true godliness from false and fained.

¶ Mat. 8. 5. 1 Christ admonisheth the leues, by setting before them the example of the Centurion, that for their obsequious and obedientie, he will goe the Centurion.

3 Christ moueth openly his power and death. 4 Nain is the name of a towne in Galilee, which was situate on the other side of Xoson, which falleth into the sea of Galilee.

1 Iohn freed
from the prison his
believing disci-
ples so Christ him-
self to be con-
firmed.

2 When Iohn dis-
ciples came to
Christ.

3 That which the
Prophet showed
long before, Iohn
sheweth at hand
and Christ himself
which present it day-
ly vnto vs., in the
Gospel, but for the
most part in vaine,
for that many seeke
nothing else, but
foolish toies and
vain glory.
✠ Mat. 3. 1.

4 Said that he was
justfull, faithfull,
and mercifull.
d. To their owne
hurt.

✠ Mat. 11. 16.
5 What way fol-
lowe God follow-
eth in offering vs
the Gospel, the
most part of men
procure offences
vnto themselves
yet not with-
standing some Church
is gathered toge-
ther.

6 Freed men de-
pense themselves
of the benefite of
Christ, even then
when he is at home
with them in their
houses, which the
humble and baile
dote enjoy
✠ Mat. 13. 42.
Iohas 2. 2. 1.

rowout all Iudea, and thorowout all the region round about.

18 And the disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certaine men of his disciples and sent them to Iesus, saying, Art thou he that should come, or shall wee wait for another?

20 And when the men were come vnto him, they said, Iohn Baptist hath sent vs vnto thee, say-
ing, Art thou he that should come, or shall wee wait for another?

21 And at that time, hee cured many of their sicknesses, and plagues, and of euil spirits, and vnto many blind men he gaue sight freely.

22 And Iesus answered, and sayd vnto them, Goe your wayes and shew Iohn, what things ye haue seene and heard: that the blind see, the halfe goe, the lepers are cleansed, the deafe heare, the dead are raised, and the poore receiue the Gospell.

23 And blessed is he, that shall not be offended in me.

24 And when the messengers of Iohn were departed, hee began to speake vnto the people, of Iohn, What went ye out into the wilderness to see? A reede shaken with the wind?

25 But what went ye out to see? A man clothed in soft raiment? behold, they which are gorgeously apparelled, and liue delicately, are in kings courts.

26 But what went ye forth to see? A Prophet? yea, I say to you, and greater than a Prophet.

27 This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say vnto you that there is no greater Prophet then Iohn, among them that are begotten of women, neuertheless, he that is least in the Kingdome of God, is greater then he.

29 Then all the people that heard, and the Publicanes, justified God, being baptized with the baptisme of Iohn.

30 But the Pharisees and the exponents of the Law, despised the counsell of God against themselves, and were not baptized of him.

31 And the Lord said, Whereunto shall I like the men of this generation? and what thing are they like vnto?

32 They are like vnto little children sitting in the market place, and crying one to another, and saying, We haue piped vnto you, and ye haue not danced: we haue mourned to you, and ye haue not wept.

33 For Iohn Baptist came neither eating bread, nor drinking wine: and ye say, He hath the deuill.

34 The sonne of man is come, and eateth, and drinketh: and ye say, Beholde, a man which is a glutton, and a drinker of wine, a friend of Publicanes, and sinners.

35 But wisdom is justified of all her children.

36 And one of the Pharisees desired him that hee would eat with him: and hee went into the Pharisees house, and sate downe at table.

37 And beholde, a woman in the city, which was a sinner, when shee knewe that Iesus sate at table in the Pharisees house, she brought a boxe of ointment,

38 And shee stonde at his feete behind him weeping, and began to wassh his feete with teares, and did wipe them with the haire of her head,

and kissed his feete, and anointed them with the ointment.

39 Now when the Pharise which bade him, saw it, he spake within himself, saying, If this man were a Prophet, hee would surely haue knowne who, and what manner of woman this is which toucheth him: for she is a sinner.

40 And Iesus answered and sayd vnto him, Simon, I haue somewhat to say vnto thee. And he said, Master, say on.

41 There was a certaine lender which had two detters: the one ought five hundred pence, and the other fifty:

42 When they had nothing to pay, he forgave them both: Which of them therefore, thou wilt loue him most?

43 Simon answered, and sayd, I suppose that he, to whom he forgave most. And he said vnto him, Thou hast truly iudged.

44 Then he turned to the woman, and said vnto Simon, Seest thou this woman? I entered into thine house, and thou gauest mee no water to my feete: but shee hath washed my feete with teares, and wiped them with the haire of her head.

45 Thou gauest me no kisse: but shee since the time I came in, hath not ceased to kisse my feet.

46 Mine head with oyle thou didst not anoint: but the head anointed my feete with ointment.

47 Wherefore I say vnto thee, many finnes are forgiven her: for shee loued much. To whom a little is forgiven, he doth loue a little.

48 And he said vnto her, Thy finnes are forgiven thee.

49 And they that fate at table with him, began to say within themselves, Who is this that euen forgiveth finnes?

50 And he said to the woman, Thy faith hath saved thee: go in peace.

✠ Mat. 23. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

CHAP. VIII.

2 Women that minister vnto Christ of their substance. 4 The parable of the tower. 16 The candle. 19 Christ's mother and brethren. 22 He rebuketh the women. 26 Of Legion. 37 The Gadarenes rebuked Christ. 41 Iairus daughter healed. 43 The woman deliuered from the issue of blood. 52 Weeping for the dead.

And it came to passe afterwarde, that he himselfe went through euery city & towne preaching and publishing the kingdome of God, and the twelve were with him,

2 And certaine women, which were healed of euill spirits, and infirmities, as Mary which was called Magdalene, out of whom went seven deuils,

3 And Ioanna the wife of Churza Herodes steward, and Susanna, and many other which ministered vnto him of their substance.

4 Now when much people were gathered together, and were come vnto him out of all cities, he spake by a parable.

5 A sower went out to sow his seed, and as he sowed, some fell by the way side, and it was troden vnder feete, and the fowles of heauen deuoured it vp.

6 And some fell on the stones, and when it was sprung vp, it withered away, because it lacked moiste.

7 And some fell among thornes, and the thornes sprang vp with it, and choked it.

8 And some fell on good ground, and sprang

1. Iohn freed from the prison his believing disciples so Christ himself to be confirmed.
2. When Iohn disciples came to Christ.
3. That which the Prophet showed long before, Iohn sheweth at hand and Christ himself which present it daily vnto vs., in the Gospel, but for the most part in vaine, for that many seeke nothing else, but foolish toies and vain glory.
4. Said that he was justfull, faithfull, and mercifull.
5. What way followe God followeth in offering vs the Gospel, the most part of men procure offences vnto themselves yet notwithstanding some Church is gathered together.
6. Freed men depense themselves of the benefite of Christ, even then when he is at home with them in their houses, which the humble and baile dote enjoy.
7. Iohn Baptist came neither eating bread, nor drinking wine: and ye say, He hath the deuill.
8. The sonne of man is come, and eateth, and drinketh: and ye say, Beholde, a man which is a glutton, and a drinker of wine, a friend of Publicanes, and sinners.
9. But wisdom is justified of all her children.
10. And one of the Pharisees desired him that hee would eat with him: and hee went into the Pharisees house, and sate downe at table.
11. And beholde, a woman in the city, which was a sinner, when shee knewe that Iesus sate at table in the Pharisees house, she brought a boxe of ointment, and shee stonde at his feete behind him weeping, and began to wassh his feete with teares, and did wipe them with the haire of her head, and kissed his feete, and anointed them with the ointment.
12. Now when the Pharise which bade him, saw it, he spake within himself, saying, If this man were a Prophet, hee would surely haue knowne who, and what manner of woman this is which toucheth him: for she is a sinner.
13. And Iesus answered and sayd vnto him, Simon, I haue somewhat to say vnto thee. And he said, Master, say on.
14. There was a certaine lender which had two detters: the one ought five hundred pence, and the other fifty:
15. When they had nothing to pay, he forgave them both: Which of them therefore, thou wilt loue him most?
16. Simon answered, and sayd, I suppose that he, to whom he forgave most. And he said vnto him, Thou hast truly iudged.
17. Then he turned to the woman, and said vnto Simon, Seest thou this woman? I entered into thine house, and thou gauest mee no water to my feete: but shee hath washed my feete with teares, and wiped them with the haire of her head.
18. Thou gauest me no kisse: but shee since the time I came in, hath not ceased to kisse my feet.
19. Mine head with oyle thou didst not anoint: but the head anointed my feete with ointment.
20. Wherefore I say vnto thee, many finnes are forgiven her: for shee loued much. To whom a little is forgiven, he doth loue a little.
21. And he said vnto her, Thy finnes are forgiven thee.
22. And they that fate at table with him, began to say within themselves, Who is this that euen forgiveth finnes?
23. And he said to the woman, Thy faith hath saved thee: go in peace.
24. Women that minister vnto Christ of their substance.
25. The parable of the tower.
26. The candle.
27. Christ's mother and brethren.
28. He rebuketh the women.
29. Of Legion.
30. The Gadarenes rebuked Christ.
31. Iairus daughter healed.
32. The woman deliuered from the issue of blood.
33. Weeping for the dead.
34. And it came to passe afterwarde, that he himselfe went through euery city & towne preaching and publishing the kingdome of God, and the twelve were with him,
35. And certaine women, which were healed of euill spirits, and infirmities, as Mary which was called Magdalene, out of whom went seven deuils,
36. And Ioanna the wife of Churza Herodes steward, and Susanna, and many other which ministered vnto him of their substance.
37. Now when much people were gathered together, and were come vnto him out of all cities, he spake by a parable.
38. A sower went out to sow his seed, and as he sowed, some fell by the way side, and it was troden vnder feete, and the fowles of heauen deuoured it vp.
39. And some fell on the stones, and when it was sprung vp, it withered away, because it lacked moiste.
40. And some fell among thornes, and the thornes sprang vp with it, and choked it.
41. And some fell on good ground, and sprang

vp, and bare fruit, an hundreth fold. And as he said these things, he cryed, Hee that hath eares to heare, let him heare.

9 Then his disciples asked him, demanding what parable that was.

10 And he said, Vnto you it is given to know the secrets of the kingdom of God, but to o-ther in parables, that when they see, they should not see, and when they heare, they should not vnderstand.

11 ¶ The parable is this, The seed is the word of God:

12 And they that are beside the way, are they that heare: afterward commeth the deuill, and taketh away the word out of their hearts, lest they should beleeeue, and be saved.

13 But they that are on the stones, are they which when they haue heard, receiue the word with ioy: but they haue no rootes: which for a while beleeeue, but in the time of temptation goe away.

14 And that which fel among thornes, are they which haue heard, and after their departure are choked with cares and with riches, and voluptuous liuing, and c bring forth no fruit.

15 But that which fel in good ground, are they which with an honest and good heart heare the word, & keepe it, and bring forth fruit with patience.

16 ¶ No man when he hath lighted a candle, couereth it vnder a vessell, neither putteth it vnder the bed, but setteth it on a candlesticke, that they that enter in, may see the light.

17 For nothing is secret, that shall not be euident: neither any thing hidde, that shall not be knownen, and come to light.

18 Take heed therefore how ye heare: for whosoever hath, to him shall be giuen and whosoever hath not, from him shall be taken euen that which it seemeth that he hath.

19 ¶ Then came to him his mother and his brethren, and could not come neere to him for the press.

20 And it was told him by certaine which said, Thy mother and thy brethren stand without, and would see thee.

21 But he answered, and sayd vnto them, My mother and my brethren are these which heare the word of God, and doe it.

22 ¶ And it came to passe on a certaine day, that he went into a ship with his disciples, & he said vnto them, Let vs goe ouer vnto the other side of the lake. And they lancht forth.

23 And as they sailed, hee fell asleepe, and there came downe a storme of winde on the lake, and they were filled with water, and were in iopardie.

24 Then they went to him, and awoke him, saying, Master, Master, we perishe. And he arose, and rebuked the winde, and the waues of water: and they ceased, and it was calme.

25 Then hee said vnto them, Where is your faith? and they feared, & wondered among themselves, saying, Who is this that commandeth

both the winde and water, and they obey him!

26 ¶ So they sayled vnto the region of the Gadarenes, which is ouer against Galile.

27 And as hee went out to lande, there met him a certaine man out of the citie, which had deuils long time, and he ware no garment, neither abode in house, but in the graues.

28 And when he saw Iesus, he cryed out, and fel downe before him, and with a loud voice said, What haue I to doe with thee, Iesus the Sonne of God the most High? I beseech thee torment me not.

29 For he commanded the foule spirit to come out of the man: (for oft times hee had caught him: therefore hee was bound with chaines, and kept in fetters: but he brake the bands, & was carried of the deuil into wildernesses.)

30 Then Iesus asked him, saying, What is thy name? and he said, Legion, because many deuils were entered into him.

31 And they besought him, that he would not command them to goe out into the deepe.

32 And there was there by an herd of many swine feeding on an hill: and the deuils besought him, that he would suffer them to enter into them. So he suffered them.

33 Then went the deuils out of the man, and entered into the swine: and the herde was caried with violence from a steepe downe place into the lake, and was choked.

34 When the herdmen sawe what was done, they fled: and when they were departed, they told it in the citie and in the country.

35 Then they came out to see what was done, and came to Iesus, and found the man, out of whom the deuils were departed, sitting at the feete of Iesus, clothed, and in his right mind: and they were afraid.

36 They also which saw it, told them by what meanes he was possessed with the deuill, was healed.

37 Then the whole multitude of the country about the Gadarenes, besought him that hee would depart from them: for they were taken with a great feare: and he went into the ship, and returned.

38 Then the man, out of whom the deuils were departed, besought him that hee might bee with him: but Iesus sent him away, saying,

39 Returne into thine owne house, and shewe what great things Iesus hath done to thee. So he went his way, and preached throughout all the citie, what great things Iesus had done vnto him.

40 ¶ And it came to passe, when Iesus was come againe, that the people receiued him: for they all waited for him.

41 ¶ And beholde, there came a man named Iairus, and hee was the ruler of the Synagogue, who fell downe at Iesus feete, and besought him that hee would come into his house.

42 For hee had but a daughter onely, about twelue yeaes of age, and she lay a dying (and as he went, the people thronged him).

43 And a woman hauing an issue of blood, twelue yeaes long, which had spent all her substance vpon physicians, and could not bee healed of any:

44 When the came behinde him, she touched the hemme of his garment, and immediatly her issue

¶ Math. 8. 28. Marke 5. 1.

6 Christ sheweth by calling out of a Legion of deuils by his word only, that his beaustly vertue was appointed to deliuer men from the slavery of the deuill: but foolish men will not see the most part redemptioe this so excellent grace freely offered vnto them with the least losse of their peling pelie.

¶ By force and violence, as a horse when he is spurred.

1 For hee, the citie of the Gadarenes: and though it were say that hee preached in Decapolis, hee diffused not, for Plinius recordeth, that the Gadarenes was partly in this side Iordan, and partly on the other side. The multitude was glad hee was come againe, and reioyced greatly. ¶ Math. 9. 18. Marke 5. 22.

7 Christ sheweth by a double miracle that he is Lord both of life and death.

¶ All that hee had in his owne,

issue of blood stancheth.

45 Then Iesus said, Who is it that hath touched me? When every man denied, Peter said, and they that were with him, Master, the multitude shruft thee, and treade on thee, and sayest thou, Who hath touched me?

46 And Iesus said, Some one hath touched me: for I perceive that vertue is gone out of me.

47 When the woman sawe that shee was not hid, shee came trembling, and fell downe before him, and told him before all the people, for what cause shee had touched him, and how she was healed immediately.

48 And hee said vnto her, Daughter, bee of good comfort: thy faith hath saved thee: goe in peace.)

49 While hee yet spake, there came one from the ruler of the Synagogues house, which said to him, Thy daughter is dead, discease not the Master.

50 When Iesus heard it, he answered him, saying, Feare not: beleene onely, and shee shall bee saved.

51 And when he went into the house, he suffered no man to goe in with him, save Peter, and James, and Iohn, and the father and mother of the maide.

52 And all wept, and sorrowed for her: but he said, Weepe not: for she is not dead, but sleepeth.

53 And they laugh him to scorn, knowing that she was dead.

54 So he thrust them all out, and tooke her by the hand, and cried, saying, Maid, arise.

55 And her spirit came againe, and she rose straightway: & he commanded to giue her meat.

56 Then her parents were astonished: but hee commanded them that they should tell no man what was done.

CHAP. IX.

1 The Apostles are sent to preach. 7 and 19 The common peoples opinion of Christ. 12 Of the five loaves and two fishes. 20 The Apostles confession. 24 To live the life. 35 We must heare Christ. 37 The possessed of a spirit. 46 Stripping among the Apostles for the Primacie. 49 One casting out devils in Christs Name. 52 The Samaritan will not receive Christ. 55 Remuence forbidden. 57. 59. 65 Of them that would follow Christ, but on diuers conditions.

Then Φ called hee his twelve disciples together, and gaue them power and authority ouer all deuils, and to heale diseases.

Φ And hee sent them forth to preach the kingdom of God, and to cure the sicke.

3 And hee said to them, Take nothing to your journey, neither staves, nor scrip, neither bread, nor filuer, neither haue two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And how many soeuer will not receiue you, when ye goe out of that cite, shake off the very dust from your feete for a testimonie against them.

6 And they went out, and went through euery towne preaching the Gospel, and healing euery where.

7 Φ * Nowe Herod the Tetrarch heard of all that was done by him: and he doubted, be-

cause that it was said of some, that Iohn was risen againe from the dead:

8 And of some, that Elias had appeared: and of some, that one of the olde Prophets was risen againe.

9 And Herod said, I beheld: who then is this of whom I heare such things? and he desired to see him.

10 Φ * And when the Apostles returned, they tolde him what great things they had done.

Φ Then tooke hee them to him, and went aside into a solitarie place, meere to the cite called Bethsaida.

11 But when the people knewe it, they followed him: and hee receiued them, and spake vnto them of the kingdom of God, & healed them that had need to be healed.

12 * And when the day began to wear away, the twelve came, & said vnto him, Send the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are here in a desert place.

13 But hee sayd vnto them, Giue ye them to eate. And they sayd, Wee haue no more but five loaves and two fishes, except we should go and buy meate for all this people.

14 For they were about five thousand men. Then hee saide to his disciples, Cause them to sit downe by fifties in a companie.

15 And they did so, and caused all to sit downe.

16 Then hee tooke the five loaves, and the two fishes, & looked vp to heauen, and blessed them, and brake, and gaue to the disciples, to set before the people.

17 So they did all eat, and were satisfied: and there was taken vp of that remained to them, twelve baskets full of broken meate.

18 Φ * And it came to passe, as hee was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answered, and said, Iohn Baptist: and others say, Elias: and some say, that one of the old Prophets is risen againe.

20 And hee said vnto them, But whom say ye that I am? Peter answered, and said, That Christ of God.

21 And he warned and commanded them that they should tell that to no man.

22 * Saying, Φ The Sonne of man must suffer many things, and be reprooued of the Elders, and of the high Priests and Scribes, and be slaine, and the third day rise againe.

23 Φ * And he said to them all, If any man will come after mee, let him denie himselfe, and take vp his crosse daily, and follow me.

24 Φ For whosoever will saue his life, shall lose it: and whosoever shall lose his life for my sake, the same shall saue it.

25 Φ For what aduantage it a man, if hee winne the whole world, and destroy himselfe, or lose himselfe?

26 * For whosoever shall be ashamed of mee, and of my words, of him shall the Sonne of man be ashamed, when hee shall come in his glory, and in the glory of the Father, and of the holy Angels.

27 * And I tell you of a firerie, there be some standing here, which shall not taste of death, till they haue seene the kingdom of God.

Φ The word signifies to beate and strike, and is transferred to the mourning, and lamentation, that are at buriall, at which times men use such kind of behaviour. Ψ The corpse was laid out, and the wench receiued life, and rose out of the bed, as shee all the world might see, shee was not onely restored to life, but also to the use of all faculties.

Φ Math. 10. 1.

mer. 3. 13. and 6. 7.

1 The twelve A-

pistles are sent

forth at the on-

ly commande-

ment of Christ,

and furnished with

the power of the

holy Ghost: both

that none of the

linee of might pre-

sume, and also that

they might be bet-

ter prepared to

face generall

tribulation.

Φ Math. 10. 7.

Ψ Math. 10. 9.

marke 6. 8.

1 When you de-

part out of any cit-

ie, depart from

thence where you

rest: tell a cup your

lodging: so that in fine words, the Lord forbideth them to change their lodgings: for the publishing of the Gospel, was as it were a thow passage, that none of Iudas might pretend ignorance, as though hee had not heard that Christ was come. Φ Chap. 10. 1.

marke 10. 12. mat. 6. 11. mat. 6. 14.

2 So for as the world be the seedlings of the Gospel, it is divided into diuers opinions; and the ty-

tanics especially are divided. Φ hee shalbe not weare full in side mine.

Φ Mark. 6. 9.

3 They shall take

nothing that will

lowe Christ and

be the disciples.

Φ Math. 10. 13.

marke 6. 9.

c The word signi-

fies a dagger: and

this was not the

seruice of Iudas,

but part of the

fact of betraying

the same.

Ψ Math. 14. 15.

marke 6. 5. 35. 46.

d Thus a miracle

by fishes, and this

was not a

miracle, as some

say, we cannot

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bracketed,

as Hypocrites haue
their chests laden
which they are
dead, whom they
most cruelly per-
secuted when they
were alive.

¶ Mat. 23. 29.

¶ When you per-
secute God's ser-
uants like madmen,
as when your fathers
did, though you cou-
not it with a pre-
sence of galliasses,
yet most cruelly fla-
unting in that you
haue the signet
of the Prophets,
what do you say
but glory in your
fathers cruel, and
set up monuments
(as it were) in glory
and triumph of it?
I This shall I
reue them and
brouder them, that
as though they shall
haue them.

¶ That you may
be called to an ac-
count for it yet, as be
punished for the shedding of that blood of the Prophets. ¶ Gen.

48. ¶ 2. Chr. on 24. 21.

¶ They haue of long time chiefly hindered the people
from entering into the knowledge of God, which ought to bee the doore key-
ners of the Church. ¶ You haue hidden and taken away, so that it cannot be found any where.

¶ The more the world is reprobated, the worse it is, and yet we must we not betray
the truth. ¶ The people many questions to him, so draw something out of his
mouth, which they might in secret carry away.

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mouth, which they might in secret carry away.

to be borne, and ye your selues touch not the bur-
dens with one of your fingers.

47 ¶ Who be to you: for you build the sepul-
chres of the Prophets, & your fathers killed them.

48 Truly I yee beare witness, and allow the
deedes of your fathers: for they killed them, and
ye build their sepulchres.

49 Therefore said the wiselome of God, I will
send them Prophets and Apostles, and of them
they shall slay, and pericute away,

50 That the blood of all the Prophets, shed
from the foundation of the world, may be re-
quired of this generation,

51 From the blood of Abel, vnto the blood
of Zacharias which was slaine betwene the al-
tar and the Temple: verely I say vnto you, it shall
be required of this generation.

52 ¶ Who be to you, Lawyers: for ye haue ta-
ken away the key of knowledge: ye entered not in
your selues, and them that came in, ye forbade.

53 ¶ And as he sayd these things vnto them,
the Scribes and Pharisees began to vige him fore,
and to prouoke him to speake of many things,

54 Laying wait for him, and seeking to catch
something of his mouth, whereby they might ac-
cuse him.

¶ Gen. 48. ¶ 2. Chr. on 24. 21.

¶ They haue of long time chiefly hindered the people
from entering into the knowledge of God, which ought to bee the doore key-
ners of the Church. ¶ You haue hidden and taken away, so that it cannot be found any where.

¶ The more the world is reprobated, the worse it is, and yet we must we not betray
the truth. ¶ The people many questions to him, so draw something out of his
mouth, which they might in secret carry away.

¶ That you may
be called to an ac-
count for it yet, as be
punished for the shedding of that blood of the Prophets. ¶ Gen.

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confesse mee before men, him shall the Sonne of
man confesse before the Angels of God.

9 But he that shall denie me before men, shall
be denied before the Angels of God.

10 ¶ And whosoever shall speake a word a-
gainst the Sonne of man, it shall be forgiven him:
but vnto him that shall blaspheme ^{the} holy Ghost,
it shall not be forgiven.

11 ¶ And when they shal bring you vnto the
Synagogues, and vnto the rulers & Princes, take
no thought how, or what thing ye shall answer,
or what ye shall speake.

12 For the holy Ghost shall teach you in the
samie houre, what ye ought to say.

13 ¶ And one of the company sayd vnto him,
Master, bid my brother diuide the inheritance
with me.

14 And he said vnto him, Man, who made me
a iudge, or a diuider ouer you?

15 Wherefore he said vnto them, Take heede,
and beware of ^{the} countenefesse: for though a man
haue abundance, yet his life standeth ^{not} in his
riches.

16 ¶ And hee put forth a parable vnto them,
saying, The ^{ground} of a certaine rich man
brought forth fruits plentifully.

17 Therefore he thought with himselfe, say-
ing, What shall I doe, because I haue no roome
where I may lay vp my fruits?

18 And he said, This will I doe, I will pull
downe my barnes, and build greater, and therein
will I gather all my fruits, and my goods.

19 And I will say to my foule, Soule, thou hast
much goods layd vp for many yeeres: lie at ease,
eat, drinke, and take thy pastime.

20 But God said vnto him, O fool, this night
will they fetch away thy foules: then whose
shall those things be which thou hast provided?

21 So he that gathereth riches ^{to} himselfe,
and is not rich in God.

22 ¶ And he spake to his disciples, Therefore
I say vnto you, Take no thought for your life,
what ye shall eat: neither for your body, what ye
shall put on.

23 The life is more then meate: and the body
more then the raiment.

24 Consider the rauens: for they neither sow
nor reape: which neither haue storehouse nor
barn, & yet God feedeth them: how much more
are ye better then foules?

25 And which of you with taking thought,
can add to his stature one cubite?

26 If ye then be not able to doe the least thing,
why take ye thought for the remnant?

27 Consider the lilies how they grow: they la-
bour not, neither spinne they: yet I lay vnto you,
that Salomon himselfe in all his royaltie was not
clothed like one of these.

28 If then God so clothe the grasse which is
to day in the field, and to morow is cast into the
owen, how much more will he clothe you, O ye of
little faith?

29 Therefore aske not what ye shall eat, or
what ye shall drink, neither hang you in suspence.

30 For all such things the people of the world
seeke for: and your Father knoweth that ye haue
neede of these things.

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¶ The more the

20 And another sayd, I haue married a wife, and therefore I cannot come.

21 So the seruant returned, and shewed his master these things. Then was the Goodman of the house angry, and said to his seruant, Goe out quickly into the streetes and lanes of the citie, and bring in hither the poore, & the maimed, and the halt, and the blinde.

22 And the seruant said, Lord, it is done as thou hast commanded, and yet there is room.

23 Then the master said to the seruant, Goe our into the hie wayes, and hedges, and compell them to come in, that mine house may be filled.

24 For I say vnto you, that none of those men which were bidden, shall taste of my supper.

25 Now there went great multitudes with him, and he turned and sayd vnto them,

26 ¶ If any man come to mee, and I hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his owne life also, he cannot be my discipule.

27 ¶ And whosoever beareth not his crosse, and cometh after me, cannot be my discipule.

28 For which of you minding to builde a towne, * sitteth not downe before, and counteth the cost, whether hee haue sufficient to performe it,

29 Left that after he hath layed the foundation, and is not able to performe it, all that behold it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end.

31 Or what King going to make war against another King, sitteth not downe first, and taketh counsell, whether hee be able with ten thousand to meete him that cometh against him with twenty thousand?

32 Or els while he is yet a great way off, hee sendeth an ambassage, and desireth his peace.

33 So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot bee my discipule.

34 ¶ Salt is good: but if salt haue lost his saltnesse, wherewith shall it be salted?

35 It is neither meete for the land, nor yet for the dunghill, but men cast it out. Hee that hath eares to heare, let him heare.

C H A P. XV.

¶ The parable of the lost sheepe, 8 Of the goats, 11 And of the prodigall sonne.

¶ Then I resorted vnto him * all the Publicanes and sinners, to heare him.

2 Therefore the Scribes and Pharises murmured, saying, Hee receiueh sinners, and eateth with them.

3 Then spake he this parable to them, saying,

4 ¶ What man of you hauing an hundred sheepe, if hee lose one of them, doeth not leaue ninetie and nine in the wilderness, and go after that which is lost, vntill he finde it?

5 And when he hath found it, he layeth it on his shoulders with ioy.

6 And when he cometh home, he calleth together his friendes and neighbours, saying vnto them, Reioyce with mee: for I haue found my sheepe which was lost.

7 I say vnto you, that likewise ioy shall be in

heauen for one sinner that conuerteth, more then for ninetie and nine iust men, which neede none amendment of life.

8 Either what woman hauing ten groates, if she lose one groate, doeth not light a candle, and sweepe the house, and seeke diligently till shee finde it?

9 And when she hath found it, she calleth her friends, and neighbours, saying, Reioyce with mee: for I haue found the groat which I had lost.

10 Likewise I say vnto you, There is ioy in the presence of the Angels of God, for one sinner that conuerteth.

11 ¶ He said moreover, A certaine man had two sonnes.

12 And the yonger of them said to his father, Father, giue mee the portion of the goods that falleth to me. So hee diuided vnto them his substance.

13 So not many dayes after, when the yonger sonne had gathered all together, hee tooke his journey into a farre country, and there he wasted his goods with riotous liuing.

14 Now when hee had spent all, there arose a great dearth throughout the land, and he began to be in needfullie.

15 Then hee went and claue to a citizen of that country, and hee sent him to his farme, to feede swine.

16 And hee would faine haue filled his belly with the huskes that the swine ate: but no man gaue them him.

17 Then he came to himselfe, and said, How many hired seruants at my fathers house bread enough, and I die for hunger?

18 I will rise and goe to my father, and say vnto him, Father, I haue sinned against heauen, and before thee,

19 And am no more worthy to be called thy sonne: make me as one of thyne hired seruants.

20 So hee arose and came to his father, and when hee was yet a great way off, his father saw him, and had compassion, and ran and fell on his necke, and kissed him.

21 ¶ And the sonne said vnto him, Father, I haue sinned against heauen, and before thee, and am no more worthy to be called thy sonne.

22 Then the father said to his seruants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shooes on his feete.

23 And bring the fat calfe, and kill him, and let vs eate, and be merry:

24 For this my sonne was dead, and is aliue againe: and he was lost, but he is found. And they began to be merry.

25 ¶ Now the elder brother was in the field, and when hee came and drew nere to the house, he heard melody, and dancing.

26 And called one of his seruants, and asked what those things meant.

27 And he said vnto him, Thy brother is come, and thy father hath killed the fat calfe, because he hath receiued him safe and sound.

28 Then hee was angry, and would not goe in: therefore came his father out, and intreated him.

29 But he answered and said to his father, Lo, these many yeeres haue I done thee seruice, neither brake I at any time thy commandement, and yet thou neuer gauest mee a kid, that I might make merry with my friends,

2 Men by these voluntary tithing from God, haue spoiled themselves of the benefits which they receiued of him, as Clement loe had: long into infinite calamities: but God of his singular goodness, offering him else freely to them, whom he called to repentance, through the grace of his mercie whereunto they were tending, doeth not only gently receive them, but also enricheth them with farre greater gifts, and blisseth them with the dearest blessing.

3 The beginning of repentance is the acknowledging of the mercy of God, which reacheth vs to hope well.

4 Against God, because he is iust to dwell in heauen.

5 In true repentance there is a leaving of our sinnes, to be with in now, and thence, from whence for ought a confession, after which followeth forgiveness.

6 Such as truly feare God, desire to haue all men to be their fellowes.

times in a day, and seuen times in a day turne againe to thee, saying, It repenteth me, thou shalt forgie him.

5 ¶ And the Apoptles sayde vnto the Lord, Increase our faith.

6 And the Lord said, If yee had faith, as much as a graine of mustard seed, and should say vnto this mulbery tree, Plucke thy selfe vpon the roots, and plant thy selfe in the sea, it should euen obey you.

7 ¶ Who is it also of you, that hauing a seruant plowing or feeding cattel, would say vnto him by and by, when hee were come from the field, Goe, and sit downe at table?

8 And would not rather say to him, Dresse wherwith I may suppe, & gird thy selfe, and serue me, till I haue eaten and drunken, and afterward eat thou, and drinke thou?

9 Doeth hee thanke that seruant, because hee did that which was commended vnto him? I crow not.

10 So likewise yee, when yee haue done all those things, which are commanded you, say, We are vnprofitable seruants: we haue done } which was our duty to doe.

11 ¶ And so it was when he went to Hierusalem, that hee passed through the middes of Samaria, and Galilee.

12 And as hee entred into a certaine towne, there mette him ten men, that were lepers, which stood a farre off.

13 And they lift vp their voyces and sayd, Iesus, Master, haue mercie on vs.

14 And when he saw them, he sayd vnto them, Go, shew your selues vnto the Priests. And it came to passe, that as they went, they were cledned.

15 Then one of them, when hee saw that hee was healed, turned backe, and with a loud voyce prayfed God,

16 And fell downe on his face at his feet, and gaue him thanks: and he was a Samaritan.

17 And Iesus answered, and said, Are there not ten cledned? but where are the nine?

18 There is none found that returned to giue God prayfe, saue this stranger.

19 And hee said vnto him, Arise, got thy way, thy faith hath saued thee.

20 ¶ And when hee was demanded of the Pharisees, when y kingdom of God should come, he answered them, & sayd, The kingdom of God commeth not with observation.

21 Neither shall men say, Lo here, or lo there: for behold the kingdom of God is within you.

22 And hee said vnto the disciples, the dayes will come, when yee shall desire to see one of the dayes of the Sonne of man, and yee shall not see it.

23 ¶ Then they shall say to you, Behold here, or behold there: but goe not thither, neither follow them.

24 For as the lightning that lightneth out of the one part vnder heauen, shineth vnto the other part vnder heauen, so shall the Sonne of man be in his day.

25 But first must he suffer many things and be repproued of this generation.

¶ Wee oftentimes neglect those things when they bee present, which wee afterward regret when they are gone, but in vaine. d The time will come that you shall see the Sonne of man, with great ioy of heart, and shall see him. Mat. 24. 30. ¶ Christ is now with vs that life Christ shall come, and that his glory shall suddenly be spread faire and wide through the world, after that the ignorance of the credulous be put out and extinguished.

26 ¶ And as it was in the dayes of Noe, so shall it be in the dayes of the Sonne of man.

27 They ate, they dranke, they married wifes, and gaue in marriage vnto the day that Noe went into the Arke: and the flood came, and destroyed them all.

28 ¶ Likewise also as it was in the dayes of Lot, They ate, they dranke, they bought, they sold, they planted, they built.

29 But in the day that Lot went out of Sodom, it rained fire and brimstone from heauen, and destroyed them all.

30 After these examples shall it be in the day when the sonne of man is reueiled.

31 At that day hee that is vpon the house, and his stuffe in the house, let him not come downe to take it out: and hee that is in the field likewise, let him not turne backe to that hee left behind.

32 Remember Lots wife.

33 ¶ Whosoever will seeke to saue his soule, shall lose it: and whosoever shall lose it, shall get it life.

34 ¶ I tell you, in that night there shall be two in one bed: the one shall be reueiled, and the other shall be left.

35 Two women shall be grinding together, the one shall be taken, and the other shall be left.

36 Two shall be in the field: one shall be receiued, and another shall be left.

37 And they answered, and said vnto him, Where, Lord? And hee said vnto them, ¶ Whosoever the body is, thither shall also the eagles be gathered together.

CHAP. XVIII.

2 The parable of the vnrighteous iudge and the widow. 7. Of the Pharisee and the Publicane. 15 Children are of the kingdom of heauen. 22 To sell all and giue to the poore. 28 The Apostles for iake all. 31 Christ foretelleth his death. 35 The blinde man requesteth sight.

And hee spake also a parable vnto them, to this ende, that they ought alwayes to pray, and not to waxe faint,

2 Saying, there was a iudge in a certain city, which feared not God, neither reuerenced man.

3 And there was a widow in that city, which came vnto him, saying, Doe mee iustice against mine aduersarie.

4 And he would not of a long time: but afterward hee said with himselfe, Though I feare not God, nor reuerence man,

5 Yet because this widow troubleth mee, I will doe her right, lest at the last shee come and make mee weary.

6 And the Lord said, Heare what the vnrighteous iudge saith,

7 Now shall not God auenge his elect, which cry day and night vnto him, yea though hee suffer long for them?

8 I tell you he will auenge them quickly: but when the Sonne of man commeth, shall hee finde faith on the earth?

9 ¶ He spake also this parable vnto certaine which trusted in themselves that they were iust, and despised other.

10 Two men went vp into the Temple to pray:

and it is a metaphor taken of wretches, who beate their aduersaries with their flles or clubbs: so do they that are importunate beate the iudges eares with their crying and complaining. d Though hee seene some in reuenging the injury done to him. 2 Two things especially make our prayers voyde and of none effect: confidence of our owne right counsell, and the contempt of other: and an humble heart is contrary to both these.

¶ Gen. 7. 5. mat. 24. 38. 1. pet. 3. 10. 10. The world shall be taken vnawares with the flood. iudgement of God and the thirde. the faithful ought to watch continually. ¶ Gen. 19. 24.

¶ Wee must take good heed, that at neither distrust, nor ymagination of this world, nor any respect of friendship hinder vs to be that may be. ¶ Gen. 19. 26. ¶ Chap. 9. 24. mat. 10. 29. mar. 8. 25. ioh. 1. 25. ¶ That is, shall find it. ¶ Matthew expoundeth it: for the life that is here is broken in continuing in sin. ¶ Math. 24. 42. ¶ The one way to continue in it is to cleaue to Christ. ¶ Mat. 24. 48.

1 God will haue vs to continue in prayer, not to waxe weary, but to exercise vs therefore we must be strenue with importunity: that long day come vs not to breake off the course of our prayers. ¶ Rom. 12. 12. 1. thep. 5. 7. ¶ A Teelde to affliction, and aduersities, as they doe which are out of heau. b Hee doeth not compare things that are equal together, but the best with the greater. If man get his right at a most vnrighteous iudge, how much more shall the prayer of the Godly preuaile before God. c Word for word, beate me downe with her blowes.

9 Although we
confesse, that what
foeuer we haue, we
haue it of God yet
are we depicied of
God as proud
& arrogant if we
put neuer so little
trust in our owne
workes before
God
10 Farre from the
Pharise in a lower
place.

11 Chap. 14. 12.
Mat. 23. 12.
12 Mat. 19. 13.
Mark. 10. 13.
13 The children were
scattered about in
that they were
brought, which ap-
peareth more eu-
idently in that, that
they were infants,
which is to be re-
marked against them
that are enemies to
the baptizing of
children.

14 To iudge or
thinke of Christ af-
ter the reason of
our flesh, is the
cause of infinite
captiuitie.

15 The children
also of the iust shall
be comprehended
in the free com-
munion of God.

16 Those that car-
ried the children,
whom the disciples
drew away.
17 Childlike in-
nocence is an orna-
ment of Christi-
ans.

18 Mat. 19. 16.
Mark. 10. 17.
19 Exod. 20. 30.
20 The intem-
perat of riches car-
reth away many from
the right way.
21 To be both rich
and godly, is a sin-
gular gift of God.

22 Mat. 10. 27.
Mar. 10. 28.

23 They become
the richer of all,
which refuse not
to be poore for
Christ's sake.

24 Mat. 20. 17.
Mark. 10. 32.
25 As Iur. ad cer-
tane 21. percuti-
us istis, sine fine
glory which re-
maineth for the
conquerours.

26 Merely we see
how he requites the
disciples woe.

the one a Pharise, and the other a Publican.

11 3 The Pharise stood and prayed thus with
himselfe, O God, I thinke thee that I am not, as
other men, extortioners, vniust, adulterers, or e-
uen as this Publican.

12 I fast twise in the weeke: I giue tithes of all
that I eate & drinke.

13 But the Publican standing a farre off, would
not lift vp so much as his eyes to heauen, but smote
his breast, saying, O God, be mercifull to mee a
sinner.

14 I tel you, this man departed to his house, ius-
tified rather then the other: for euery man that
exalteth himselfe shall be brought low, & he that
humbleth himselfe shall be exalted.

15 ¶ 4 They brought vnto him also babes
that he should touch them. ¶ And when his disci-
ples saw it, they rebuked them.

16 But Iesus called them vnto him, and said,
Suffer the babes to come vnto mee, and forbidde
them not: for of such is the kingdome of God.

17 Verily I say vnto you, whosoever receiueth
not the kingdome of God as a babe, hee shall not
enter therein.

18 ¶ Then a certaine ruler asked him, saying,
Good Master, what ought I to doe, to inherite e-
ternall life?

19 And Iesus said vnto him, Why callest thou
me good? none is good, saue one, *uen* God.

20 Thou knowest the comandements: Thou
shalt not commit adultery: Thou shalt not kill:
Thou shalt not steale: Thou shalt not beare false
witness: Honour thy father and thy mother.

21 ¶ And he sayd, All these haue I kept from
my youth.

22 Now when Iesus heard that, hee sayd vnto
him, Yet lackest thou one thing, Sell all that thou
hast, and distribute vnto the poore, and thou
shalt haue treasure in heauen, and come follow
me.

23 But when hee heard thof things, he was
very heauy: for he was manieulous rich.

24 ¶ And when Iesus saw him very sorrowfull,
he said, With what difficulty shall they that haue
riches enter into the kingdome of God!

25 Surely it is easie for a camel to go through
a needles eye, then for a rich man to enter into
the kingdome of God.

26 Then said they that heard it, And who then
can be saved?

27 And he said, The things which are vnpossi-
ble with men are possible with God

28 ¶ 5 Then Peter said, Loe, we haue left all,
and haue followed thee.

29 ¶ And he sayd vnto them, Verily I say vnto
you, there is no man that hath left house, or pa-
rents, or brethren, or wife, or children for the
kingdome of Gods sake,

30 Which shall not receiue much more in this
world, and in the world to come life everlasting.

31 ¶ 10 Then Iesus tooke vnto him 12 twelve,
and sayd vnto them, Behold, we goe vp to Hieru-
salem, and all things shall be fulfilled to the Sonne
of man, that are written by the Prophets.

32 For hee shall be deliuered vnto the Gentiles,
and shall be mocked, and shall be spitefully intreated,
and shall be spitred on.

33 And when they haue scourged him, they will
put him to death: but the third day hee shall rise
again.

34 But they vnderstood none of these things,

and this saying was hid from them, neither per-
ceiued they the things, which were spoken.

35 ¶ 4 And it came to passe, that as he was
come neere vnto Iericho, a certaine blinde man
sat by the way side, begging.

36 And when he heard the people passe by, he
asked what it meant.

37 And they sayd vnto him, that Iesus of Na-
zareth passed by.

38 Then he cryed, saying, Iesus thou Sonne of
Dauid, haue mercy on me.

39 ¶ 12 And they which went before, rebuked
him that hee should hold his peace, but hee cryed
much more, O Sonne of Dauid haue mercy on
me.

40 And Iesus stood stil, and commanded him
to be brought vnto him. And when he was come
neere, he asked him,

41 Saying, What wilt thou that I doe vnto
thee? And hee said, Lord, that I may receiue my
sight.

42 And Iesus said vnto him, Receiue thy sight:
thy faith hath saved thee.

43 Then immediatly he receiued his sight, and
followed him, praising God: and all the people,
when they saw this, gaue praise to God.

CHAP. XIX.

2 Zaccheus the Publican. 13 Ten pieces of money deliuered to fer-
ments to occupie without. 19 Iesus entereth into Hierusalem. 42
Hee foretelleth the destruction of the ciuitie with teares. 45 Hee ca-
leth the tellers out of the Temple

Now 1 when Iesus entered and passed through
Iericho,

2 Behold, there was a man named Zaccheus
which was the chiefe receiuer of the tribute, and
he was rich.

3 And he sought to see Iesus, who he should
be, and could not for the preasse, because he was
of a low stature.

4 Wherefore he ranne before, and climed vp
into a wilde figtree, that he might see him: for
he should come by that way.

5 And when Iesus came to the place, hee look-
ed vp, and saw him, & said vnto him, Zaccheus,
come downe at once: for to day I must abide at
thine house.

6 Then he came downe hastily, and receiued
him ioyfully.

7 And when all they saw it, they murmur-
ed, saying, that hee was gone in to lodge with a
sinnfull man.

8 And Zaccheus stood forth, & said vnto the
Lord, Behold, Lord, the halfe of my goods I giue
to the poore: and if I haue taken from any man
by forged caualition, I restore him foure fold.

9 Then Iesus said to him, This day is saluati-
on come vnto this house, forasmuch as he is also
become the sonne of Abraham.

10 ¶ For the Sonne of man is come to seeke,
and to saue that which was lost.

11 And whilest they heard these things, hee
continued and spake a parable, because hee was
neere to Hierusalem, & because all they thought
that the kingdome of God should shortly appeare.

12 He sayd therefore, ¶ A certaine noble man
went into a farre country, to receiue for himselfe
a kingdome, and so to come againe.

13 ¶ And hee left his ser-
uants, and went into a farre country, to receiue for himselfe
a kingdome, and so to come againe.

42 Mat. 20. 29.
Mark. 10. 46.
11 Christ thereth
by auisible mira-
cle sheweth he is the
light of the world.

12 The more
they and it that
Satan layeth in
our waye to by
them which pe-
fite Christ
Name, so much
the more ought
we to goe
onward.

13 Ten pieces of money deliuered to fer-
ments to occupie without.

19 Iesus entereth into Hierusalem.

42 Hee foretelleth the destruction of the ciuitie with teares.

45 Hee ca-
leth the tellers out of the Temple

1 Christ promi-
seth them a sin-
gular grace especially,
which seeme to
be further from it.

2 The women and
head of the Public-
ans which were
there together: for
the Publicans
were disdained
company, as we
may gather by se-
ueral places of scrip-
ture.

3 The world free
saith the god of
the gentes, and yet
is vniust, as it
should be before-
ed vpon a hee.

4 The examples
true repute: as is
known by the
effect.

5 By fully ac-
cording any mans
and his greivous
sins, is the magis-
tracy of the
person of common
law, they haue
trade among them
where they rob
and steale the common
weale, they haue
things in their
mouths, but the
mouth of the com-
mon weale, say
dier that colour say
may the ciuitie,
inasmuch that if
there repute
goe about to re-
dresse their vici-
ties.

6 Behold of Saluati-
on, that will ch in sleep of. All them, such: and we gather that saluati-
on came in that
house, because they were in the halfe of it. All them had, for all of it. A saluati-
on, which is the
concealed. 2. Mat. 18. 11. 2. We must patiently wait for the iudgement
of God, which shall be in his time. 3. Mat. 25. 14.

13 And hee called his ten seruants, and deliuered them ten pecies of money, & said vnto them, Occupee till I come.

14 Nowe his citizens hated him, and sent an ambassage after him, saying, We wil not haue this man to reigne ouer vs.

15 And it came to passe when he was come againe, and had receiued his kingdome, that hee commanded the seruants to bee called to him, to whom he gaue his money, that hee might know what euery man had gained.

16 Then came the first, saying, Lord, thy piece hath increased ten pecies.

17 And he said vnto him, Well, good seruant: because thou hast bene faithfull in a very little thing, take thou authoritie ouer ten cities.

18 And the second came, saying, Lord, thy piece hath increased fiue pecies.

19 And to the same he said, Be thou also ruler ouer five cities.

20 So the other came, and said, Lord, behold thy piece, which I haue layd vp in a napkin:

21 For I feared thee, because thou art a straite man: thou takest vp that thou laiest not downe, and reapest that thou diddest not sow.

22 Then hee said vnto him, Of thine owne mouth wilt I iudge thee, O euill seruant. Thou knewest that I am a straite man, taking vp that I laid not downe, and reaping that I did not loose.

23 Wherefore then gauest not thou my money into the e banke, that at my coming I might haue required it with vantage?

24 And hee said to them that stood by, Take from him that piece, and giue it him that hath ten pecies.

25 (And they said vnto him, Lord, he hath ten pecies.)

26 ¶ For I say vnto you, that vnto all them that haue, it shall bee giuen: and from him that hath not, euen that he hath, shall bee taken from him.

27 Moreover, these mine enemies, which would not that I should reigne ouer them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, he went forth before, ascending vp to Hierusalem.

29 ¶ And it came to passe, when he was come neere to Bethphage, and Bethania, besides the mount which is called the mount of Oliues, hee sent two of his disciples,

30 Saying, Go ye to the towne which is before you, wherein asfoone as ye are come, ye shall finde a colt tied, whereon neuer man fate: loose him, and bring him hither.

31 And if any aske you, why ye loose him, thus shall ye say vnto him, Because the Lord hath need of him.

32 So they that were sent, went their way, and found it as he had said vnto them.

33 And they were loosing the colt, the owners thereof said vnto them, Why loose ye the colt?

34 And they sayd, The Lord hath neede of him.

35 ¶ So they brought him to Iesus, and they cast their garments on the colt, and set Iesus thereon.

36 And as hee went, they spread their clothes in the way.

37 And when hee was now come neere to the going downe of the mount of Oliues, the whole

multitude of the disciples began to reioyce, and to praise God with a loud voyce, for all the great works that they had seene.

38 Saying, Blessed be the King that cometh in the Name of the Lord: peace in heauen, and glory in the highest places.

39 Then some of the Pharises of the companie said vnto him, Master, rebuke thy disciples.

40 But he answered, and said vnto them, I tell you, that if these should holde their peace, the stones would cry.

41 ¶ And when he was come neere, he beheld the Citie, and wept for it.

42 ¶ Saying, If thou haddest euen knowne at the least this day, those things, which belong vnto thy peace! but nowe are they hid from thine eyes.

43 For the dayes shall come vpon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keepe thee in on every side.

44 And shal make thee euen with the ground, and thy children which are in thee, and they shall not leaue in thee a stone vpon a stone, because thou knewest not that season of thy visitation.

45 ¶ Hee went also into the Temple, and began to cast out them that sold therein, and them that bought.

46 Saying vnto them, It is written, Mine house is the house of prayer, & but ye haue made it a denne of theues.

47 And hee taught dayly in the Temple. And the high Priests and the Scribes, and the chiefe of the people sought to destroy him.

48 But they could not finde what they might doe to him: for all the people hanged vpon him when they heard him.

fulfilling mee the Lord of the Prophets, now especially in this my last coming to thee thou hadst any regard to thy selfe. k The fit and commodious time called the day of this citie. l That is, those things wherein thy happiness standeth. m That is, this very instant wherein God visited thee. n Math. 21. 13. o Chast theueth after his entrie into Hierusalem by a visible signe, that is his office enjoyed him of his Father to purgethe Temple. ¶ Marke 11. 17. ihs. 56. 7. ¶ Jerem. 7. 11.

CHAP. XX.

4 From whence Iohn Baptist was. 9 The wickednesse of the Priests & scribes by the parable of the vineyard and the landowners. 21 To giue tribute to Cesar. 27 Her commeth the sabbath denying the resurrection. 41 How Christ is the sonne of David.

And ¶ it came to passe, that on one of those dayes, as he taught the people in the Temple, and preached the Gospel, the high Priests and the Scribes came vpon him with the Elders,

2 And spake vnto him, saying, Tell vs by what authoritie thou doest these things. or who is he that hath giuen thee this authoriti?

3 And he answered and said vnto them, I also will aske you one thing: tell me therefore:

4 The Baptisme of Iohn, was it from heauen, or of men?

5 And they reasoned within themselves, saying, If we shall say, From heauen, he will say, Why then beleueest ye him not?

6 But if wee shall say, Of men, all the people will stone vs: for they be perswaded that Iohn was a Prophet.

7 Therefore they answered, that they could not tell whence it was.

8 Then Iesus said vnto them, Neither tell I you, by what authoritie I do these things.

9 ¶ Then began he to speake to the people this parable, A certaine man planted a vineyard,

8 When they linger which ought to be the chief priests and scribes: fourth of the hi: d: rme of God: he will raise vp other ex: r: ordi: narily in de: pte of them.

¶ Chap. 21. 6. Math. 24. 1. Marke 13. 1.

9 Christ is not simply delighted with the destruction, no not of the wicked.

8 Christ breaketh off his branches, which flourish.

perly how he removed with compassion for the destruction of the citie, that was like to him: and partly to upbraid them for their reuerber, and stubbornnesse against him, such as hath not lightly bene heard of.

h A least wise about Hierusalem to whom this message was properly sent.

i If after the flagging of so many Prophets, and so many

coming to thee thou hadst any regard to thy selfe.

k The fit and commodious time called the day of this citie.

l That is, those things wherein thy happiness standeth.

m That is, this very instant wherein God visited thee.

n Math. 21. 13. o Chast theueth after his entrie into Hierusalem by a visible signe, that is his office enjoyed him of his Father to purgethe Temple.

¶ Marke 11. 17. ihs. 56. 7. ¶ Jerem. 7. 11.

¶ Math. 21. 13. 27. marke 11. 27.

1 The Pharises being overcome with the truth of Christs doctrine, moue a question about Iohns calling, and are overcome by the witness of Christs owne conscience.

¶ Math. 21. 33. marke 12. 1. ihs. 5. 1. iherem. 2. 21.

2 It is no new thing to name them the chief enemies of Christ and Hierusalem, which are to be destroyed in the very day of Gods visitation: but as Iesus they shall not escape unpunished.

¶ Mat. 26. 26.
works 14. 22.
1. cor. 12. 24.

¶ Christ establisheth his new Covenant and his communicating with which new signs. ¶ Here is a double Remembrance 1 for first the cup is taken for that which is contained in the cup, for the wine which is within the cup. Then the wine is called the new Covenant or Testament, whereas in deede it is but the sign of the Testament, or rather of the blood of Christ, whereby the Testament was made: neither is it a water sign, though it be not all one with the thing that it representeth.

¶ The word that, for with the excellency of the Testament, and answereth to the place of Remembrance, Chap 3. 31. where the new Testament is promised.

¶ Mat. 26. 27.
mark 14. 23.
p. 14. 1. 9.

¶ Christ sheweth againe that he goeth to de. th. will-ingly, although he be not ignorant of the death treason.

¶ That a. his presence is the strength of the Kings. 14. 19. It is the hand of Job in the matter. ¶ Although the day of Gods providence come necessarily to pass yet it is not the fault of the instruments.

¶ Mat. 26. 25
mark 14. 31.

¶ The Passours are not called to rule but to serve. ¶ Here for is the cause to be knowne Princes with great distemper.

¶ Such as are partakers of the afflictions of Christ shall also be partakers of his kingdom. ¶ Mat. 19. 8. 10 We are all wayes think vpon the wait that Satan hath for vs. ¶ 1. Pet. 5. 8. 1 To suffer you and fasten your, and also to cast you out. 11 It is through the prayers of Christ, that the chiefe do us not surely fall away from the faith and that for this cause, that they should there up a number. ¶ Mat. 26. 24. mark 14. 29. John 11. 38

¶ Christ sheweth that faith differeth much from a vaine security, in setting before vs the glorious example of Peter. ¶ Mat. 10. 9. m. All this telle is by way of an allegorie, as if he sayd, O my friends and fellow soldiers, you have bin his disciples and were in peace: but now there is a most shape Lusted at hand to be fought, and therefore you must lay all other things aside, and steele vpon furnishing your selves in armour. And what this armour is, he sheweth by his own example, when hee prayed after ward in the garden, and reposed Peter for striking with the sword. ¶ E. 14. 52. 13. 54. Mat. 26. 38. mark 14. 32. John 14. 31.

19 ¶ And he tooke bread, and when he had given thanks, he brake it, and gaue to them, saying, This is my body, which is given for you: doe this in remembrance of me.

20 Likewise also after supper he tooke the cup, saying, This is the cup of the new Testament in my blood, which is shed for you.

21 ¶ Yet behold, the hand of him that betrayeth me, is with me at the table.

22 ¶ And truly the Sonne of man goeth as it is appointed: but woe be to that man by whom he is betrayed.

23 Then they began to inquire among themselves which of them it should be, that should do that.

24 ¶ And there arose also a strife among them, which of them should seeme to bee the greatest.

25 But he sayd vnto them, The kings of the Gentiles reigne ouer them, and they that beare rule ouer them, are called k. bountifull.

26 But ye shall not be so: but let the greatest among you be as the least: and the chiefeest as he that serueth.

27 For who is greater, hee that sitteth at table, or he that serueth? Is not hee that sitteth at table? And I am among you as he that serueth.

28 ¶ And yet are they which haue continued with me in my tentations.

29 Therefore I appoint vnto you a kingdom, as my Father hath appointed vnto me,

30 ¶ That ye may eat, and drinke at my table, in my kingdom, and sit on seates, and iudge the twelve tribes of Israel.

31 ¶ And the Lord sayd, Simon, Simon, behold, Satan hath desired you, 1 to winnow you as wheat.

32 But I haue prayed for thee, that thy faith faile not: therefore when thou art conuersted, strengthen thy brethren.

33 ¶ And he said vnto him, Lord, I am ready to goe with thee into prison, and to death.

34 But he said, I tell thee, Peter, the cocke shall not crow this day, before thou hast thrise denied that thou knowest me.

35 ¶ And he said vnto them, ¶ When I sent you without bag, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 ¶ Then he sayd to them, But now hee that hath a bagge, let him take it, and likewise a scrip: and hee that hath none, let him sell his coate, and buy a sword.

37 For I say vnto you, That yet the same which is written, must be performed in mee, ¶ Euen with the wicked was hee numbered: for doubtlesse those things which are written of me, haue an end.

38 And they sayd, Lord behold, here are two swords. And he said vnto them, It is enough.

39 ¶ And he came out, and went (as he was accustomed) to the mount of Olives: and his disciples also followed him.

40 ¶ And when hee came to the place, hee said to them, Pray, lest ye enter into temptation.

41 ¶ And hee was drawn from them afide about a stones cast, & kneeled downe, and prayed,

42 Saying, Father, if thou wilt, take away this cuppe from mee: neuertheless, not my will, but thine be done.

43 And there appeared an Angel vnto him from heauen, comforting him.

44 But being in an agony, hee prayed more earnestly: and his sweat was like drops of blood, trickling downe to the ground.

45 ¶ And he rose vp from prayer, and came to his disciples, & found them sleeping for heauienes.

46 And he said vnto them, Why sleepe ye? rise and pray, lest ye enter into temptation.

47 ¶ And while hee yet spake, behold, a company, and he that was called Judas one of the twelve, went before them, and came neere vnto Iesus to kisse him.

48 And Iesus sayd vnto him, Indas, betrayest thou the Sonne of man with a kisse?

49 ¶ Now when they which were about him, sawe what would follow, they sayde vnto him, Lord, shall we smite with the sword?

50 And one of them smote a seruant of the high Priest, and strooke off his right eare.

51 Then Iesus answered, and said, Suffer them thus farre: and he touched his eare, & healed him.

52 ¶ Then Iesus sayd vnto the hie Priests, and captaines of the Temple, and the Elders which were come to him, Bee ye come out as vnto a thiefe with swords and staves?

53 When I was dayly with you in the Temple, ye stretched not forth the hands against mee: but this is your very houre, and the power of darkness.

54 ¶ Then tooke they him, and led him, and brought him to the hie Priests house.

55 ¶ And when they had kindled a fire in the middes of the hall, and were set downe together, Peter also satte downe among them.

56 ¶ And a certaine mayd beheld him as he sat by the fire, and hauing well looked on him, sayd, This man was also with him.

57 But he denied him, saying, Woman, I know him not.

58 ¶ And after a little while, another man sawe him, and sayd, Thou art alko of them. But Peter said, Man, I am not.

59 And about the space of an houre after, a certaine other affirmed, saying, Verely, euen this man was with him: for he is also a Galilaean.

60 And Peter sayd, Man, I know not what thou sayest. And immediately while he yet spake, the cocke crew.

61 Then the Lord turned backe, and looked vpon Peter: and Peter remembered the worde of the Lord, how he had said vnto him, ¶ Before the cocke crow, thou shalt denie me thrise.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Iesus, mocked him, and strooke him.

64 And

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64 And

prophet partly their enill confidence, and partly also, that all these things were done by Gods providence. ¶ The power that was given to darkness, to oppose the light for a season. ¶ Mat. 23. 38. ¶ Wee haue to behold in Peter, an example both of the fragility of mans nature, and of the singular goodness of God towards him.

¶ Mat. 26. 58, 59. mark 14. 66. John 18. 35. ¶ Mat. 26. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Mat. 26. 58, 59. mark 14. 66. John 18. 35. ¶ Mat. 26. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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¶ Mat. 26. 26.
works 14. 22.
1. cor. 12. 24.

¶ Christ establisheth his new Covenant and his communicating with which new signs. ¶ Here is a double Remembrance 1 for first the cup is taken for that which is contained in the cup, for the wine which is within the cup. Then the wine is called the new Covenant or Testament, whereas in deede it is but the sign of the Testament, or rather of the blood of Christ, whereby the Testament was made: neither is it a water sign, though it be not all one with the thing that it representeth.

¶ The word that, for with the excellency of the Testament, and answereth to the place of Remembrance, Chap 3. 31. where the new Testament is promised.

¶ Mat. 26. 27.
mark 14. 23.
p. 14. 1. 9.

¶ Christ sheweth againe that he goeth to de. th. will-ingly, although he be not ignorant of the death treason.

¶ That a. his presence is the strength of the Kings. 14. 19. It is the hand of Job in the matter. ¶ Although the day of Gods providence come necessarily to pass yet it is not the fault of the instruments.

¶ Mat. 26. 25
mark 14. 31.

¶ The Passours are not called to rule but to serve. ¶ Here for is the cause to be knowne Princes with great distemper.

¶ Such as are partakers of the afflictions of Christ shall also be partakers of his kingdom. ¶ Mat. 19. 8. 10 We are all wayes think vpon the wait that Satan hath for vs. ¶ 1. Pet. 5. 8. 1 To suffer you and fasten your, and also to cast you out. 11 It is through the prayers of Christ, that the chiefe do us not surely fall away from the faith and that for this cause, that they should there up a number. ¶ Mat. 26. 24. mark 14. 29. John 11. 38

¶ Christ sheweth that faith differeth much from a vaine security, in setting before vs the glorious example of Peter. ¶ Mat. 10. 9. m. All this telle is by way of an allegorie, as if he sayd, O my friends and fellow soldiers, you have bin his disciples and were in peace: but now there is a most shape Lusted at hand to be fought, and therefore you must lay all other things aside, and steele vpon furnishing your selves in armour. And what this armour is, he sheweth by his own example, when hee prayed after ward in the garden, and reposed Peter for striking with the sword. ¶ E. 14. 52. 13. 54. Mat. 26. 38. mark 14. 32. John 14. 31.

¶ Mat. 26. 38. mark 14. 32. John 14. 31.

¶ Mat. 26. 38. mark 14. 32. John 14. 31.

¶ Mat. 26. 38. mark 14. 32. John 14. 31.

¶ Mat. 26. 38. mark 14. 32. John 14. 31.

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, Prophesie who it is that smote thee.

65 And many other things blasphemously spake they against him.

66 ¶ And asfoone as it was day, the Elders of the people and the high Priests and the Scribes came together, and led him into their Councill,

67 Saying, Art thou that Christ? Tel vs. And he said vnto them, If I tell you, you will not beleue it.

68 And if also I aske you, you will not answer me, nor let me goe.

69 Hereafter shall the Sonne of man sit at the right hand of the power of God.

70 Then saide they all, Art thou then the Sonne of God? And hee said vnto them, Ye say, that I am.

71 Then said they, What need we any further witness? for wee our selues haue heard it of his owne mouth.

CHAP. XXIII.

¶ Here is accused before Pilate. 7 Here is sent to Herode. 11 Here is mocked. 24 Pilate perswades him to be the Jewes regent. 27 The women beaile him. 33 Here is crucified. 39 One of the thieves reuileth him: 43 The other is saved by faith. 45 He diech. 53 His is buried.

¶ Then the whole multitude of them arose, and led him vnto Pilate.

¶ And they began to accuse him, saying, We haue found this man peruerter the nation, and forbidding to pay tribute to Cesar, saying, that he is Christ a King.

¶ And Pilate asked him, saying. Art thou the King of the Iewes? And he answered him, and said, Thou sayest it.

¶ Then said Pilate to the high Priests, and to the people, I find no fault in this man.

¶ But they were the more fierce, saying, Hee moueth the people, teaching throughout all Iudea, beginning at Galilee, euen to this place.

¶ Now when Pilate heard of Galilee, hee asked whether the man were a Galilean.

¶ And when he knew that he was of Herods iurisdiction, he sent him to Herod, which was also at Hierusalem in those dayes.

¶ And when Herod saw Iesus, he was exceedingly glad: for hee was desirous to see him of a long season, because he had heard many things of him, and trusted to haue seene some signe done by him.

¶ Then questioned hee with him of many things: but he answered him nothing.

¶ The high Priests also and Scribes stood forth and accused him vehemently.

¶ And Herod with his men of warre, despised him, and mocked him, and arrayed him in white, and sent him againe to Pilate.

¶ And the same day Pilate and Herod were made friends together: for before they were enemies one to another.

¶ ¶ Then Pilate called together the high Priests, and the rulers, and the people.

¶ And said vnto them, Yee haue brought this man vnto me, as one that peruerter the people: and beholde, I haue examined him before you, and haue found no fault in this man, of those things whereof ye accuse him:

¶ No, nor yet Herod: for I sent you to him: and loe, nothing worthy of death is done of him.

¶ I will therefore chastise him, and let him loose.

¶ (For of necessitie he must haue let one loose vnto them at that feast)

¶ Then all the multitude cried at once, saying, Away with him, and deliuer vnto vs Barabbas:

¶ Which for a certaine insurrection made in the citie, and murder, was cast in prison.

¶ Then Pilate spake againe to them, willing to let Iesus loose.

¶ But they cried, saying, Crucifie, crucifie him.

¶ And he said vnto them the third time, But what euill hath hee done? I finde no cause of death in him: I will therefore chastise him, and let him loose.

¶ But they were instant with loud voyces, and required that he might be crucified: and the voyces of them and of the high Priests prevailed.

¶ So Pilate gaue sentence, that it should be as they required.

¶ And hee let loose vnto them him that for insurrection and murder was cast into prison, whom they desired, and deliuered Iesus to doe with him what they would.

¶ ¶ And as they ledde him away, they caught one Simon of Cyrene, coming out of the field, and on him they laid the crosse, to beare it after Iesus.

¶ And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

¶ But Iesus turned backe vnto them, and said, Daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children.

¶ For behold, the dayes will come, when men shall say, Blessed are the barren, and the wombes that neuer bare, and the paps which neuer gaue sucke.

¶ Then shall they begin to say to the mountaynes, & Fall on vs: and to the hills, Couer vs.

¶ For if they doe these things to a greene tree, what shall be done to the drie?

¶ And there were two others, which were euill doers, led with him to be slaine.

¶ And when they were come to the place which is called Caluarie, there they crucified him, and the euill doers: one at the right hand, and the other at the left.

¶ Then said Iesus, Father, forgive them: for they knowe not what they doe. And they parted his raiment, and cast lots.

¶ And the people stood, and beheld: and the rulers mocked him with them, saying. He saved others: let him saue himselfe, if he be that Christ the Chosen of God.

¶ The souldiers also mocked him, and came and offered him vineger,

¶ And said, If thou be the king of the Iewes, saue thy selfe.

¶ And a superscription was also written ouer him in Greeke letters, and in Latine, and in Hebrew, THIS IS THAT KING OF THE IEWES.

¶ And one of the euill doers, which were hanged, railed on him, saying, If thou beest that Christ, saue thy selfe and vs.

¶ But the other answered, and rebuked him, saying, Fearest thou not God, seeing thou art in the same condemnation?

¶ The wisdom of the flesh, or the wisdome of the world, or the wisdome of men, is counted foolishness of God.

¶ ¶ The triumph of the wicked hath a most horrible end.

¶ ¶ An example of the outrage of sinners.

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8 Before them he

9 God made the visible paradise in the East part of the world, but that which was beheld with the eyes of our minds: is the place of everlasting life and salvation, through the goodness and mercy of God, a most pleasant rest of the souls of the gaily, and most quiet and joyfull dwelling.

10 Christ being seen at the point of death, beareth himself to be God almighty, even to the blind.

11 Christ earnestly sheweth to the very day kenelle of death, for to overcome death even within his most secret places.

12 Phil. 2. 6. Christ causeth his very enemies to give honorable witness on his side, so oft as it pleaseth him.

13 Christ gathered together, and defendeth his little flock in the midst of the tempestuous.

14 Mat. 27. 57. Mar. 15. 43. John 19. 38. Christ through his famous buriall confirmeth the true h. both of his death, and resurrection, by the plaine and evident witness of Pilate.

15 Word for word, denoting, a new beginning, for the light of the former day drew toward the going downe, and that was the day of preparation for the feast which was to be kept the day following.

16 Christ being left upon by the deuil and all his instruments, and being even in death's mouth, leaveth weak women in his forehead, minding straightwayes to triumph over these terrible enemies, without any great encounter.

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41 Wee are indeed righteously borne: for wee receive things worthy of that we haue done: but this man hath done nothing but amisse.

42 And hee said vnto Iesus, Lord, remember me, when thou comest into thy kingdom.

43 Then Iesus said vnto him, Verely I say vnto thee, to day shalt thou be with me in Paradise.

44 ¶ And it was about the sixth hour: and there was a darknesse ouer all the land, vntill the ninth houre.

45 And the Sunne was darkened, and the vail of the Temple rent through the middes.

46 And Iesus cried with a loud voice, and said, Father, into thine hands I commend my spirit. And when hee thus had saide, hee gaue vp the ghost.

47 ¶ Now when the Centurion sawe what was done, he glorified God, saying, Of a suretie this man was iust.

48 And all the people that came together to that fight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance stoode asfear off, and the women that followed him from Galilee, beholding these things.

50 ¶ And beholde, there was a man named Ioseph, which was a counsellor, a good man and a iust.

51 Hee did not consent to the counsell and deede of them, which was of Arimathea, a cite of the Iewes: who also himselfe waited for the kingdom of God.

52 He went vnto Pilate, and asked the bodie of Iesus,

53 And tooke it downe, and wrapped it in a linnen cloth, and laid it in a tombe hewn out of a rocke, wherein was neuer man yet laid.

54 And that day was the preparation, and the Sabbath day drew on.

55 And the women also that followed after, which came with him from Galilee, beheld the sepulchre, and how his body was laid.

56 And they returned and prepared odours, and ointments, and rested the Sabbath day according to the commandement.

CHAP. XXIII.

1 The women came to the sepulchre. 2 They report that which they heard of the Angels, vnto the Apostles. 3 Christ death accompanys two going to Emmaus. 4 Hee expoundeth the Scriptures vnto them. 5 Hee offereth himselfe to his Apostles to be handled. 6 He promitteth the holy Ghost. 7 Hee is caried vp into heauen.

Now the first day of the weeke early in the morning, they came vnto the sepulchre, and brought the odours which they had prepared, and certaine women with them.

2 And they found the stonerolled away from the sepulchre,

3 And went in, but found not the body of the Lord Iesus.

4 And it came to passe, that as they were amazed thereat, behold, two men suddenly stood by them in shining vestures.

5 And as they were afraid, & bowed downe their faces to the earth, they said to them, Why seeke ye him that lieth, among the dead?

6 He is not here, but is risen: remember how he speake vnto you, when he was yet in Galilee,

7 Saying, that the Sonne of man must be deliuered into the hands of sinfull men, and be crucified, and the third day rise againe.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things vnto the eleuen, & to all the remnant.

10 Now it was Mary Magdalene, and Ioanna, and Mary the mother of Iames, and ocher women with them which tolde these things vnto the Apostles.

11 But their words seemed vnto them as a faigned thing, neither beleueed they then.

12 ¶ Then arose Peter, and ran vnto the sepulchre, & looked in, and saw the linnen clothes layed by themselves, and departed wondering in himselfe at that which was come to passe.

13 ¶ And behold, two of them went that same day to a towne which was from Hierusalem about threecore furlongs, called Emmaus.

14 And they talked together of all these things that were done.

15 And it came to passe, as they communed together, and reasoned, that Iesus himselfe drewe neere and went with them.

16 But their eyes were holden, that they could not know him.

17 And hee said vnto them, What manner of communications are these that ye haue one to another as ye walke and are sad?

18 And the one (named Cleopas) answered, and saide vnto him, Art thou onely a stranger in Hierusalem, & hast not known the things which are come to passe therein in these dayes?

19 And hee said vnto them, What things? And they sayd vnto him, Of Iesus of Nazareth, which was a Prophet, mightie in deed and in word before God, and all the people,

20 And how the high Priests, and our rulers deliuered him to be condemned to death, and haue crucified him.

21 But wee trusted that it had bene hee that should haue deliuered Israel, and as touching all these things, to day is the third day, that they were done.

22 Yea, & certaine women among vs, made vs astonished, which came early vnto the sepulchre.

23 And when they found not his body, they came, saying, that they had also seene a vision of Angels, which said, that he was aliue.

24 Therefore certaine of them which were with vs, went to the sepulchre, and found it euen so as the women had said, but him they saw not.

25 Then hee saide vnto them, O fooles and slowe of heart to beleuee all that the Prophets haue spoken!

26 Ought not Christ to haue suffered these things, and to enter into his glory?

27 And he began at Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were written of him.

28 And they drew neere vnto the towne which they went to, but hee made as though hee would haue gone further.

29 But they constrained him, saying, Abide with vs: for it is toward night, & the day is farre spent. So he went in to tarry with them.

30 And it came to passe, as hee late at table with them, heeooke the bread, and blessed, and brake.

40p. 322. mat. 17. 23. mar. 16. 7.

1 The cowardly and dastardly mind of the disciples, by the stout courage of women: (so we oughtly (oh great mercy) to knowe that the kingdom of God consisteth in an extraordinary power.

2 John 4. 6. Christ is the incarnation of his disciples, in the flesh, among which of his resurrection, lest they should seeme to have beleueed that too lightly, which they perceived to be true in all the world.

3 As it were his doing, and leaving his meane, to be alwayes in the world.

4 The resurrection is properly by one other witness, which saw it, and that it was not forged thing, as of many in the world, but of one witness, all the circumstances doe declare.

5 Were hee had beene and found God, as appearing in the world, and therefore hee had beene in the world, but their eyes were holden.

6 Some of the old fathers think that the women disciples were the first to see the resurrection, which saw it, and that it was not forged thing, as of many in the world, but of one witness, all the circumstances doe declare.

7 It is appropos to the confidence of the resurrection of the Prophets, that all those things are true and certain, which the Evangelists haue put downe, touching of Christ.

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24 The resurrection is properly by one other witness, which saw it, and that it was not forged thing, as of many in the world, but of one witness, all the circumstances doe declare.

brake it, and gaue it to them.

31 Then their eyes were opened, & they knew him: and he was c no more seene of them.

32 And they said, betwene themselves, Did not our hearts burne within vs, while hee talked with vs by the way, and when hee opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Ierusalem, and found the eleven gathered together, and them that were with them,

34 Which said, The Lord is risen in deede, and hath appeared to Simon.

35 Then they told what things were done in the way, and how hee was knowne of them in breaking of bread.

36 ¶ And as they spake these things, Iesus himselfe stood in the mids of them, and said vnto them, Peace be to you.

37 But they were troubled and afraid, supposing that they had seene a spirit,

38 Then hee said vnto them, Why are ye troubled? and wherefore doe s doubts arise in your hearts?

39 Behold mine hands and my feete, for it is I my selfe: handle me and see: for a spirit hath not flesh and bones, as ye see me haue.

40 And when he had thus spoken, he shewed them his hands and feete.

41 And while they yet beleued not for ioy, and wondered, hee said vnto them, Haue ye here any meate?

41 And they gaue him a piece of a broyled fish, and of an hony combe.

43 And hee tooke it, and did eate before them.

44 7 And hee saide vnto them, These are the wordes, which I spake vnto you while I was yet with you, that all must bee fulfilled which are written of mee in the Law of Moses, and in the Prophets, and in the Psalmes.

45 Then opened hee their vnderstanding, that they might vnderstand the Scriptures,

46 And said vnto them, Thus it is written, and thus it behoued Christ to suffer, & to rise againe from the dead the third day,

47 And that repentance, & remission of sinnes should be preached in his Name among all nations, b beginning at Ierusalem.

48 Now ye are witnesses of these things.

49 And behold, I doe send the c promise of my Father vpon you: but tarie ye in the citie of Ierusalem, i vntill ye bee endued with power from on high.

50 8 Afterward he led them out into Bethania, and lift vp his hands, and blessed them.

51 And it came to passe, that as hee blessed them, & hee departed from them, and was caried vp into heauen.

52 And they worshipped him, and returned to Ierusalem with great ioy,

53 And were continually in the Temple, praying, and lauding God. Amen.

7 The preaching of the Gospel, which was promised: of the Prophets and performed in his time, is continued vnto the Apostles: the summe whereof, is repentance and remission of sin.

b The Apostles who are the preachers of the Gospel beginning at Ierusalem. c John 1.5.6. atts 1.4.

i Vntill the holy Ghost come downe from heauen vpon you.

8 Christ ascended into heauen, and departing by day from his disciples, filleth their hearts with the holy Ghost. e Marke 16.1.9. atts 1.9.

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO IOHN.

CHAP. I.

1 That Word begottem of God before all worldes, 2 and which was euer with the Father, 14 is made flesh, 6. 7. For what end Iohn was sent from God: 16 His preaching of (brist) office. 19. 20. The record that hee bare giuen out vnto the Priestes. 40 The calling of Andrew, 43 of Peter, 43 Philip, 45 and Nathanael.

N^e the beginning^b was c that Word, and that Word was^d with God, and that c Word was God.

2 This fame was in the beginning with God.

3 ¶ All f things were made by it, and c without it h was made nothing that was made.

4 I in it k was life, and that life was l the light of men.

5 ¶ And that light shineth in the darknesse, and the darknesse m comprehended it not. 6 ¶ There was a man sent from God, whose name was Iohn. 7 This came caule for a witnesse, to beare witnesse of that light, that all men n through him might beleuee.

8 Hee was not c that light, but was sent to beare witnesse of that light.

9 This was p that true light, which lighteth every man that cometh into the world.

10 ¶ He was in the world, and the world was r made by hym: and the world knew him not.

11 He came^s vnto his owne, and his owne received him not.

12 ¶ But as many as received him, to them he gaue f prerogative to be the sonnes of God, 12. 13. to them that beleue in his Name.

13 Which are borne not of blood, nor of the will of the flesh, nor of i wil of man, but of God.

is as it were the heruall of Christ. ¶ Through Iohn. ¶ Hee spake of Iohn, (Christ, who) which can lighten our darknesse. ¶ When as the Sonne of God came, that men did not acknowledge him by his worker, although they were endued with vnderstanding (which hee had giuen to them) hee exhibited himselfe vnto his people to be seene of them with their corporall eyes: yet wist they not that hee was the Sonne of God, that is, to be the sonne of God. ¶ Hee was sent to beare witness to the world, that he was the Sonne of God, that is, to be the sonne of God. ¶ Hee was sent to beare witness to the world, that he was the Sonne of God, that is, to be the sonne of God. ¶ Hee was sent to beare witness to the world, that he was the Sonne of God, that is, to be the sonne of God.

The light of men is turned into darknesse, but you to that there is clearenesse y enough to make them without excuse. m They could not receiue nor reach vnto it, so receiue any light of it, so they did not so much as acknowledge him.

n They could not receiue nor reach vnto it, so receiue any light of it, so they did not so much as acknowledge him. ¶ Matt. 3. 14. mat. 1. 14. Luke 3. 2.

¶ There is more than more full manifestation of the Sonne of God, to the consideration where of men are in good time they will vp, even by Iohns testimony.

¶ The light which was in the world, when the Sonne of God came, that men did not acknowledge him by his worker, although they were endued with vnderstanding (which hee had giuen to them) hee exhibited himselfe vnto his people to be seene of them with their corporall eyes: yet wist they not that hee was the Sonne of God, that is, to be the sonne of God. ¶ Hee was sent to beare witness to the world, that he was the Sonne of God, that is, to be the sonne of God. ¶ Hee was sent to beare witness to the world, that he was the Sonne of God, that is, to be the sonne of God.

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thereof, and his sonnes, and his cattell?

13 Iesus answered, and said vnto her, Whosoever drinketh of this water, shall thirst againe:

14 But whosoever drinketh of the water that I shall giue him, shall neuer be more athirst: but the water that I shall giue him, shall be in him a well of water, springing vp into everlasting life.

15 The woman said vnto him, Sir, giue me of that water, that I may not thirst, neither come hither to draw.

16 Iesus said vnto her, Goe, call thine husband, and come hither.

17 The woman answered, and said, I haue no husband. Iesus said vnto her, Thou hast well said, I haue no husband.

18 For thou hast had fise husbands, and hee whom thou now hast, is not thine husband: that saydest thou truly.

19 The woman sayd vnto him, Sir, I see that thou art a Prophet.

20 Our fathers worshipped in this mountaine, and ye say, that in Hierusalem is the place where men ought to worship.

21 Iesus sayd vnto her, Woman, beleue me, in this mountaine, nor at Hierusalem worship the Father.

22 Ye worship that which ye know not: we worship that which we know: for saluation is of the Iewes,

23 But the houre cometh, and now is, when the true worshippers shall worship the Father in Spirit and Truth: for the Father requireth euen such to worship him.

24 God is a Spirit, and they that worship him, must worship him in Spirit and Truth.

25 The woman said vnto him, I know well that Messias shall come, which is called Christ: when he is come, he will tell vs all things.

26 Iesus said vnto her, I am he, that speake vnto thee.

27 And vpon that, came his disciples: and manneled that hee talked with a woman: yet no man said vnto him, What alkest thou? or why talkest thou with her?

28 The woman then left her water pot, and went her way into the city, and sayd to the men,

29 Come, see a man which hath told me all things that euer I did: is not he that Christ?

30 Then they went out of the cite, and came vnto him.

31 In the meane while, the disciples prayed him, saying, Master, eat.

32 But he sayd vnto them, I haue meat to eat, that ye know not of.

33 Then sayd the disciples betwene themselves, Hath any man brought him meat?

34 Iesus sayd vnto them, My meat is that I may do the will of him that sent mee, and finish his worke.

35 Say not ye, There are yet foure moneths, and then cometh harvest? Beholde, I say vnto you, Lift vp your eyes, and looke on the regions: for they are white already vnto harvest.

36 And hee that reapeith, receiueih reward, and gathereth fruit vnto life eternall, that both he that soweth, and he that reapeith might reioice together.

37 I was a sowing seed, and the doctrine of the Gospel, as hee harvesteth, and there is an excellent agreement betwene them both, and the sowers of them both.

37 For herein is the saying true, that one soweth and another reapeith.

38 I sent you to reape that, whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 Now many of the Samaritanes of that cite beleued in him, for the saying of the woman which testified, He hath told me all things that euer I did.

40 Then when the Samaritanes were come vnto him, they besought him, that he would tarry with them: and he abode there two dayes.

41 And many more beleued because of his owne word.

42 And they said vnto the woman, Now we beleue, not because of thy saying: for we haue heard him our selues, and know that this is indeed that Christ the Sauour of the world.

43 So two dayes after he departed thence, and went into Galile.

44 For Iesus himselfe had testified, that a Prophet hath none honour in his owne country.

45 Then when he was come into Galile, the Galileans receiued him, which had seene all the things that he did at Hierusalem at the feast: for they went also to the feast.

46 And Iesus came againe into Cana a towne of Galile, where he had made of water wine. And there was a certaine ruler, whose sonne was sicke at Capernaum.

47 When hee heard that Iesus was come out of Iudea into Galile, he went vnto him, and besought him that he would goe downe, and heale his sonne: for he was euen ready to die.

48 Then said Iesus vnto him, Except ye see signes and wonders, ye will not beleue.

49 The ruler said vnto him, Sir, goe downe before my sonne die.

50 Iesus said vnto him, Go thy way, thy sonne liueth: and the man beleued the word that Iesus had spoken vnto him, and went his way.

51 And as he was now going downe, his seruants met him, saying, Thy sonne liueth.

52 Then enquired he of them the houre when he began to amend. And they said vnto him, Yesterday the seuenth houre the feuer left him.

53 Then the father knew that it was the same houre in the which Iesus had said vnto him, Thy sonne liueth. And he beleued, and all his household.

54 This second miracle did Iesus againe, after he was come out of Iudea into Galile,

CHAP. V.

One lying at the pool, is healed of Christ on the Sabbath.

The Jews that sayd, Iude saith with that he deied, 17. becometh with the authoritie of his Father. 19. 20. He prooueth his diuine power by many reasons, 45. and with Moses testimony.

After that, there was a feast of the Iewes, and Iesus went vp to Hierusalem.

And there was at Hierusalem by the place of the sheepe, a pool called in Ebrew Bethesda, hauing fye porches:

In the which lay a great multitude of sicke folke, of blind, halt, and withered, waiting for the moving of the water.

For an Angel went downe at a certaine season into the pool, and troubled the water: whosoever then first, after the stirring of the water, stepped in, was made whole of whatsoever disease he had.

And a certaine man was there, which had bene

that prayeth,

The Samaritanes doe much ioyfully embrace that which the Iewes most floureously reioiced.

The disciples of Christ despise them: as of his benefite ye see Christ prayeth a place for himselfe.

Into the towne and villages of Galile: for he would not make abode in his country.

Of Capernaum, because they despised him, and where (as the other Evangelists write) the efficacy of his benefite was kindred through their marvellous stiffneckedness.

Math. 13. 57. Marke 6. 4. Luke 4. 24.

Although Christ be absent in body, yet he worketh mightily in the believers by his word.

Chap. 2. 17. Some of Herod conspired, for to slay him: but he escaped.

King, but a research yet the lady name only except, but was a king, as least the people called him a king.

Trin. 23. 9. Inst. 1. 1. There is no difference fo old, which Christ cannot heale.

Whereof could drink, and of to be plunged in, whereof there could not be but great store at Hierusalem.

That is to say, the benefite of pouring out, because great store of water was poured out into that place.

bene diseased eight and thirtie yeeres.

6 When Iesus saw him lie, and knew that he now long time had bene diseased, hee fayd vnto him, Wilt thou be made whole?

7 The sicke man answered him, Sir, I haue no man, when the water is troubled, to put me into the poole: but while I am coming, another steppeth down before me.

8 Iesus faid vnto him, Rise: take vp thy bed, and walke.

9 And immediately the man was made whole, and tooke vp his bed, and walked: and the same day was the Sabbath.

10 The Iewes therefore said to him that was made whole, It is the Sabbath day: it is not lawfull for thee to carry thy bed.

11 He answered them, He that made me whole hee sayd vnto me, Take vp thy bed, and walke.

12 Then asked they him, What man is that which sayd vnto thee, Take vp thy bed, and walke?

13 And he that was healed, knew not who it was: for Iesus had conueyed himselfe away from the multitude that was in that place.

14 And after that, Iesus found him in the Temple, & faid vnto him, Behold, thou art made whole: sinne no more, lest a worse thing come vnto thee.

15 ¶ The man departed, and tolde the Iewes that it was Iesus that had made him whole.

16 And therefore the Iewes did persecute Iesus, and sought to slay him, because hee had done these things on the Sabbath day.

17 But Iesus answered them, My father worketh hitherto, and I worke.

18 ¶ Therefore the Iewes fought he more to kill him: not onely because hee had broken the Sabbath, but said also that God was his Father, and made himselfe equall with God.

19 Then answered Iesus, an I faid vnto them, Verely, verely I say vnto you, The Sonne can doe nothing of himselfe, save that he seeth the Father doe: for whatsoever things he doth, the same things doth the Sonne in like manner.

20 For the Father loveth the Sonne, and sheweth him all things, whatsoever he himselfe doeth, and he will shew him greater workes then these, that ye should marvell.

21 ¶ For likewise as the Father raiseth vp the dead, and quickeneth them, so the Sonne quickeneth whom he will.

22 For the Father giveth him no man, but hath committed all iudgement vnto the Sonne.

23 Because that all men should honour the Sonne, as they honour the Father: he that honoureth not the Sonne, the same honoureth not the Father which hath sent him.

24 Verely, verely I say vnto you he that heareth my word, and beleeveth him that sent me, hath everlasting life, & shall not come into condemnation, but hath passed from death to life.

25 ¶ Verely, verely I say vnto you, the houre

shall come, and now is, when the dead shall heare the voice of the Sonne of God: and they that heare it shall live.

26 For as the Father hath life in himselfe, so likewise hath hee given to the Sonne to haue life in himselfe.

27 And hath given him power also to execute iudgement, in that he is the Sonne of man.

28 ¶ Maruel not at this: for the houre shall come, in the which all that are in the graues, shall heare his voice.

29 And they shall come forth, that haue done good, vnto the resurrection of life: but they that haue done euil vnto the resurrection of condemnation.

30 ¶ I can doe nothing of mine owne selfe: as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the will of the Father who hath sent me.

31 If I should beare witness of my selfe, my witness were not true.

32 There is another that beareth witness of me, and I know that the witness, which he beareth of me, is true.

33 ¶ Ye sent vnto Iohn, and he bare witness vnto the truth.

34 But I receiue not the recorde of man: neither these things I say, that ye might be fauoured.

35 He was a burning and a shining candle: and ye would for a season haue reioyced in his light.

36 But I haue greater witness then the witness of Iohn: for the works which the Father hath giuen me to finish, & same works that I do, beare witness of me, that the Father hath sent me.

37 And the Father himselfe, which hath sent me, beareth witness of me. Ye haue not heard his voice at any time, neither haue ye seene his shape.

38 And his word haue you not abiding in you: for whom he hath sent, him ye beleue not.

39 ¶ Search the Scriptures: for in them ye thinke to haue eternal life: & they are they which testifie of me.

40 But ye will not come to me, that ye might haue life.

41 I receiue not the praise of men.

42 But I know you, that ye haue not the loue of God in you.

43 I am come to my Fathers Name, and ye receiue me not: if another shall come in his owne name, him will ye receiue.

44 How can ye beleue, which receiue a honour one of another, and seeke not the honour that cometh of God alone?

45 ¶ Doe not thinke that I will accuse you to my Father: there is one that accuseth you, euen Moses in whom ye trust.

46 For had ye beleued Moses, ye would haue beleued me: for he wrote of me.

47 But if ye beleue not his writings, how shall ye beleue my words?

¶ Chap. 12. 43. I bid vnto all doth not put away that which is here said & receiued in it, as if I had said, the Iewes shall haue no more an accuser than Moses. ¶ Chap. 12. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

CHAP. VI.

¶ Vers. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

After

2 True religion is not more cruelly afflicted by any means, then by the pretence of religion it selfe. ¶ Ier. 17. 22. 3 The worke of God was neuer the brea h of the Sabbath: but the workes of Christ are the workes of the Father, both because they are one God, and also because the Father dieth not worke but in the Sonne. ¶ 1. Cor. 3. 9. 4 That is, his owne and no mans el, which they gather by what is there sayd, & And I worke) applying this word (worke) to him selfe, which is proper to God, and therefore maketh himselfe equall to God. 5 ¶ Ye sent vnto me, but ye haue not beleued me, without his mighty working & power. 6 ¶ This must be vnderstood of Christ in person, which consisteth of two natures, and not simply of his Godhead: for he is Iesus that his Father moueth and governeth him in all things, but yet not in all things, when he sayeth hee worketh with his Father, hee worketh with his Godhead. 7 In like sort, Iohn. 1. 1. Not for that the Father doeth some things, and then the Sonne receiveth of him, and doeth the like, but because the might & power of the Father and the Sonne doe worke equally and iointly together. 8 The Father maketh no man partaker of everlasting life, but in Christ. in whom onely also he is truly worshipped. 9 ¶ This word (Judge) is taken in Iohns Scripture, for all governments. 10 ¶ These words are not to be taken, as though they simply meant that God governeth the world, but as the Father & the Sonne, which separate the Father from the Sonne, whereas indeed the Father doth not govern the world, but onely in the person of his Sonne, being made manifest in the flesh: so Iohn he after verse 30. that hee cometh to do his owne will: that he doth me what he saith, & I shall be the blind man and hee parous sua dios. ¶ Ier. 3. 9. 11 The Father is not worshipped but by him: so no man is made by him, which is the only way to a blessed eternal life. 12 ¶ We are all diabolical: & cannot be quickened by any other manner, then by the word of Christ: & receiued by faith.

Chap. vi.

The five barley loaves.

After these things, Jesus went his way ¹ over the sea of Galilee, which is Tiberias.

² And a great multitude followed him, because they saw his miracles, which he did on them that were diseased.

³ Then Jesus went vp into a mountaine, and there he fare with his disciples.

⁴ Now the Passouer ⁴ a feast of the Jewes was neere.

⁵ ¶ Then Jesus lift vp his eyes, and seeing that a great multitude came vnto him, he said vnto Philip, Whence shall we buy bread that these might eate?

⁶ (And this he said to proue him: for hee himselfe knew what he would doe)

⁷ Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that eury one of them may take a litle.

⁸ Then sayd vnto him one of his disciples, Andrew, Simon Peters brother,

⁹ There is a litle boy here, which hath five barley loaves, and two fishes: but what are they among so many?

¹⁰ And Iesus said, Make the people sit downe. (Now there was much grasse in that place.) Then the men fare downe, in number about five thousand.

¹¹ And Iesus tooke the bread, & gaue thanks, and gaue to the disciples and the disciples to them that were set downe: and likewise of the fishes as much as they would.

¹² And when they were satisfied, he said vnto his disciples, Gather vp the broken meate which remaineth, that nothing be lost.

¹³ Then they gathered it together, and filled twelue baskets of the broken meate of the five barley loaves, which remained vnto them that had eaten.

¹⁴ Then the men, when they had seene the miracle that Iesus did, sayd, This is of a truerth that Prophet that should come into the world.

¹⁵ ¶ When Iesus therefore perceived that they would come, and take him to make him a king, he departed againe into a mountaine himselfe alone.

¹⁶ ¶ When euen was now come, his disciples went downe vnto the sea,

¹⁷ And entred into a ship, and went ouer the sea, towards Capernaum: & now it was darke, and Iesus was not come to them.

¹⁸ And the Sea arose with a great winde that blew.

¹⁹ And when they had rowed about five and twenty, or thirty furlongs, they saw Iesus walking on the sea, and drawing neere vnto the ship: so they were afraid.

²⁰ But he said vnto them, It is I: be not affraid.

²¹ Then willingly they receiued him into the ship, and the ship was by and by at the land, whither they went.

²² ¶ The day following, the people which stood on the other side of the sea, saw that there was none other ship there, save that one, wherein to his disciples were entred, and that Iesus went not with his disciples in the ship, but that his disciples were gone alone.

²³ And that there came other ships from Tiberias neere vnto the place where they ate the bread, after the Lord had giuen thanks.

²⁴ Now when the people saw that Iesus was not there, neither his disciples, they also tooke

shipping, and came to Capernaum, seeking for Iesus.

²⁵ And when they had found him on the other side of the sea, they said vnto him, Rabbi, when camest thou hither?

²⁶ ¶ Iesus answered them, and said, Verely, verely I say vnto you, Ye seeke me not, because yee saw the miracles, but because ye ate of the loaves, and were filled.

²⁷ Labour not for the meate which perisheth, but for the meate that endureth vnto euerslasting life, which the Sonne of man shal giue vnto you: for him hath God the Father sealed.

²⁸ Then said they vnto him, What shall we doe, that we might worke the works of God?

²⁹ Iesus answered, & said vnto them, ¶ This is the worke of God, that yee beleue in him, whom he hath sent.

³⁰ ¶ They said therefore vnto him, What signe shewest thou then, that we may see it, and beleue thee? what dost thou worke?

³¹ Our fathers did eate Manna in the desert, as it is written, He gaue them bread from heauen to eate.

³² ¶ Then Iesus said vnto them, Verely, verely I say vnto you, Moses gaue you not that bread from heauen, but my Father giueth you that true bread from heauen.

³³ For the bread of God is hee which cometh downe from heauen, and giueth life vnto the world.

³⁴ Then they said vnto him, Lord, euermore giue vs this bread.

³⁵ And Iesus said vnto them, I am that bread of life: he that cometh to me, shal not hunger, and he that beleueth in me, shal neuer thirst.

³⁶ But I say vnto you, that ye also haue seene me, and beleuee not.

³⁷ ¶ All that the Father giueth me, shal come to mee: and him that cometh to me, I cast not away.

³⁸ For I came downe from heauen, not to doe mine owne will, but his will which hath sent mee.

³⁹ And this is the Fathers will which hath sent me, that of all which he hath giuen mee, I should lose nothing, but should raise it vp againe at the last day.

⁴⁰ And this is the will of him that sent me, that eury man which I seeth the Sonne, and beleeueth in him, should haue euerslasting life: and I will raise him vp at the last day.

⁴¹ ¶ The Jewes then murmured at him because he sayd, I am that bread, which is come downe from heauen.

⁴² And they sayde, ¶ Is not this Iesus that sonne of Ioseph, whose father and mother wee know? how then sayth he, I came downe from heauen?

⁴³ ¶ Iesus answered them, saying, Verely, verely I say vnto you, that your fathers haue not knowne me, neither yet the people, but I knowe him, and he knoweth me, because the Father which hath sent mee, he hath beared witness of mee, and he hath said, This is my Sonne, the beloued, in whom I am well pleased.

⁴⁴ ¶ And because the Father which hath sent mee, he hath beared witness of mee, and he hath said, This is my Sonne, the beloued, in whom I am well pleased, therefore I beare witness of mee, saying, This is the Sonne of God.

⁴⁵ ¶ And because the Father which hath sent mee, he hath beared witness of mee, and he hath said, This is my Sonne, the beloued, in whom I am well pleased, therefore I beare witness of mee, saying, This is the Sonne of God.

⁴⁶ ¶ And because the Father which hath sent mee, he hath beared witness of mee, and he hath said, This is my Sonne, the beloued, in whom I am well pleased, therefore I beare witness of mee, saying, This is the Sonne of God.

⁴⁷ ¶ And because the Father which hath sent mee, he hath beared witness of mee, and he hath said, This is my Sonne, the beloued, in whom I am well pleased, therefore I beare witness of mee, saying, This is the Sonne of God.

⁴⁸ ¶ And because the Father which hath sent mee, he hath beared witness of mee, and he hath said, This is my Sonne, the beloued, in whom I am well pleased, therefore I beare witness of mee, saying, This is the Sonne of God.

⁴⁹ ¶ And because the Father which hath sent mee, he hath beared witness of mee, and he hath said, This is my Sonne, the beloued, in whom I am well pleased, therefore I beare witness of mee, saying, This is the Sonne of God.

⁵⁰ ¶ And because the Father which hath sent mee, he hath beared witness of mee, and he hath said, This is my Sonne, the beloued, in whom I am well pleased, therefore I beare witness of mee, saying, This is the Sonne of God.

⁵¹ ¶ And because the Father which hath sent mee, he hath beared witness of mee, and he hath said, This is my Sonne, the beloued, in whom I am well pleased, therefore I beare witness of mee, saying, This is the Sonne of God.

⁵² ¶ And because the Father which hath sent mee, he hath beared witness of mee, and he hath said, This is my Sonne, the beloued, in whom I am well pleased, therefore I beare witness of mee, saying, This is the Sonne of God.

⁵³ ¶ And because the Father which hath sent mee, he hath beared witness of mee, and he hath said, This is my Sonne, the beloued, in whom I am well pleased, therefore I beare witness of mee, saying, This is the Sonne of God.

⁵⁴ ¶ And because the Father which hath sent mee, he hath beared witness of mee, and he hath said, This is my Sonne, the beloued, in whom I am well pleased, therefore I beare witness of mee, saying, This is the Sonne of God.

⁵⁵ ¶ And because the Father which hath sent mee, he hath beared witness of mee, and he hath said, This is my Sonne, the beloued, in whom I am well pleased, therefore I beare witness of mee, saying, This is the Sonne of God.

They that see the kingdom of heauen lacke nothing: notwithstanding the Goly is not the foode of the belly, but of the mit de.

¶ Before your labour and paine.

¶ Chap. 32. Mat. 3. 17. & 17. 3.

God the Father hath disfigured from all other men by placing his own

glorie in time, as though he had called him with his

name, that he might be a lively picture and representor of him: and that more

is fulfilled here to the offer, to reconcile us men to God, and bring vs to euerslasting life,

which is ouerly proper to Christ.

¶ Which please God: for they think that euerslasting life hangeth upon the condition of fulfilling the Law: therefore Christ calketh them backe to faith.

¶ Men torment themselves in vain, when they go about to please God without faith.

¶ 1 John 3. 13. ¶ That is, shew the worke that God requieth, that you beleue in me, and therefore he calketh them backe to faith.

¶ The spiritual we are contented of, the which are desirous of earthly miracles.

¶ 1 Cor. 13. 1. ¶ 1 Cor. 13. 2. ¶ 1 Cor. 13. 3.

¶ 1 Cor. 13. 4. ¶ 1 Cor. 13. 5. ¶ 1 Cor. 13. 6.

¶ 1 Cor. 13. 7. ¶ 1 Cor. 13. 8. ¶ 1 Cor. 13. 9.

¶ 1 Cor. 13. 10. ¶ 1 Cor. 13. 11. ¶ 1 Cor. 13. 12.

¶ 1 Cor. 13. 13. ¶ 1 Cor. 13. 14. ¶ 1 Cor. 13. 15.

¶ 1 Cor. 13. 16. ¶ 1 Cor. 13. 17. ¶ 1 Cor. 13. 18.

¶ 1 Cor. 13. 19. ¶ 1 Cor. 13. 20. ¶ 1 Cor. 13. 21.

¶ 1 Cor. 13. 22. ¶ 1 Cor. 13. 23. ¶ 1 Cor. 13. 24.

¶ 1 Cor. 13. 25. ¶ 1 Cor. 13. 26. ¶ 1 Cor. 13. 27.

¶ 1 Cor. 13. 28. ¶ 1 Cor. 13. 29. ¶ 1 Cor. 13. 30.

¶ 1 Cor. 13. 31. ¶ 1 Cor. 13. 32. ¶ 1 Cor. 13. 33.

¶ 1 Cor. 13. 34. ¶ 1 Cor. 13. 35. ¶ 1 Cor. 13. 36.

¶ 1 Cor. 13. 37. ¶ 1 Cor. 13. 38. ¶ 1 Cor. 13. 39.

¶ 1 Cor. 13. 40. ¶ 1 Cor. 13. 41. ¶ 1 Cor. 13. 42.

¶ 1 Cor. 13. 43. ¶ 1 Cor. 13. 44. ¶ 1 Cor. 13. 45.

¶ 1 Cor. 13. 46. ¶ 1 Cor. 13. 47. ¶ 1 Cor. 13. 48.

¶ 1 Cor. 13. 49. ¶ 1 Cor. 13. 50. ¶ 1 Cor. 13. 51.

¶ 1 Cor. 13. 52. ¶ 1 Cor. 13. 53. ¶ 1 Cor. 13. 54.

¶ 1 Cor. 13. 55. ¶ 1 Cor. 13. 56. ¶ 1 Cor. 13. 57.

¶ 1 Cor. 13. 58. ¶ 1 Cor. 13. 59. ¶ 1 Cor. 13. 60.

43 Iesus then answered, and sayd vnto them, Murmure not among your selues.

44 No man can come to mee, except the Father, which hath sent me, draw him: and I will raise him vp at the last day.

45 It is written in the ϕ ψ Prophets, And they shall be all taught of God. Euery man therefore that hath heard, and hath learned of the Father, cometh vnto me:

46 ϕ For what any man hath seene the Father, ϕ he hath which is of God, hee hath seene the Father.

47 Verely, verely I say vnto you, he that beleeueth in me, hath euerslasting life.

48 I am that bread of life.

49 Your fathers did eate Manna in the wilderness, and are dead.

50 P This is that bread, which cometh downe from heauen, that he which eateth of it, should not die.

51 I am that ϕ living bread, which came downe from heauen: if any man ϕ eate of this bread, he shall liue for euer: and the bread that I will giue is my flesh, which I will giue for the life of the world.

52 Then the Iewes stroue among themselves, saying, How can this man giue vs his flesh to eate?

53 Then Iesus said vnto them, Verely, verely I say vnto you, Except yee eate the flesh of the Sonne of man, and drinke his blood, ye haue no life in you.

54 Whofoeuer eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him vp at the last day.

55 For my flesh is meate indeede, and my blood is drinke indeede.

56 Hee that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As that liuing Father hath sent me, so line I by the Father, and he that eateth me, euen hee shall liue by me.

58 This is that bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead. Hee that eateth of this bread, shall liue for euer.

59 These things spake he in the Synagogue, as he taught in Capernaum.

60 Many therefore of his disciples (when they heard this said, This is an hard saying: who can heare it?)

61 But Iesus knowing in himselfe, that his disciples murmured at this, said vnto them, Doeth this offend you?

62 What then if yee should see that Sonne of man ascend vp ϕ where he was before?

63 I ϕ It is the ϕ spirit that quickneth: the flesh profiteth nothing: the words that I speake vnto

you, are spirit and life.

64 But there are some of you that beleeue not: for Iesus knewe from the beginning, which they were that beleeued not, and who should betray him.

65 And he said, Therefore said I vnto you, that no man can come vnto me, except it be giuen vnto him of my Father.

66 From that time, many of his disciples went backe, and walked no more with him.

67 Then said Iesus to the twelue, Will ye also goe away?

68 Then Simon Peter answered him, Master, to whom shal wee goe? thou hast the wordes of eternall life:

69 And wee beleeue and know that thou art that Christ that Sonne of the liuing God.

70 Iesus answered them, Haue not I chosen you twelue, and one of you is a deile?

71 Now he spake it of Iudas Iscariot the sonne of Simon: for he it was that should betray him, though he was one of the twelue.

CHAP. VII.

Christ, after his conference was gone up to the feast of Tabernacles, 10 goeth thither privately. 12 The peoples iudicial opinion of him. 14 he teacheth in the Temple. 32 The Priests command to take him. 41 Some from the multitude about him, and to berewe the Pharisees and the officers that were sent to take him, 50 and Nicodemus.

After these things, Iesus walked in Galilee, and would not walke in Iudea: for the Iewes sought to kill him.

2 Now the Iewes ϕ a feast of the Tabernacles was at hand.

3 His brethren therefore said vnto him, Depart hence, and goe into Iudea, that thy disciples may see thy workes that thou doest.

4 For there is no man that doth any thing secretly, & he himselfe seeth to be famous. If thou doest these things, shew thy selfe to the world.

5 For as yet his brethren beleeued not in him.

6 Then Iesus said vnto them, My time is not yet come: but your time is alway ready.

7 The world cannot have me: but me it hath, because I testifie of it, that the workes thereof are euill.

8 Go ye vp vnto it: I will not go vp yet vnto this feast: for my time is not yet fulfilled.

9 These things he said vnto them, and abode still in Galilee.

10 But alsoone as his brethren were gone vp, then went he also vp vnto the feast, not openly, but as it were privately.

11 Then the Iewes sought him at the feast, and said, Where is he?

12 And much murmuring was there of him among the people. Some said, He is a good man: other sayd, Nay: but he deceiueth the people.

13 Howbeit no man spake openly of him for feare of the Iewes.

14 Now when halfe the feast was done, Iesus went vp into the Temple, and taught.

15 And the Iewes maruelled, saying, How knoweth this man the Scriptures, seeing that hee neuer learned!

they neglected him. Some also that knowe him, condemne him thinke well of him, and that in secret. ϕ Ordinally and freely Iesus saith nothing to much, as is here to be seen and knowne.

16 Iesus saith against the wickedness of the world: in the meane of men take occasion of offence even by that same, whereby they stirred vp to embrace Christ. ϕ About the fourth day of the feast.

ϕ Jfai. 44. 13.

here. 31. 13.

ϕ In the booke of the Prophets, for the olde Testament was divided by

seuerall parties,

into the Law, the

Prophets, and the

Holy writ.

ϕ To wit: they shall be children of the Church, for in the

Prophet Iesus is

proued by chap.

54. 13. that is to say,

ordained to life,

After 13. 48. and

therefore the know-

ledge of the heauenly

11. 11. is the gift

and meke of God,

and sheweth not in

any power of man.

ϕ Mat. 11. 17.

ϕ For the same one

ly hath seene the

Father, then it is he

only that can teach

and instruct vs

truly.

10 The true life of

Sacraments, is to

ascend from them

to the thing it selfe,

that is to Christ:

by the partaking

of whom only we

get euerslasting life.

ϕ Exod. 16. 15.

ϕ He pointed out

himselfe when he

spake these words.

11 Christ being

sent from the Fa-

ther, he is the selfe

same vnto vs as he

getting and

keeping of euers-

lasting life, as he

bread and flesh, yet

meate and drinke

are to the life of

this transitory life.

ϕ Which giueth

life to the world.

12 That is to say,

whofoeuer is partaker

of Christ, indeede

who is our soule.

13 Flesh cannot

put a difference

betweene fleshly

eatyng, which is

done by the helpe

of the teeth, and

spirituall eatyng

which consisteth

in faith, and therefore

it condemneth that which it vnderstandeth not: yet not-

withstanding the truth must be preached and taught.

ϕ If Christ be present, life

is present, but when Christ is absent, there is death present.

ϕ 1. Cor. 15. 27. 1. In

that that Christ is man, he receiveth that power which quicketh and giueth life to them

that are his, of the Father: and bee addeeth this word (that) to make a difference be-

tweene him and all other fathers. ϕ Iesus himselfe sayd, that though hee be man,

yet he is flesh, that is life, not of the same nature, but because that flesh of his liueth by

the Father, that is to say, doth sucke and draw out of the Father, that power which is

his to giue life. 13 The reason of man cannot comprehend the vnting of Christ

and his members: therefore let it be ship and renouance that which is better then

the flesh. ϕ Chap. 3. 13. 14 The flesh of Christ doth, therefore quicken vs, be-

cause it is that which is God: which mystrie is only comprehended by faith, which is the gift of God proper only to the elect. ϕ Spirit, that is, that power

which floweth from the Godhead, quicketh the flesh of Christ, which otherwise were no-

thing but flesh, that is to say, in selfe, and to giue life to vs.

15 Such is the

meane, by the

which they see

the occasion of

their own de-

struction, means

of the very de-

struction of sa-

luation (as

he is a Jew,

which beleeue

through the

angel (the

gift of God)

16 The meane

of the profession

of Christ is very

small, and among

them also there

is some by por-

tion, and work-

ing out all o-

thers.

ϕ Math. 23. 13.

ϕ Luc. 12. 34.

ϕ The feast was

called, because of

the lawes and

rites which were

the sign of da-

monstration of

the law, and

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the feast was

16 Iesus answered them, and saide, * My doctrine is not mine, but his that sent me.

17 If any man will doe his will, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe.

18 ¶ He that speaketh of himselfe, seeketh his owne glory: but hee that seeketh his glory that from him, the same is true, and no vnrighteousnes is in him.

19 ¶ Did not Moses giue you a lawe, and yet none of you keepeth the Lawe? ¶ Why goe ye about to kill me?

20 The people answered, and said, Thou hast a deuil: who geeth about to kill thee?

21 Iesus answered, and saide vnto them, I haue done one worke, and ye all maruile.

22 ¶ Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the fathers) and yee on the Sabbath day circumsise a man.

23 If a man on the Sabbath receiue circumcision, that the Lawe of Moses should not be broken, be ye angry with me, because I haue made a man euery whit whole on the Sabbath day?

24 ¶ Iudge not according to the appearance, but iudge righteous iudgement.

25 ¶ Then saide some of them of Hierusalem, Is not this he whom they goe about to kill?

26 And behold, he speaketh openly, and they say nothing to him: doe the rulers know in deed that this in deepe that Christ?

27 ¶ Howbeit we know this man whence he is: but when that Christ cometh, no man shall know whence he is.

28 ¶ Then cryed Iesus in the Temple as he taught, saying, Ye both knowe mee, and knowe whence I am: yet am I not come of my selfe, but he that sent mee, is true, whom ye knowe not.

29 But I knowe him: for I am of him, and he hath sent me.

30 ¶ Then they sought to take him, but no man laide hands on him, because his houre was not yet come.

31 Now many of the people beleued in him, and saide, When that Christ cometh, will he doe moe miracles then this man hath done?

32 ¶ The Pharisees heard that the people murmured these things of him, and the Pharisees, and high Priests sent officers to take him.

33 Then saide Iesus vnto them, Yet am I a little while with you, and then I goe vnto him that sent me.

34 ¶ Ye shall seeke me, and shall not find mee, and where I am can ye not come.

35 Then saide the Iewes among themselves, Which will he goe, that we shall not find him? Will he go vnto them that are dispersed among the Grecians, and teach the Grecians?

36 ¶ What saying is this that he saide, Yee shall seeke mee, and shall not finde mee? and, Where I am, can ye not come?

37 ¶ Now in the last and great day of the feast, Iesus stood and cryed, saying, If any man thirst, let him come vnto me, and drinke.

38 Hee that belieueth in mee, & as sayth the Scripture, out of his belly shall flowe riuers of water of life.

39 ¶ This spake he of the Spirit which they that beleued in him, should receiue: for the holy Ghost was not yet glorified.

40 ¶ So many of the people, when they heard thus saying, said, ¶ Ofa truch this is that Prophet.

41 Other said, This is that Christ: and some sayd, But shall that Christ come out of Galile?

42 ¶ Saith not the Scripture, that that Christ shall come of the seede of Dauid, and out of the towne of Beth-lehem, where Dauid was?

43 So was there dissenion among the people for him.

44 And some of them would haue taken him, but no man laide hands on him.

45 ¶ Then came the officers to the his Priests and Pharises, and they sayd vnto them, Why haue ye not brought him?

46 The officers answered, Neuer man spake like this man.

47 Then answered them the Pharises, Are ye also decciued?

48 ¶ Doeth any of the rulers, or of the Pharises beleue in him?

49 But this people, which knowe not the Law, are cursed.

50 Nicodemus saide vnto them, (* hee that came to Iesus by night, and was one of them.)

51 Doth our Law iudge a man before it heare him, & know what he hath done?

52 They answered, and said vnto him, Art thou also of Galile? Search and looke: for out of Galile, ariseth no Prophet.

53 ¶ And euery man went vnto his owne house.

54 ¶ These things said Iesus, because he knewe the chief priests, and the Pharisees, who were to kill him, because he testified of them, that they were false witnesses, and that they kept the feast of truth: yet can they not doe what they would.

55 ¶ These things said Iesus, because he knewe the chief priests, and the Pharisees, who were to kill him, because he testified of them, that they were false witnesses, and that they kept the feast of truth: yet can they not doe what they would.

56 ¶ These things said Iesus, because he knewe the chief priests, and the Pharisees, who were to kill him, because he testified of them, that they were false witnesses, and that they kept the feast of truth: yet can they not doe what they would.

CHAP. VIII.

3 The woman taken in adultery, 11 Iesus saith to Nicodemus, 19 The Pharisees aske where he is, 39 The Pharisees aske where he is, 42 The Pharisees aske where he is, 44 The Pharisees aske where he is, 56 The Pharisees aske where he is.

¶ And Iesus went vnto the mount of Oliues,

2 And early in the morning came againe vnto the Temple, and all the people came vnto him, and he fate downe and taught them.

3 ¶ Then the Scribes and the Pharisees brought vnto him a woman taken in adulterie, and set her in the middes,

4 And said vnto him, Master, we found this woman committing adultery, even in the very act.

5 ¶ Now Moses in our Law commanded, that such should be stoned: what sayest thou therfore?

6 And this they said to tempt him, that they might haue, whereof to accuse him. But Iesus stooped downe, and with his finger wrote on the ground.

7 ¶ And while they continued asking him, he lift himselfe vp, and saide vnto them, ¶ Let him that is among you without sinne, cast the first stone at her.

15 There are two principles of our education: the one is to be thoroughly touched with a true feeling of our extreme poverty

the other to seek in Christ only

where we catch hold on by faith the abundance of all goodthings

¶ The last day of the feast of Tabernacles, but is the eighth day, was a day of rest

¶ Levitic. 23. 36. ¶ Deut. 16. 15. ¶ Thou a not read word for word in any place but it is fresh to be taken out of many places where mention is made of the gift of the holy Ghost, as Jo. 1. 3. 14. 26. especially in Eia. 55. ¶ Iud. 2. 28. after 2. 17.

¶ Iud. 2. 28. after 2. 17.

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3 Christ would
not take upon him
the civil Magi-
strates office: he
contented him-
selfe to bring sin-
ners to faith and
repentance.
4 The world
will be blind in
itselfe, cannot
come to have any
light but in Christ
only.
5 Chap. 5. v. 23
Christ is with-
out all exception
the best witness of
the truth, for he
was sent by his Fa-
ther for that pur-
pose, and was by
him approved to
the world by in-
finite miracles.
6 Thou bearest
witness of thy selfe,
which thing by all
mans opinion is
naught, and for a
man to commend
himselfe is very
discommendable.
7 Chap. 5. v. 31
8 That which he
denied afore, Chap.
5. 31. must be taken
by a manner of gram-
mar, for in that
place he from ad-
himselfe somewhat
to the honour of
his hearers which
acknowledged no-
thing in Christ but
his humanness, and
therefore he was con-
tent they should see
light by his own
witness, which he
was otherwise con-
firmed. But in this
place he sheweth
for the maintenance
of his Godhead, and
praiseth his Father
who is his witness,
and agrees with
him.
9 I do now only
reach you, I com-
mend you to men:
but yet I Iust to
doe it, might I law-
fully doe it, for I am
not alone but my
Father is with me.
10 Deut. 1. v. 6. and
1. v. 15. mat. 18. 16.
2. cor. 13. 1. 2. theb.
10. 18.
11 The Godhead is
plainly distingui-
shed from the man-
hood, for there were
not two witnesses:
for the Father ac-
knowledgeth for his
owne sake, for the
maintenance of his
Godhead, and for
the maintenance of
his Sonnes Godhead,
and for the mainte-
nance of his Church,
and for the mainte-
nance of his world.
12 The Father ac-
knowledgeth his Son
for his own sake, for
the maintenance of
his Godhead, and
for the maintenance
of his Church, and
for the maintenance
of his world.

8 And againe he stouped downe, and wrote on the ground.

9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest euen to the last: for Iesus was left alone, and the woman standing in the mids.

10 When Iesus had lift vp himselfe againe, and saw no man, but the woman, he said vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Iesus said, Neither do I condemne thee: go and sinne no more.

12 Then spake Iesus againe vnto them, saying, I am that light of the world: he that followeth me, shall not walke in darknesse, but shall haue that light of life.

13 The Pharisees therefore sayde vnto him, A Thou bearest record of thy selfe: thy record is not true.

14 Iesus answered & said vnto the, Though I beare record of my selfe, yet my record is true: for I know whence I came, and whither I go: but ye cannot tell whence I come, and whither I goe.

15 Ye iudge after the flesh: I iudge no man.

16 And if I also iudge, my iudgement is true, for I am not alone, but I, and the Father, that sent me.

17 And it is also written in your Law, that the testimony of two men is true.

18 I am one that beare witness of my selfe, & the Father that sent me beareth witness of me.

19 Then saide they vnto him, Where is that Father of thine? Iesus answered, Ye neither know me, nor that Father of mine. If ye had known me, ye should haue known that Father of mine also.

20 These words spake Iesus in the treasure, as he taught in the Temple, and no man layd hands on him: for his hour was not yet come.

21 Then said Iesus againe vnto them, I goe my way, and ye shall seeke me, and shall die in your finnes. Whither I goe, can ye not come.

22 Then said the Iewes, Will he kill himselfe, because he saith, Whither I goe, can ye not come?

23 And hee said vnto them, Ye are from beneath, I am from aboue: ye are of this world, I am not of this world.

24 I said therefore vnto you, That ye shall die in your finnes: for except ye beleue, that I am he, ye shall die in your finnes.

25 Then said they vnto him, Who art thou? And Iesus said vnto them, Euen the same thing that I said vnto you from the beginning.

26 I have many things to say, and to iudge of you: but he that sent me, is true, and the things that I have heard of him, those I speak to you of.

27 They understood not that hee spake to them of the Father.

28 Then said Iesus vnto them, When ye have lift up the Sonne of man, then shall ye knowe that I am he, and that I doe nothing of my selfe,

but as my Father hath taught me, so I speak these things.

29 For he that sent me, is with me: the Father hath not left me alone, because I doe alwayes those things that please him.

30 As he spake these things, many beleued in him.

31 Then said Iesus to the Iewes which beleued in him, If ye continue in my word, ye are verily my disciples,

32 And shall know the truth, and the truth shall make you free.

33 They answered him, We be the Abrahams seede, and were neuer bond to any man: why sayest thou then, Ye shall be made free?

34 Iesus answered them, Verily, verily I say vnto you, that whosoever committeth sinne, is the seruant of sinne.

35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.

36 If that Sonne therefore shall make you free, ye shall be free in deed.

37 I know that you are Abrahams seed, but ye seeke to kill mee, because my word hath no place in you.

38 I speake that which I haue seene with my Father: and ye do that which ye haue seene with your Father.

39 They answered, and said vnto him, Abraham is our father. Iesus said vnto them, If ye were Abrahams children, ye would doe the workes of Abraham.

40 But now ye goe about to kill mee, a man that haue told you the truth, which I haue heard of God: this did not Abraham.

41 Ye doe the workes of your father. Then said they to him, We are not borne of fornication: we haue one Father, which is God.

42 Therefore Iesus sayd vnto them, If God were your father, then would ye loue me: for I proceeded forth, and came from God, neither came I of my selfe, but he sent me.

43 Why doe ye not vnderstand my talke? because ye cannot heare my word.

44 Ye are of your father the deuill, and the lusts of your father ye will doe: he hath bene a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, then speaketh hee of his owne: for he is a liar, and his father thereof.

45 And because I tell you the truth, ye beleue me not.

46 Which of you can rebuke me of sinne? and if I say the truth, why do ye not beleue me?

47 He that is of God heareth Gods words: ye therefore heare them not, because ye are not of God.

48 Then answered the Iewes, and said vnto him, Say we not well that thou art a Samaritane, and hast a deuill?

49 Iesus answered, I haue not a deuill, but I honour my Father, and ye haue dishonoured me. And I seeke not mine owne praise: but there is one that seeketh it, and iudgeth.

50 Verily, verily I say vnto you, If a man keeps my word, he shall neuer see death.

51 I haue said, that he that keepeth my word, shall not see death. For the enemies of Christ make their brackery for a while, but the Father will keep them in his love, and they shall not see death. For the enemies of Christ make their brackery for a while, but the Father will keep them in his love, and they shall not see death. For the enemies of Christ make their brackery for a while, but the Father will keep them in his love, and they shall not see death.

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52 17 Then said the Jewes to him, Now know we that thou hast a deuil. Abraham is dead, and the Prophets : and thou sayest, If a man keepe my word, he shall neuer taste of death.

53 Art thou greater then our father Abraham which is dead? and the Prophets are dead: whom makest thou thy selfe?

54 18 Iesus answered, If I honour my selfe, mine honour is nothing worth: it is my Father that honoureth mee, whom ye say, that he is your God.

55 19 Yet ye haue not known him : but I know him, and if I should say I know him not, I should bee a liar like vnto you: but I know him, and keepe his word.

56 20 Your father Abraham * reioyced to see my * day, and he * saw it, and was glad.

57 Then sayde the Jewes vnto him, Thou art not yett fiftie yeere olde, and hast thou seene Abraham?

58 Iesus sayd vnto them, Verely, verely I say vnto you, before Abraham was, I y am.

59 21 Then tooke they vp stones to cast at him, but Iesus hid himselfe, and went out of the Temple : And hee passed through the middles of them, and so went his way.

60 22 Iesus, hee they loue in the promises, that hee shoulde come, and did very ioyfully abide on him in a luyly faith. 23 Was very desirous. 24 A day is a day that a man liueth in, or doeth any notable acte, or suffereth any great thing. 25 With eye of faith, Hebr. 11. 13. 26 Christ as hee was God, was before Adam: and hee was the lambe slaine from the beginning of the world. 27 Zeale to know knowledge, hee, keeth out at length: is a moit open madnesse: and yet the mad man doeth what they will.

C H A P. I X.

1 Christ giueth sight on the Sabbath day, to him that was borne blinde. 13 Whom, after he had long reasond against the Pharisees, 22. 35 and was calld out of the Synagogue, 36 Christ minister with the knowledge of the cōsisting light.

AND as Iesus passed by, he saw a man which was blinde from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that hee was borne blinde?

3 Iesus answered, a Neither hath this man sinned nor his parents, but that the works of God should be shewed on him.

4 I must worke the works of him that sent me, while it is * day, the night cometh when no man can worke.

5 As long as I am in the world, * I am the light of the world.

6 As soone as hee had thus spoken, hee spat on the ground, and made clay of the spittle, and anointed the eyes of the blinde with the clay,

7 And said vnto him, Goe wash in the poole of Siloam (which is by interpretation, Sent.) He went his way therefore, and washed, and came againe seeing.

8 Nowe the neighbours and they that had seene him before, when he was blinde, said, Is not this he that fate and begged?

9 Some said, This is he: and other said, He is like him: but he himselfe said, I am he.

10 Therefore they said vnto him, How were

thine eyes * opened?

11 Hee answered, and said, The man that is called Iesus, made clay, and anointed mine eyes, and said vnto mee, Goe to the poole of Siloam and wash. So I went and washed, and receiued sight.

12 Then they said vnto him, Where is he? He said, I cannot tell.

13 ¶ They brought to the Pharisees him that was once blinde.

14 And it was the Sabbath day, when Iesus made the clay, and opened his eyes.

15 Then againe the Pharisees also asked him, how hee had receiued sight. And hee said vnto them, Hee laid clay vpon mine eyes, and I washed, and doe see.

16 5 Then said some of the Pharisees, This man is not of God, because hee keepeth not the Sabbath day. Others said, How can a man that is a sinner, doe such miracles? and there was a disention among them.

17 Then spake they vnto the blinde againe, What sayest thou of him, because he hath opened thine eyes? And he said, He is a Prophet.

18 Then the Jewes did not beleue him (thar hee had bene blinde, and receiued his sight) vntill they had called the parents of him that had receiued sight.

19 And they asked them, saying, Is this your sonne, whom ye say was borne blinde? How doeth he now see then?

20 His parents answered them, and said, We know that this is our sonne, & that he was borne blinde:

21 But by what meanes he now seeth, we know not: or who hath opened his eyes, can we not tell: he is old enough: aske him: he shall answer for himselfe.

22 These wordes spake his parents, because they feared the Jewes: for the Jewes had ordeined already, that if any man did confesse that he was Christ, hee should be excommunicate out of the Synagogue.

23 Therefore saide his parents, Hee is olde enough: aske him.

24 Then againe called they the man that had bene blinde, and said vnto him, ¶ Giue glory vnto God : wee knowe that this man is a * sinner.

25 Then he answered, and said, Whether he be a sinner or no, I can not tell: one thing I know, that I was blinde, and now I see.

26 Then said they to him againe, What did hee to thee? how opened he thine eyes?

27 He answered them, I haue tolde you already, and ye haue not heard it: wherefore would ye heare it againe? will ye also be his disciples?

28 ¶ Then reulied they him, and said, Be thou his disciple: we be Moses disciples.

29 We knowe that God spake with Moses: but this man we know not from whence he is.

30 The man answered, and said vnto them, Doubtlesse, this is a maruellous thing, that ye know not whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipping of God, and doeth his will, him heareth he.

32 Since the world began, was it not heard, that any man opened the eyes of one that was borne blinde.

c This is an Hebrew kinde of speech, for they call a mans eyes, sinne, when they cannot receiue any light. And therefore they are sayd to haue their eyes opened, which of blinde men are made to see.

5 Religion is more assaulted by any meanes more than by presence of Religion: but the more it is perfited downe, the more it stiteth vp.

d A flammivor, whereby men were constrained in olde time to acknowledge their faults before God: as if they should say, Consider thou and before God, who knoweth the whole matter, and therefore see thou reuerence his maiestie, and dar hast thou haue our father to confesse the whole matter openly to him: as he before him, Ioh. 7. 19.

1. Sam. 6. 5. e Hee called a sinner in the Hebrew tongue, which is a wicked man, and water as it were an arte of sinning. f Proud wickednesse will needs at length breake forth, which in vaine lieth hid vnder a scale of godlie: &c.

f Thou art taught
out from the cradle,
and as we use
to say there is no-
thing in thee but
flour.

7 Most happy is
their state, which
are call'd forth
out of the Church
of the wicked,
(which proudly
boast themselves
of the name of the
Church) that
Christ may come
nearer to them.
8 Christ deth
lighten all them
by the preaching
of the Gospel,
which acknow-
ledge their owne
darkness, but
such as come to
themselves to see
clearer y^e enough,
these he allege-
theth blinde of

which sort are the y^e of the Pharisees, which have the highest place in the Church. *g* With
great power and authority he doth what a righteous and just, as he said, *These men take*
you them to guard the people of God after their owne will, as though they saw all things,
and so men but they: but I will rule farre above them, then these men doe: for whom they
account for blinde men, whom will I lighten, and such as take themselves to be wisest, them
will I draw in most grosse and knowle of ignorance. *h* In these words (testifying and
not saying) there is a secret teaching, and chiefe to the Pharisees: for they thought all men
blinde but themselves. *Chap. 3. 17. and 12. 47.*

C H A P. X.

x Christ prometh that the Pharisees are the evil shepherds, 8 and
by many reasons that himselfe 11. 14. is the good shepherd: 19
And thereof following articles. 21 They take up stones, 39 and
goe alone to kill him, but he escapes.

1 Seeing that by
Christ only we
have access to the
Father: there are
men: 2 other true
shepherds, then
those which come
to Christ them-
selves, and bring
other thither also,
neither is any to
be thought the
true shepherd, but
that which is
gathered to Christ.

3 In those dayes
they used to have a
servant always sit-
ting at the doore,
for therefore he spea-
keth after the man-
ner of those dayes.
4 This word (para-
ble) which hee
saith, I will feed
here, signifies a
dark kind of
speech, where words
are taken from
their naturall mean-
ing, to signify ano-
ther thing as now.

5 It maketh no
matter, how many
higher how olde their
teachers have bene.
6 These heresies
arise, must be applyed to the matter hee speaketh of.
And therefore when hee callith
himself the doore, hee calleth all these thieves and robbers
which take upon them the
name of Doore, which was of the Prophets can, for they showed the shepe, that Christ was
the doore. *7* On ly Christ is the true Pastour, and that only: is the true Church,
which acknowledge him to be properly their only Pastour: To in are opposite
thereunto, which feede no the shepe, but kill them: and hee sayeth, Ho, which tocke
the shepe in time of danger, because they feede it so they feede their owne profite and
gaines. *8* That I shall live safely: so will the Jewes to sheepe, yet I shall live, and yet
there is a peculiar alluding to the shepe and his office.

Verely, I verely I say unto you, Hee that en-
treth not in by the doore into the sheepfold,
but climbeth vp another way, he is a theefe and a
robber.

2 But hee that goeth in by the doore, is the
shepherd of the sheepe.

3 To him the porter openeth, & the sheepe
heare his voyce, and he calleth his owne shepe by
name, and leadeth them out.

4 And when hee hath sent forth his owne
sheepe, he goeth before them, and the sheepe fol-
low him: for they know his voyce.

5 And they will not follow a stranger, but
they flee from him: for they know not the voyce
of strangers.

6 This I parable spake Iesus vnto them: but
they understood not what things they were
which he spake vnto them.

7 Then said Iesus vnto them againe, Verely,
verely I say vnto you, I am that doore of the
sheepe.

8 All that euer came before me, are thieves
and robbers: but the sheepe did not heare them.

9 I am that doore: by me if any man en-
ter in, he shall be saved, and shall go in, and go out,
and finde pasture.

10 All that euer came before me, are thieves
and robbers: but the sheepe did not heare them.
11 I am that doore: by me if any man en-
ter in, he shall be saved, and shall go in, and go out,
and finde pasture.

10 The theefe cometh not, but for to steale,
and to kill, and to destroy: I am come, that they
might have life, and have it in abundance.

11 I am that good shepherd: that good
shepherd giueth his life for his sheepe.

12 But an hireling, and hee which is not the
shepherd, neither the sheepe are his owne, seeth
the wolfe comming, and hee leaueh the sheepe,
and fleeth, and the wolfe catcheth them, and scat-
tereth the sheepe.

13 So the hireling fleeth, because he is an hire-
ling, and careth not for the sheepe.

14 I am that good shepherd, & know mine,
and am known of mine.

15 As the Father & knoweth mee, so knowe
I the Father: and I lay downe my life for my
sheepe.

16 Other sheepe I haue also, which are not
of this fold, them also must I bring, and they
shall heare my voyce: & there shall be one sheep-
fold, and one shepherd.

17 Therefore doeth my Father loue me, be-
cause: 8 I lay downe my life, that I might take it
again.

18 No man taketh it from me: but I lay it
downe of my selfe. I haue power to lay it downe,
and haue power to take it again: this commandement
haue I receiued of my Father.

19 Then there was a dissention againe a-
mong the Jewes for these sayings,

20 And many of them said, He hath a deuill,
and is mad: why heare ye him?

21 Others said, These are not the words of
him that hath a deuill: can the deuill open the
eyes of the blinde?

22 And it was at Hierusalem the feast of the
Dedication, and it was winter.

23 And Iesus walked in the Temple, in So-
lomens porch.

24 Then came the Jewes round about him, &
said vnto him, How long dost thou make vs to
doubt? If thou be that Christ, tell vs plainly.

25 Iesu answered them, I tolde you, and ye
beleeue not: the workes that I doe in my Fathers
Name, they beare witness of me.

26 But ye beleeue not: for ye are not of my
sheepe, as I said vnto you.

27 My sheepe heare my voyce, and I know
them, and they follow me,

28 And I giue vnto them eternal life, and they
shall neuer perish, neither shall any plucke them
out of mine hand.

29 My Father which gaue them me, is greater
then all, and none is able to take them out of my
Fathers hand.

30 I and my Father are one.

31 *10* Then the Jewes againe tooke vp stones,
to stone him.

32 Iesus answered them, Many good workes
haue I shewed you from my Father: for which
of these workes do ye stone me?

33 The Jewes answered him, saying, For the
good worke wee stone thee not, but for blasphemie,
and that thou being a man, makest thy selfe
God.

34 Iesus answered them, Is it not written in
your Law, I said Ye are gods?

35 If hee called them gods, vnto whom the

scripture saith of them, *10* Wee know that thou art
the Father, and thou sayest, I said ye are gods.
The scripture saith of them, *10* Wee know that thou art
the Father, and thou sayest, I said ye are gods.
The scripture saith of them, *10* Wee know that thou art
the Father, and thou sayest, I said ye are gods.

4 *7* *14* *15* *16* *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50*

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word.

while ye haue light.

32 * And if I were a lift vp from the earth, will drawe all men vnto me.
33 Now this said he, signifying what death he should die.

34 The people answered him, We haue heard out of the Law, that that Christ bideth for euer: and howiaist thou that that Sonne of man must be lift vp? Who is that Sonne of man?

35 * Then Iesus saide vnto them, Yet a little while is the light with you: walke while yee haue that light, lest the darknesse come vpon you: for hee that walketh in the darke, knoweth not whither he goeth.

36 While yee haue that light, beleue in that light, that yee may be the s children of the light. These things spake Iesus, and departed, and hid himselfe from them.

37 * And though he had done so many miracles before them, yet beleueed they not on him.

38 That the saying of Esaias the Prophet might be fulfilled that he said, * Lord, who beleueed our report? and to whom is the arme of the Lord reuealed?

39 Therefore could they not beleue, because that Esaias saith againe,

40 * He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor vnderstand with their heart, and should be conuerted, and I should heale them.

41 These things said Esaias when he saw his glory, and spake of him.

42 * Neuerthelesse, euen among the chiefe rulers, many beleueed in him: but because of the Pharisees they did not confesse him, least they should be cast out of the Synagogue.

43 * For they loued the praye of men, more then the praye of God.

44 * And Iesus cryed, and said, He that beleueeth in me, beleueth not in me, but in him that sent me.

45 And he that seeth mee, seeth him that sent mee.

46 I am come a light into the world, that whosoener beleueth in me, should not abide in darknesse.

47 * And if any man heare my wordes, and beleue not, I iudge him not: for I came not to iudge the world, but to saue the world.

48 He that refuseth me, and receiueth not my wordes, hath one that iudgeth him: * the word that I haue spoken, it shall iudge him in the last day.

49 For I haue not spoken of my selfe: but the Father which sent mee, he gaue mee a commandement what should I say, and what I should speake.

50 And I knowe that his commaundement is life euerlasting: the things therefore that I speake, I speake them to as the Father saide vnto mee.

Nowe * before the feast of the Pascheouer, when Iesus knew that his houre was come, that hee should depart out of this world vnto the Father, forasmuch as hee loued his owne which were in the world, vnto the end hee loued them.

2 And when supper was done (and that the deuill had now put in the heart of Iudas Iscariot, Simons sonne, to betray him)

3 Iesus knowing that the Father had giuen all things into his hands, and that he was come forth from God, and went to God,

4 He riseth from supper, and layeth aside his upper garments, and tooke a towell, and girded himselfe.

5 After that, hee powred water into a bason, and beganne to wash the disciples feete, and to wipe them with the towell, wherewith hee was girded.

6 Then came he to Simon Peter, who said to him, Lord, dost thou wash my feet?

7 Iesus answered, and said vnto him, What I do thou knowest not now: but thou shalt know it hereafter.

8 Peter said vnto him, Thou shalt neuer wash my feet. Iesus answered him, If I wash thee not, thou shalt haue no part with me.

9 Simon Peter said vnto him, Lord, not my feet onely, but also the hands and the head.

10 Iesus said to him, Hee that is washed, needeth not saue to wash his feete, but is cleane euerie whir: and ye are cleane, but not all.

11 For hee knew who should betray him: therefore said he, Ye are not all cleane.

12 * So after hee had washed their feete, and had taken his garments, & was set downe againe, hee said vnto them, Know ye what I haue done to you?

13 Yee call me Master, and Lord, and yee say well: for so am I.

14 If I then your Lord, and Master, haue washed your feete, yee also ought to wash one anothers feete.

15 For I haue giuen you an example, that yee should doe, euen as I haue done to you.

16 Verely, verely I say vnto you, * The seruante is not greater then his master, neither the lambasthis saour greater then he that sent him.

17 If ye know these things, blessed are ye if ye doe them.

18 * I speake not of you all: I know whom I haue chosen: * but it is that the Scripture might be fulfilled, * He that eateth bread with me, hath lift vp his heele against me.

19 From henceforth tell I you before it come, that when it is come to passe, yee might beleue that I am he.

20 * Verely, verely I say vnto you, I send that he receiueth him, receiueth mee, and he any, that he receiueth him, receiueth that sent me.

21 When Iesus had said these things, hee was troubled in the spirit, and testified, and said, Verely, verely I say vnto you, that one of you shall betray me.

22 * Then the disciples looked one on another, doubting of whom he spake.

23 Now there was one of his disciples, which I cleane on Iesus bosome, whom Iesus loued.

* Mat. 23. 1. Luke 22. 1. * Christ no lesse certain e of the victory then of the combat which was at hand, being the signe of washing the feete, dooth give an example of singular modestie, and his great love towards his Apostles: in this notable act bring like very charity to depart from them: and partly himselfe vnto them, that it is he on which washeth away the filth of his people, and that by little and little, in their time and season.

* Thine of his household, that is, his sinners. * Into his power. * In that he is said to rise, it argueth that there was a power betweene the Pascheouer and this washing of feete, as was time in seasons that the Supper was instituted.

* Verely, verely I say vnto you, I send that he receiueth him, receiueth mee, and he any, that he receiueth him, receiueth that sent me. * The washing of feete, as was time in seasons that the Supper was instituted.

* The washing of feete, as was time in seasons that the Supper was instituted. * Verely, verely I say vnto you, I send that he receiueth him, receiueth mee, and he any, that he receiueth him, receiueth that sent me.

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CHAP. XIII.

* Christ rising from supper, to commend lamellie to his Apostles, washeth their feete. 21 Hee teacheth the traitour Iudas with an euident token. 34 Hee commaundeth charitie. 37-39 Hee foretelleth Peter of his deniall.

marke 14. 18. Luke 22. 27. f Join his leaning was such, that sitting downe in his bed, his head was toward Iesus his head: so that w as an euident token, for him to touch Iesus bosome: for it was necessary that in olde times men vsed not to sit at the table, but to lie downe on the one side.

27 Peace I leave with you: my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your heart be troubled, nor feare.

28 Ye haue heard how I sayde vnto you, I goe away, and will come vnto you. If ye loued me, yee would verily reioyce, because I sayd, I goe vnto the Father: for the Father is I greater then I.

29 And now haue I spoken vnto you, before it come, that when it is come to passe, yee might beleene.

30 Hereafter will I not speake many things vnto you: for the prince of this world commeth, and hath nought in me.

31 But it is that the world may know that I loue my Father: and as the Father hath commanded me, so I doe. Arise, let vs goe hence.

I have spoken thus, because hee that maketh the request, shall goe to heaue not willingly, but as yielding to the decree of his Father's decree. As he would say, I am will to goe, but hee hath no power over me, neither shall hee stay him standing in me as hee thinketh to be dead.

CHAP. XV.

By the parable of the vine, and the branches, 5. He declareth how the disciples may beare fruit. 12. He commendeth mutual loue. 18. Hee exhorts them to leaue afflictions patiently. 20. by his owne example.

I Am that true vine, and my Father is that husbandman.

2 Euery branch that beareth not fruite in mee, hee taketh away: and euery one that beareth fruite, hee purgeth it, that it may bring forth more fruite.

3 Now are yee cleane through the worde, which I haue spoken vnto you.

4 Abide in me, and in you: as the branch cannot beare fruite of it selfe, except it abide in the vine, no more can ye, except ye abide in me.

5 I am that vine: ye are the branches: hee that abideth in mee, and I in him, the same bringeth forth much fruite: for without me can ye doe nothing.

6 If a man abide not in me, he is cast forth as a branch, and withereth: and men gather them, and cast them into the fire, and they burne.

7 If ye abide in me, and my words abide in you, aske what ye will, and it shall be done to you.

8 Herein is my Father glorified, that ye beare much fruite, and be made my disciples.

9 As the Father hath loued me, so haue I loued you: y continue in that my loue.

10 If ye shall keepe my commandments, yee shall abide in my loue, as I haue kept my Fathers commandments, and abide in his loue.

11 These things haue I spoken vnto you, that my joy might remaine in you, and that your joy might be full.

12 This is my commandment, that ye loue one another, as I haue loued you.

13 Greater loue then this hath no man, when any man bestoweth his life for his friends.

14 Yee are my friends, if ye doe whatsoeuer I command you.

15 Henceforth call I you not seruants: for

the seruant knoweth not what his master doeth: but I haue called you friends: for all things that I haue heard of my Father, haue I made knowne to you.

16 Ye haue not chosen me, but I haue chosen you, and ordained you, that ye goe and bring forth fruite, and that your fruite remaine, that whatsoever ye shall aske of the Father in my Name, hee may giue it you.

17 These things command I you, that ye loue one another.

18 If the world hate you, yee know that it hated me before you.

19 If ye were of the world, the world would loue his owne: but because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you.

20 Remember the worde that I said vnto you, The seruant is not greater then his master. If they haue persecuted me, they will persecute you also: if they haue kept my word, they will also keepe yours.

21 But all these things will they doe vnto you for my Names sake, because they haue not known him that sent me.

22 If I had not come and spoken vnto them, they should not haue had sinne: but now haue they no cloke for their sinne.

23 He that hateth me, hateth my Father also.

24 If I had not done works among them, which none other man did, they had not had sinne: but now haue they both sene, and haue hated both me, and my Father.

25 But that the world might be fulfilled, that is written in their Law, They hated me without a cause.

26 When that Comforter shall come, whom I will send vnto you from the Father, euen the Spirit of truth, which proceedeth of the Father, he shall testifie of me.

27 And ye shall witness also, because ye haue bene with me from the beginning.

judgement seat, that they are religion, and voyd of sinne: but seeing they cleaue refuse, they can haue no cloke for their wickednes. This word Law, as it meaneth the five booke of Moyses, but in this place, for the place added in the psalme. Psal. 33. 9. Against the rage of the wicked, we shall stand surely by the inward testimonie of the holy Ghost: but the holy Ghost speaketh no other wise, then hee spake by the mouth of the Apostles.

CHAP. XVI.

1 Hee foretelleth the disciples of persecution. 7 He promisseth the Comforter, and declareth his office. 21 He commendeth the afflictions of his disciples, as a woman that troubleth with child.

These things haue I said vnto you, that yee should not be offended.

2 They shall excommunicate you: yea the time shall come, that whosoever killeth you, will thinke that he doeth God seruice.

3 And these things will they doe vnto you, because they haue not knowne the Father, nor me.

4 These things haue I told you, that when the houre shall come ye might remember, that I tolde you them, and these things said I not vnto you from the beginning, because I was with you.

5 But now I go my way to him that sent me, and none of you asketh me, Whither goest thou?

6 But because I haue sayd these things vnto you, your hearts are full of sorrow.

7 Yet I tell you the truth, It is expedient for you that I goe away: for if I goe not away, that Comforter will not come vnto you: but if I depart, I will send him vnto you.

1 Christ is the author and preserver of the ministration of the Gospel, euen to the world end, but the ministers haue a more allthings neede of prayer and brotherly loue.

2 The place testifies our planely, that our consolation cometh from the only Father and gracious goodnes of the everlasting God in our hearts, of nothing that we doe or can deserve.

3 Math. 28. 19. It should not only not to fear, but rather to affirm the faithful ministers of Christ when they shall be hated of the world as then Master was.

4 Chap. 13. 16. Matt. 10. 24.

5 Math. 23. 9. The hatred that the world beareth against Christ, proceedeth of the blockishness of the mind, which notwithstanding is voluntary blind, so that the world can pretend no excuse to censure their faults.

6 Chap. 16. 4.

7 As who would say, if I had not said, that ye would not haue sene sinne to haue sene before Gaius came into them, and

8 Sometimes by the whole Scripture, the whole rage of the holy Ghost: but the holy Ghost speaketh no other wise, then hee spake by the mouth of the Apostles.

9 Chap. 14. 6. Luke 24. 49.

10 Chap. 16. 4.

11 The ministers of the Gospel must looke for all manner of reproches, not only of them which are open enemies, but euen of them also which seeme to be of the same household, and the very pillars of the Church.

12 Chap. 13. 31.

13 The absence of Christ according to the flesh is profitable to the Church that we may wholly depend upon his spiritual power.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but these are in the world, and I come to thee. Holy Father, keep them in thy Name, *even* them whom thou hast given me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy Name: those that thou gavest me, have I kept, and none of them is lost, but the childe of perdition, that the ϕ Scripture might be fulfilled.

13 And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word, and the world hath hated them, because they are not of the world, as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou keep them from euill.

16 They are not of the world, as I am not of the world.

17 Sanctifie them with thy truth: thy word is truth.

18 As thou diddest send mee into the world, so have I sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also may be sanctified through the ϕ truth.

20 I pray not for these alone, but for them also which shall beleue in mee, through their word.

21 That they all may be one, as thou, O Father, art in me, and I in thee: *even* that they may be also one in vs, that the world may beleue that thou hast sent me.

22 And the glory that thou gavest me, I have given them, that they may be one, as we are one.

23 I in them, and thou in me, that they may be made perfect in one, & that the world may know that thou hast sent mee, and hast loved them as thou hast loved me.

24 Father, I will that they which thou hast given me, be with me *even* where I am, that they may behold that my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world also hath not known thee, but I have known thee, and these have known, that thou hast sent me.

26 7 And I have declared vnto them thy Name, and will declare it, that the loue wherewith thou hast loved mee, may be in them, and I in them.

27 I have loved them, as thou hast loved me, that they may be one with us, may also with him enjoy everlasting glory. ϕ Chap. 12. 26. The same promise which he by life and like the knowledge of the Father, which I have said in Christ the M-diaour, that they may in him be beloved of the Father, and thus abide in him and love wherewith he loveth the Sonne.

CHAP. XVIII.

By Christes power, whom Iudas betrayed, & the soldiers are cast down to the ground. 13 Christ is led to Annas, and from him to Caiaphas. 22. 23 He answered to the officer that smote him with a rod. 28 Being delivered to Pilate, 36 he declared his kingdom.

When Iesus had spoken these things, he went forth with his disciples out the brooke Cedron, where was a garden, into the which he entered, and his disciples.

3 And Iudas which betrayed him, knew also the place: for Iesus oft times resorted thither

with his disciples. ϕ Math. 26. 36. Mar. 14. 32. Luke 22. 39.

with his disciples.

3 ϕ Iudas then, after he had received a band of men and officers of the high Priests, and of the Pharisees, came thither with lanterns and torches, and weapons.

4 Then Iesus, knowing all things that should come vnto him, went forth and said vnto them, Whom seeke ye?

5 They answered him, Iesus of Nazareth. Iesus said vnto them, I am he. Now Iudas also which betrayed him, stood with them.

6 As soone then as he had said vnto them, I am he, they went away backwards, and fell to the ground.

7 Then he asked them againe, Whom seeke ye? And they said, Iesus of Nazareth.

8 Iesus answered, I sayd vnto you, that I am hee: therefore if yee seeke mee, let these goe their way.

9 This was that the word might be fulfilled which he spake, ϕ Of them which thou gavest me, have I lost none.

10 Then Simon Peter having a sword, drew it, and smote the hie Priests servant, and cut off his right eare. Now the seruants name was Malchus.

11 Then Gayde Iesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cup which my Father hath given me?

12 Then the band & the captaine, and the officers of the Iewes tooke Iesus and bound him,

13 And led him away to Annas first (for he was father in law to Caiaphas, which was the hie Priest that same yeere.)

14 And Caiaphas was he, that gaue counsel to the Iewes, that it was expedient that one man should die for the people.

15 Now Simon Peter followed Iesus, and another disciple, and that disciple was known of the hie Priest: therefore he went in with Iesus into the hall of the hie Priest:

16 But Peter stood at the doore without. Then went out the other disciple which was known vnto the high Priest, and spake to her that kept the doore, and brought in Peter.

17 Then said the maid that kept the doore, vnto Peter, Art not thou also one of this mans disciples? He said, I am not.

18 And the seruants and officers stood there, which had made a fire of coles: for it was colde, and they warmed themselves. And Peter also stood among them, and warmed himselfe.

19 The hie Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake openly to the world. I euer taught in the Synagogue and in the Temple, whither the Iewes resort continually, and in secret have I said nothing:

21 Why askst thou mee? aske them which know mee what I said vnto them: behold, they know what I said.

22 When he had spoken these things, one of the officers which stood by, smote Iesus with his rod, saying, Answerest thou the hie Priest lo?

23 Iesus answered him, If I have euill spoken, why smitest thou me?

24 Now Annas had sent him bound vnto Caiaphas the hie Priest.

25 And Simon Peter stood and warmed himselfe, and they said vnto him, Art not thou also of his disciples? He denied it, and said, I am not.

ϕ Mat. 26. 47. Marke 14. 43. Luke 22. 47.

4 Christ, who was innocent, was taken as a wicked person, that wee might beleeue goe as innocents.

5 Christs person (not not his vertue) was bound of the adulterers, as when and how he would.

4 Christ doeth not neglect the office of a good pastor, no not in his greatest danger.

5 We ought to careen the zeale we beare to God, within the bounds of our vocation.

6 Christ is brought before an earthly hie Priest to be condemned for our blaphemies, that we might be quickened of the curialling hie Priest himselfe.

7 Luke 3. 2. 28 Chap. 11. 28. A lively example of the fragility of man, when in the brif, when they be once left to themselves.

8 Mat. 26. 58. Marke 14. 54. Luke 22. 54.

8 Christ defendeth his cause but: tenderly not that he would withdraw himselfe from death, but to shew that he was condemned as an innocent.

9 Mat. 26. 57. Luke 22. 54.

10 Mat. 26. 69. Marke 14. 59. Luke 22. 55.

9 After that men have once fallen, they cannot on ly not by themselves, but by the owne strength, but also they fall more, and more into worse, until they be raised up againe by a new vertue of God.

26 One.

mother, and his mothers sister, Marie the wife of Cleophas, and Marie Magdalene.

26 And when Iesus saw his mother, and the disciple standing by, whom he loved, he said vnto his mother, Woman, behold thy sonne.

27 Then said he to the disciple, Beholds thy mother: and from that houre, the disciple tooke her home vnto him.

28 ¶ After, when Iesus knew that all things were performed, that the Scripture might be fulfilled, he said, I thirst.

29 And there was set a vessel full of vinegar, and they filled a sponge with vinegar, and put it about an Hyssope stalk, and put it to his mouth.

30 Now when Iesus had receined of the vinegar, hee said, It is finished, and bowed his head, and gaue vp the ghost.

31 ¶ The Iewes then (because it was the Preparation, that the bodies should not remaine vpon the crosse on the Sabbath day: for that Sabbath was an high day) befought Pilate that their legs might be broken, and that they might be taken downe.

32 Then came the fouldiers and brake the legges of the first, and of the other, which was crucified Iesus.

33 But when they came to Iesus, & saw that he was dead already, they brake not his legges.

34 ¶ But one of the fouldiers with a spear d pierced his side, and forthwith came there out blood and water.

35 And he that saw it, bare record, and his record is true: and he knoweth that hee saith true, that ye might beleue it.

36 For these things were done, that the Scripture should be fulfilled, ¶ Not a bone of him shal be broken.

37 And againe another Scripture saith, They shal see him whom they haue thrust thorow.

38 ¶ And after these things, Ioseph of Arimathea (who was a disciple of Iesus, but secretly for feare of the Iewes) befought Pilate that he might take downe the body of Iesus. And Pilate gaue him licence. He came then and tooke Iesus body.

39 And there came also Nicodemus (which first came to Iesus by night) & brought of myrrhe and aloes mingled together about an hundred pound.

40 Then tooke they the body of Iesus, and wrapped it in linnen clothes with the odours, as the manner of the Iewes is to bury.

41 And in the place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was neuer man yet layd.

42 Then then layd they Iesus, because of the Iewes Preparation day, for the sepulchre was nere.

Now ¶ the first day of the weeke came Marie Magdalene, early when it was yet darke, vnto the sepulchre, and saw the stone taken away from the tombe.

2 Then she ranne, and came to Simon Peter, and to the other disciple whom Iesus loved, and sayd vnto them, They haue taken away the Lord out of the sepulchre, and wee know not where they haue laid him.

3 Peter therefore went forth, and the other disciple, and they came vnto the sepulchre.

4 So they ranne both together, but the other disciple did outrunne Peter, and came first to the sepulchre.

5 And he stooped downe, and saw the linnen clothes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the sepulchre, and saw the linnen clothes lie.

7 And the kerchiefe that was vpon his head, not lying with the linnen clothes, but wrapped together in a place by it selfe.

8 Then went in also the other disciple, which came first to the sepulchre, and he saw it, and beleeued.

9 For as yet they knewe not the Scripture, That he must rise againe from the dead.

10 And the disciples went away againe vnto their owne home.

11 ¶ But Marie stood without at the sepulchre weeping: and as she wept, she bowed her selfe into the sepulchre.

12 ¶ And saw two Angels in white, sitting, the one at the heade, and the other at the feete, where the body of Iesus had layen.

13 And they sayd vnto her, Woman, why weepest thou? She said vnto them, They haue taken away my Lorde, and I know not where they haue laid him.

14 ¶ When she had thus said, shee turned her selfe backe, and saw Iesus standing, and knew not that it was Iesus.

15 Iesus sayth vnto her, Woman, why weepest thou? whom seekest thou? Shee supposing that hee had bene the gardener, sayd vnto him, Sir, if thou hast borne him hence, tell mee where thou hast laide him, and I will take him away.

16 Iesus saith vnto her, Marie. Shee turned her selfe, and said vnto him, Rabboni, which is to say, Master.

17 ¶ Iesus saith vnto her, Touch me not: for I am not yet ascended to my Father: but goe to my brethren, and say vnto them, I ascend vnto my Father, and to your Father, and to my God, and to your God.

18 Marie Magdalene came and told the disciples that she had seene the Lord, and that he had spoken these things vnto her.

19 ¶ ¶ The same day then at night, which was the first day of the weeke. And when the doores were shutte where the disciples were assembled for feare of the Iewes, came Iesus and stood in the mids, and said to them, Peace be vnto you.

20 And when he had so said, hee shewed vnto them his hands, and his side. Then were the disciples glad when they had seene the Lord.

¶ Marke 16. 1.

1. Marie Magdalene, Peter, and Iohn are the first

witnesses of the resurreccion: and

as Iesus cannot

fully be sufficed,

for that they trem-

bles could scarce-

ly be persuaded

to see, so Iesus is

so oft that they could

inuent it of set pur-

pose.

¶ Math. 28. 1.

1. Marie 16. 5.

¶ Iesus is without

the case, which the

sepulchre was cast

out of.

2. Two Angels are

made witnesses of

the Lords resur-

rection.

6. In white clo-

thing.

¶ Iesus saith as

the common peo-

ple say to breake

for thy sake of a

dead carcase, as

they doe of a whole

man.

3. Iesus wile effe-

by his presence,

that he is truly

risen.

4. Christ which is

risen, is not to be

longht in this

world according

to the flesh, but

in beauen by faith,

whiche he is gone

before vs.

¶ By his resurre-

ction heauen his dis-

ciples: for in the

new verſe follow-

ing, it is sayd thus

¶ Mary told his dis-

ciples.

¶ He called out

his Father, because

he is his Father: un-

usually in the God-

head, and he is his

Father, be-

cause he is our Fa-

ther by grace,

through the resur-

rection of the Sonne

of God: that is, by

taking vs of his

first act to be his

sonnes, Epipha-

nia.

¶ Marke 16. 11.

1. Iesus 16. 11.

¶ Iesus is in the

that hee prepared

himselfe before

his disciples: though

they thought him

dead: power,

when the gates

were shut, each

fully assure them-

selv of his resur-

rection, and also of

the resurrection of

all men, as hee

saith, I will be with

you, and will keepe

you from all evil, un-

til I come, Amen.

CHAP. XX.

1. Marie brings her word that Christ is risen: 3. Peter and Iohn
4. come to see it. 14. Iesus appeareth to Marie 19. and to
the disciples that were together in the house. 25. Thomas, be-
cause he doubteth, 29. now beleueth.

21 ¶ Then

¶ *Math. 28. 18.*

21 ¶ Then said Iesus to them againe, Peace be vnto you : as my Father sent me, so I send you.
22 And when he had said that, he breathed on them, and sayd vnto them, Receiue the holy Ghost.

6 The publishing of the forgiveness of sinnes by faith in Christ, and the setting forthward denouncing the wrath of God in retaining the finnes of the vnbelievers, is the summe of the preaching of the Gospel.

23 ¶ Whosoever sinnes ye remit, they are remitted vnto them : and whosoever sinnes ye retaine, they are retained.

24 ¶ But Thomas one of the twelue, called Didymus, was not with them, when Iesus came,
25 The other disciples therefore sayd vnto him, We haue seene the Lord : but he sayd vnto them, Except I see in his handes the print of the nayles, and put my finger into the print of the nayles, and put mine hand into his side, I will not beleue it.

7 Christ draweth out of the vnbeliefe of Thomas, a certaine and sure testimonie of his resurrection.

26 ¶ And eight dayes after, againe his disciples were within, and Thomas with them. Then came Iesus, when the doores were shut, and stood in the mids, and sayd, Peace be vnto you.

27 After said hee to Thomas, Put thy finger here, and see mine hands, & put forth thine hand, and put it into my side, and be not faithlesse, but faithfull.

8 True faith depeneth vpon the mouth of God, and not vpon fleshly eyes.

28 Then Thomas answered and sayde vnto him, Thou art my Lord, and my God.

9 To beleue in Christ the Sonne of God, and our onely Saviour, is the ende of the doctrine of the Gospel, and especially of the history of the resurrection.

29 ¶ Iesus saide vnto him, Thomas, because thou hast seene mee, thou beleuest : blessed are they that haue not seene, and haue beleued.

30 ¶ And many other signes alio did Iesus in the presence of his disciples, which are not written in this booke.

31 But these things are written that ye might beleue, that Iesus is that Christ that Sonne of God, and that in beleueing yee might haue life through his Name,

CHAP. XXI.

¶ Iesus appeareth to his disciples as they were a fishing, &c. 7. whom they know by a miraculous draught of fishes. 19. yee commendeth the charge of the sheepe to Peter, 18. and setteth him on the manner of his death.

1 In that, that Christ here is not onely present, but also catcheth with his disciples, he giueth a most full assurance of his resurrection.

¶ After these things Iesus shewed himselfe againe to his disciples at the sea of Tiberias : and thus shewed he himselfe :

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galile, and the *sonnes* of Zebedeus, and two other of his disciples.

3 Simon Peter said vnto them, I go a fishing. They sayd vnto him, We also will go with thee. They went their way and entred into a shippe straightway, and that night caught they nothing.

4 But when the morning was now come. Iesus stood on the shore : neuertheless the disciples knew not that it was Iesus.

5 Iesus then said vnto them, Syrs, haue ye any meate ? They answered him, No.

6 Then he said vnto them, Cast out the net on the right side of the ship, and ye shall find. So they cast out, and they were not able at all to draw it, for the multitude of fishes.

7 Therefore said the disciple whom Iesus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his coat to him (for he was naked) and cast himselfe into the sea.

8 From a linen garment, which could not be so swimming.

8 But the other disciples came by shippe, (for they were not farre from lande, but about two hundred cubites) and they drew the net with fishes.

9 As soone then as they were come to lande, they saw hote coales, and fish layed thereon, and bread.

10 Iesus sayd vnto them, Bring of the fishes, which ye haue now caught.

11 Simon Peter lepped forth, and drew the net to land, full of great fishes, an hundredth, fiftie and three: and albeit there were fo many, yet was not the net broken.

12 Iesus said vnto them, Come, and dine. And none of the disciples durst aske him, Who art thou ? seeing they knewe that hee was the Lord.

13 Iesus then came and tooke bread and gaue them, and fish likewise.

14 This is now the third time that Iesus shewed him selfe to his disciples, after that he was risen againe from the dead.

15 ¶ So when they had dined, Iesus said to Simon Peter, Simon the *sonne* of Iona, louest thou me more then these ? He said vnto him, Yea, Lord, thou knowest that I loue thee. He said vnto him, Feede my lambes.

16 He sayd to him againe the second time, Simon the *sonne* of Iona, louest thou me ? He sayd vnto him, Yea, Lord, thou knowest that I loue thee. He sayd vnto him, Feede my sheepe.

17 He sayde vnto him the third time, Simon the *sonne* of Iona, louest thou me ? Peter was sorie because he said to him the third time, Louest thou me ? and said vnto him, Lord, thou knowest all things : thou knowest that I loue thee. Iesus said vnto him, Feede my sheepe.

18 ¶ Verely, verely I say vnto thee, When thou wast yong, thou girdedst thy selfe, and walkedst whether thou wouldest : but when thou shalt be old, thou shalt stretch forth thine hands, and another shall gird thee, and leade thee whither thou wouldest : nor.

19 And this spake hee signifying by what death he should glorifie God. And when he had said this, he said to him, Follow me.

20 ¶ Then Peter turned about, and sawe the disciple whom Iesus loued, following, which had also leaned on his brest at supper, and had sayde, Lorde, which is hee that betrayeth thee ?

21 When Peter therefore saw him, he sayd to Iesus, Lord, what shall this man doe ?

22 Iesus sayde vnto him, If I will that hee tarry till I come, what is it to thee ? follow thou mee.

23 Then went this worde abroad among the brethren, that this Disciple should not die. Yet Iesus said not to him, He shall not die : but, If I will that hee tarry till I come, what is it to thee ?

24 ¶ This is that disciple, which testifieth of these things, and wrote these things, & we know that his testimonie is true.

25 ¶ Now there are also many other things which Iesus did, the which if they should be written euery one, I suppose the worlde could not containe the bookes that should be written, Amen.

¶ Iesus cometh not from the Heils, but from the gift of that Spirit which is given us from above, therefore he sheweth there should be a certaine straining and conflict of repugnance, which also in us, all our sufferances as touching the Heils. ¶ That is, that Peter should die by a violent death. ¶ We must take heed, that whiles we call ourselves Christians, we be not in a state of sin, but in a state of grace. ¶ Comp. 1. 3. 3. ¶ The 1. of Christ is true and warily written : not for the custome of men, but for the saluation of the godly. ¶ Chap. 20. 30.

THE

THE ACTES OF THE HOLY APOSTLES, WRITTEN BY LVKE THE EVANGELIST.

CHAP. I.

1 Luke writeth this historie to his Gospel. 19 Christ being taken into heauen, to the Angels 11 being warned by the Angles, 12 returned, 13 And gaue himselfe to prayer. 15 By Peters mission, 18 into Iudas the traitours place, 26 Matthias is chosen.

HAue made the former treatise, O Theophilus, of all that Iesus began to doe and teach, 2 Vntill the day that he was taken vp, after that hee through the holy Ghost had giuen commandements vnto the Apostles, whom hee had chosen:

3 To whom also hee presented himselfe a liue after that he had suffered by many infallible tokens, being seene of them by the space of foure dayes, and speaking of those things which appertaine to the kingdome of God.

4 And when he had gathered them together, hee commanded them that they should not depart from Hierusalem, but to waite for the promise of the Father, which said he, ye haue heard of me.

5 For Iohn in deepe baptizmed with water, but yee shall be baptized 4 with the holy Ghost within these few dayes.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore the kingdome to Israel?

7 And he said vnto them, It is not for you to know the times, or the seasons, which the Father hath put in his owne power.

8 But yee shall receiue power of the holy Ghost when hee shall come on you: and yee shall be witnesses vnto mee both in Hierusalem and in all Iudea, and in Samaria, & vnto the vttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken vp: for a cloude tooke him vp out of their sight.

10 And while they looked steadfastly toward heauen, as hee went, behold, two men stood by them in white apperell,

11 Which also sayd, Ye men of Galilee, why stand ye gazing into heauen? This Iesus which is taken vp from you, is into heauen, shall come as ye haue seene him goe into Hierusalem,

12 & then returned they vnto Hierusalem, 13 & as they were gathered together, they asked of Peter, saying, Brethren, what shal we doe?

14 Peter answered, Men, I know not what ye shall doe, for I haue receiued of the Lord these things which I haue told you.

15 Therefore I haue taken counsel with the brethren, and haue chosen Matthias, to be witness with us of these things.

16 And they gave voice, saying, Let Matthias be chosen.

17 And they prayed, and said, Lord, thou knowest best who hath sinned against thee, and put away his sinne from among us, as thou sayest.

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vp into an vpper chamber, where abode both Peter, and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartlemew, and Mathew, Iames the sonne of Alphaeus, and Simon Zelotes, and Iudas Iames brother.

14 These all continued with Iesus, and with his brethren, and Marie the mother of Iesus, and with his brethren.

15 And in those dayes Peter stood vp in the middes of the disciples, and sayd (now the number of names that were in one place, were about an hundred and twentie.)

16 Ye men and brethren, this Scripture must needs haue bene fulfilled, which the holy Ghost by the mouth of Dauid spake before of Iudas, which was a guide to them that tooke Iesus, as which was a guide to them vs, and had obtained fellowship in this ministracion.

17 For he was numbred with vs, and had obtained fellowship in this ministracion.

18 He therefore hath purchased a field with the reward of iniquity: & when he had throwned downe himselfe headlong, hee brast asunder in the middes, and all his bowels gushed out.

19 And it is known vnto all the inhabitants of Hierusalem, in so much that that field is called in their owne language, Aceldama, that is, The field of blood.

20 For it is written in the booke of Psalmes, Let his habitation be voyd, & let no man dwell therein: also, Let another take his charge.

21 Wherefore of these men, which haue companied with vs, all the time that the Lord Iesus was conuerfant among vs,

22 Beginning from the baptisme of Iohn vnto the day that hee was taken vp from vs, must one of them be made a witness with vs of his resurrection.

23 And they presented two, Ioseph called Barabas, whose surname was Iustus, & Matthias.

24 And they prayed, & saying, Thou Lorde, which knowest the hearts of all men, shew whether of these two thou hast chosen.

25 That hee may take the vnto him of this ministracion and Apostleship, from which Iudas hath gone astray, to goe to his owne place.

26 Then they gaue forth their lots: and the lot fell on Matthias, and he was by a common consent counted with the eleuen Apostles.

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CHAP.

37 Now when they heard it, they were pricked in their hearts, and said vnto Peter and the other Apostles, Men and brethren, what shall we doe?

38 Then Peter sayd vnto them, Amend your liues, and bee baptized euery one of you in the Name of Iesus Christ for the remission of finnes: and ye shall receiue the gifts of the holy Ghost.

39 For the promise is made vnto you, and to your children, and to all that are afraide off, *euem* as many as the Lord our God shall call.

40 And with many other words he besought and exhorted them, saying, Saue your selues from this froward generation.

41 Then they that gladly received his word, were baptized: and the same day there were added to the Church about three thousand soules.

42 And they continued in the Apostles doctrine, and fellowship, and breaking of bread, and prayers.

43 And feare came vpon euery soule: and many wonders and signes were done by the Apostles.

44 And all that beleueed, were in one place, and had all things common.

45 And they sold their possessions, and goods, and parted them to all men, as euery one had need.

46 And they continued daily with one accord in the Temple, and breaking bread at home, did eate their meate together with gladnesse and singlenesse of heart,

47 Praying God, and had fauour with all the people: and the Lord added to the Church from day to day, such as should be faued.

Word of all the faithfull. b Communicating of goods, and all. c The breuer vsed thus loanes, and they did it rather breaketh them than casethem: So by breaking of bread, they continued their fellowship, and the language which they use to keepe. And when they were thus together, they used to celebrat the Lords Supper, which euen in these dayes is corrupted, and Paul reprehends it. 1 Cor. 11. 20. So oft as the Lord is thus celebrated, we shalld the rage of sinners, that the Church may be planted, and men enriuing. 13 Cha it maketh all things common concerning the vie, making an ecclesie requirith 14 The faithfull came together at the beginning of the first, not only to the hearing of the word, but also to meate.

CHAP. III.

1 Peter going into the Temple with Iohn, 2 healeth the creeple 3 Toke people gathered together to see the miracle, 12 hee confesse the mystery of our saluation through Christ, 14 accuse their ingratitude, 19 and requiring their repentance.

Now Peter and Iohn went vp together into the Temple, at the ninth house of prayer.

2 And a certaine man which was a creeple fro his mothers wombe was caried, whom they layd daily at the gate of the Temple called Beautifull, to aske almes of them that entred into the Temple.

3 Who seeing Peter and Iohn, that they would enter into the Temple, desired to receiue an almes.

4 And Peter earnestly beholding him with Iohn, sayd, Look on vs.

5 And he gaue heede vnto them, trusting to receiue some thing of them.

6 Then said Peter, Siluer & golde haue I none, but such as I haue, that giue I thee: In the Name of Iesus Christ of Nazareth, rise vp and walke.

7 And he tooke him by the right hand, & lift him vp, and immediately his feete and ankle bones received strength.

8 And he leaped vp, stode, and walked, and entred with them into the temple, walking and leaping, and praising God.

9 And all the people saw him walke, and praising God.

10 And they knew him, that it was he which sat for the almes at the Beautifull gate of the

Temple: and they were amazed, and sore astonied at that, which was come vnto him.

11 ¶ And as the creeple which was healed, b held Peter and Iohn, al the people ranne amazed vnto them in the porch which is called Salomons.

12 So when Peter saw it, hee answered vnto the people, Ye men of Israel, why marueile yee at this? or why looke ye so stedfastly on vs, as though by our owne power or godlinesse, wee had made this man goe?

13 The God of Abraham, and Isaac, & Iacob, the God of our fathers hath glorified his Sonne Iesus, whom ye betrayed, & denied in the presence of Pilate: when he had indged him to be deliuered.

14 But ye denied the Holy one and the Iust, and desired a murderer to be giuen you,

15 And killed the Lord of life, whom God hath raised fro the dead, whereof we are witnesses.

16 And his Name hath made this man found, whom ye see & know, through faith in his Name: and the faith which is by him, hath giue to him this perfitte health of his whole body in the presence of you all.

17 And now brethren, I know that through ignorance ye did it, as did also your gouernours.

18 But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath thus fulfilled.

19 Amend your liues therefore, and turpe, that your finnes may be put away, when the time of refreshing shal come from the presence of the Lord.

20 And he shall send Iesus Christ, which before was preached vnto you,

21 Whom the heauen must containe vntill the time that all things bee restored, which God had spoken by the mouth of all his holy Prophets since the world began.

22 ¶ For Moses said vnto the Fathers, The Lord your God shall raise vp vnto you a Prophet, *euem* of your brethren, like vnto me: he shall hear him in all things whatsoever he shall say vnto you.

23 For it shall be that euery person which shall not heare that Prophet, shall be destroyed out of the people.

24 Also all the Prophets b from Samuel, and thenceforth as many as haue spoken, haue likewise foretold of these dayes.

25 ¶ Ye are the children of the Prophets, and of the couenant, which God hath made vnto our fathers, saying to Abraham, ¶ Euen in thy seede shall all the kindreds of the earth be blessed.

26 First vnto you hath God raised vp his Sonne Iesus, and him he hath sent to blesse you, in turning euery one of you from your iniquities.

ly perith c Though there were many Prophets, yet hee spake thus vnto vs the consent and agreement of the Prophets. d Or beate down into beauen. e Deut. 18. 15. chap. 3. 7. f The promise made of an excellent and singular Prophet. g At what time the kingdom of Iherusalem was established. h The Iewes that beleue are the first brought in the kingdom of God. i For whom the Prophets were specially appointed. j Gen. 12. 3. Gal. 3. 8. we labor raised from the dead, and aduanced to his kingdom.

CHAP. IIII.

1 Peter and Iohn 2 are taken and brought before the counsell, 7 and 19 they speake boldly in Christs cause, 22 the disciples pray vnto God, 32 many sell their possessions, 36 of whom Barnabas is one.

And as they spake vnto the people, the Priests and such as Captaine of the Temple,

of the Church, then such as professe themselves to bee head builders: but the more they rage, the more constantly the faithfull servants of God doe continue. a The Iewes had certaine craftsmen for the care and safety of the Temple and holy things, Mat. 23. 6. These craftsmen had a captain, such as Silas, a very impudent and proud young man, Joseph, lib. 2. of the taking of Iudea.

b With respect hee loved them, who had healed him: or because he feared that if he once let them goe, they might fight for him: or because hee was appointed to continue the vobilation, and there were they dog wicked y alone them, who standing amidst either at the miracles themselves, or at the instruments and means which it pleased God to vnto, take an occasion to blaspheme Iesus, and superstition by that, which God hath provided for the knowledge of his true worth, that is, Christians.

c Chap. 5. 30. Who hath life in himself, for such life to others.

d Because hee beleued in him being raised fro the dead, whose Name he heard of by vs.

e It is that of all to receive Christ for loose as he is offered vnto vs: but such as haue neglected in it, get a benefite through mans weakness, haue yet repen-

tance for a moment. As for the ignorance of the cross, we haue to sit against that, the decree and purpose of God, foretold by the Prophets, of Christ, how that first of all he should be crucified here vpon earth, & then he should aspre from beauen the iudge and restorer of all things that all beleevers might be saved, and all vobulations vnto

us of our mouth, so he beate down into beauen.

f The promise made of an excellent and singular Prophet.

g At what time the kingdom of Iherusalem was established.

h The Iewes that beleue are the first brought in the kingdom of God.

i For whom the Prophets were specially appointed.

j Gen. 12. 3. Gal. 3. 8. we labor raised from the dead, and aduanced to his kingdom.

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filled thine heart, that thou shouldst lie vnto the holy Ghost, and keepe away part of the price of this possession?

4 Whiles it remained, appertained it not vnto thee? and after it was sold, was it not in thine own power? how is it that thou hast conceived this thing in thine heart? thou hast not lied vnto men, but vnto God.

5 Now when Ananias heard these words, hee fell downe, and gaue vp the ghost. Then great feare came on all them that heard these things.

6 And the yong men rose vp, and tooke him vp, and buried him out, and buried him.

7 And it came to passe about the space of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter said vnto her, Tell mee, fold ye the land for so much? And she said, Yea, for so much.

9 Then Peter said vnto her, Why haue yee agreed together, to tempt the Spirit of the Lord? behold, the feet of them which haue buried thine husband, are at the doore, and shall call thee out.

10 Then she fell downe straightway at his feet, and yielded vp the ghost: and the yong men came in, and found her dead, and caried her out, and buried her by her husband.

11 And great feare came on all the Church, and on as many as heard these things.

12 Thus by the handes of the Apostles were many signes & wonders shewed among the people, and they were all with one accord in Solomons porch.

13 And of the other dust no man ioyned himselfe to them: neuerthelesse, the people's magnified them.

14 Also the number of them that beleeted in the Lord, both of men and women, grew more and more)

15 In so much that they brought the sicke into the streetes, and layd them on beds and couches, that at the least way the shadowe of Peter, when he came by, might shadowe some of them.

16 There came also a multitude out of the cities round about vnto Hierusalem, bringing sicke folkes, & them which were vexed with vncleane spirits, who were all healed.

17 Then the chiefe Priests rose vp, and all they that were with him (which was the sect of the Sadduces) were full of indignation,

18 And layd handes on the Apostles, and put them in the common prison.

19 But the Angel of the Lord by night opened the prison doores, and brought them forth, and said,

20 Goe your way, and stand in the Temple, and speake to the people, all the wordes of this life.

21 So when they heard it, they entred into the Temple early in the morning, and taught. And the chiefe Priest came, and they that were with him, and called the Council together, and all the Elders of the children of Israel, and sent to the prison, to knowe them to be brought.

22 But when the officers came, and found them not in the prison, they returned and told it,

23 And the officers sought for them, and founde them not in the Temple, as they had said. Then the officers returned, and told it, and the officers sought for them, and founde them not in the Temple, as they had said. Then the officers returned, and told it, and the officers sought for them, and founde them not in the Temple, as they had said.

23 Saying, Certainly we found the prison shut as sure as was possible, and the keepers standing without, before the doores: but when we had opened we found no man within.

24 Then when the chiefe Priest and the captain of the Temple, & the hie Priests heard these things, they doubted of them, whereunto this would growe.

25 Then came one and shewed them, saying, Behold, the men that ye put in prison, are standing in the Temple, and teach the people.

26 Then went the captain with the officers, and brought them without violence (for they feared the people, lest they should haue bene stoned)

27 And when they had brought them, they set them before the Councill, and the chiefe Priest asked them,

28 Saying, Did not we straightly command you, that ye should not teach in this Name? and behold, yee haue filled Hierusalem with your doctrine, and ye would bring this mans blood vpon vs.

29 Then Peter and the Apostles answered, and said, We ought rather to obey God then men.

30 The God of our fathers hath raised vp Iesus whom ye slew, and hanged on a tree.

31 Him hath God lift vp with his right hand, to be a Prince and a Saviour, to giue repentance to Israel, and forgiveness of finnes.

32 And wee are his witnesses concerning these things which we say: yea, & the holy Ghost, whom God hath giuen to them that obey him.

33 Nowe when they heard it, they braile for anger, and consulted to slay them.

34 Then stood there vp in the Councill a certain Pharise named Gamaliel, a doctour of the Law, honoured of all the people, and commanded to put the Apostles forth a little space,

35 And sayd vnto them, Men of Israel, take heed to your selues, what ye intend to doe touching these men.

36 For before these times, rose vp Theudas boasting himselfe, to whom referred a number of men, about foure hundredth, who was slaine, and they all which obeyed him, were scattered, and brought to nought.

37 After this man rose vp Iudas of Galilee, in the dayes of the tribute, and drew away much people after him: he also perished, and all that obeyed him, were scattered abroad.

38 And now I say vnto you, Refraine your selues from these men, and let them alone: for if this counsell, or this worke bee of men, it will come to nought:

39 But if it be of God, ye cannot destroy it, lest ye be found fighters euen against God.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commaunded that they should not speake in the Name of Iesus, and let them goe.

41 So they departed from the Councill, reioicing, that they were counted worthy to suffer rebuke for his Name.

42 And daily in the Temple, and from house to house they ceased not to teach, and preach Iesus Christ.

43 Her disciples had followers from many nations, which were desirous to be baptized: so good to referre the matter to the Romans, lest we should offend them, for the same cause that we suffer, they will suffer: or else let us be counted traitors and enemies.

44 The Apostle, accuseth Iudas of Galilee, as a length inued to beate stripes, & so, that by that name they became riotous, & such publicly and privately.

7 The more openly that Christes vertue sheweth it selfe, like a fire, the more incresseth the number of his enemies which conspire against him.

8 Tyrants which feare not God, are constrained to feare his name.

9 It is the property of tyrants to let out their owne commendments as right and reason, by theye theye are wicked.

10 Those whoe of gullie of men, when theye will not touch Iesus in name.

11 Theye are appointed to be in deede declared Prince and preser of his Church in despite of his enemies.

12 It is not sufficient for vs that there is a right end, but we must also according to our vocation go on farward till we come vnto it.

13 This Iudas was that theye were in a most vncleane rage, and maruailously indignied in mind, for it is a lawfull kinde of speech taken from them, which are harshly cut in funder with a iure.

14 Cleme doth determine of his cause, that is the very cause of his enemies to do as hat theye hate medially.

15 In matters of religion we must take good heed that we attempt nothing vnder a colour of zeale, beside our vocation.

16 To be of some fame.

17 Her disciples had followers from many nations, which were desirous to be baptized: so good to referre the matter to the Romans, lest we should offend them, for the same cause that we suffer, they will suffer: or else let us be counted traitors and enemies.

18 The Apostle, accuseth Iudas of Galilee, as a length inued to beate stripes, & so, that by that name they became riotous, & such publicly and privately.

✠ Exod. 32. 1.
 n This was the super-
 stition of the Eg-
 yptian idolatry:
 for they worshipped
 Apu a strange and
 numerous caste,
 and made gods
 images of Kings,
 Herod. lib. 2.
 o Being desirous
 and void of hu Spi-
 rit, he gave them
 up to Satan, and
 wicked lusts so wor-
 ship slaves.

p By the holfe of
beauen her he
meaneth not the
Angels, but the
moone and sunne
and other starres,
Deut. 17.3.

♣ Anna 5.25.
 ♠ You took it up
 on your shoulders
 and carried it.
 ♠ Mof. indeed

erected a Tabernacle, but that was to call them backe to that forme which he had seene in the mountaine,

r That up of the
covenant.
Exod. 23. 49.
belo. 8. 5.
* Iosh. 3. 14.
f Delivered from
band to band.

By the signor Me-
tonymie for the
countrie which the
Gentiles possessed.
In Goddrame them
out that they should
reeld up the posses-

from of those coun-
tries to our fathers,
when they entered
into the land.
2. Sam. 7. 2.
psal. 132. 5.
2. Chron. 2. 12.

1 Kings. 6. 1.
6 Solomon built a
Temple according
to Gods cōmande-
ment, but not with
any such conditō,

that the Majesty of
God should be in-
closed therein.
✠ Chap. 17 24.
✠ E/s. 66. 1.
* 1e 9. 26. & 44. 9
7. Seven moved

with the zeale of
God at length
iudgeth his owne
iudges.
x They are of un-
circumcised hearts,
which lie arowed

still in the signes of
nature, and sicke
ing the fish, and
1.9. 6. galas. 3. 19.
sted, the more hee
Martyr: approch to
en. 3 Rich

th into most open
at time the Jewes
ing, that it was not
Ios. lib. 20. that A-
was accused before
I am that the mi-



21 Faith and charity never forsake the true servants of God, even to the last breath.

c The word which
change, as remains:

1

Christ vscth the
rage of his ene-
mies to the sprea-
ding forth and
enlarging of his
kingdome.

2 The godly
mourn for Steuen
after h s death, and
bury him, shewing
therin an example
of singular faith
and charitie; but
no man prayeth to
him.

a Amongst all the duties of charity which the godly use, there is no mention made of shrivning up of reliques.

3 The dispersion
or scattering abroad
of the faithfull, is
the ioyning toge-
ther of Churches.
4 Paull, who wa

Supreme of soc cony

CHAP. VIII.

ized but being already ingrafted, are then confirmed. *n. Th*
on which is necessary for baptism.

40 But Philip was found at Azotus, and hee walked to and fro preaching in all the cities, till he came to Cefarea.

CHAP. IX.

1 Saul going toward Damascus, 4 hee stricken downe to the ground of the Lord: 10 Ananias is sent 18 to baptize him. 23 The laying aside of the Jewes. 25 hee fasteth, being led downe through the wall. 33 Peter careth Ananias of the pallie, 36 and by him Tabitha being dead, 40 is reformed to life.

And ¹ Saul yet ² breathing out threatenings and slaughter against the disciples of the Lord, went vnto the hie Priest,

2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that way, (either men or women) hee might bring them bound vnto Hierusalem.

3 Now as he journeyed, it came to passe that as hee was come nere to Damascus, ⁴ suddenly there shined rounde about him a light from heauen.

4 And he fell to the earth, and heard a voyce saying to him, Saul, Saul, why persecutest thou mee?

5 And he said, Who art thou, Lord? And the Lord said, I am Iesus whom thou persecutest: it is hard for thee to kicke against prickes.

6 He then both trembling and astonished, said, Lord, what wilt thou that I doe? And the Lord said vnto him, Arise, and goe into the cite, and it shall be told thee what thou shalt doe.

7 The men also which journeyed with him, stood amazed, hearing his voyce, but seeing no man.

8 And Saul arose from the ground, and opened his eyes, but saw no man. Then led they him by the hand, and brought him into Damascus.

9 Where hee was three dayes without sight, and neither ate nor dranke.

10 And there was a certaine discipule at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here Lord.

11 Then the Lord said vnto him, Arise, and go into the streete which is called streight, and seeke in the house of Iudas after one called Saul of Tarsus: for behold, he prayeth.

12 (And hee saw in a vision a man named Ananias comming in to him, and putting his hands on him, that he might receiue his sight.)

13 Then Ananias answered, Lord, I haue heard by many of this man, how much euill hee hath done to thy Saints at Hierusalem.

14 Moreover here hee hath authoritie of the hie Priests, to binde all that call on thy Name.

15 Then the Lord said vnto him, Go thy way: for he is a chosen vessel vnto me, to beare my Name before the Gentiles, and Kings, and the children of Israel.

16 For I will shew him, how many things he must suffer for my Names sake.

17 Then Ananias went his way, and entred into that house, and put his hands on him, and said, Brother Saul, the Lord hath sent mee (even Iesus that appeared vnto thee in the way as thou camest) that thou mightest receiue thy sight, and be filled with the holy Ghost.

18 And immediatly there fell from his eyes as it had bene scales, and suddenly hee receiued sight, and arose, and was baptized,

19 And receiued meat, and was strengthened.

So was Saul certaine dayes with the disciples which were at Damascus.

20 And straightway hee preached Christ in the Synagogues, that hee was the Sonne of God.

21 So that all that heard him were amazed, and said, Is not this hee, that made hauocke of them which called on this Name in Hierusalem, and came hither for that intent, that hee should bring them bound vnto the hie Priests?

22 But Saul increased the more in strength, and confounded the Iewes which dwelt at Damascus, confirming that this was that Christ.

23 And after that many dayes were fulfilled, the Iewes tooke counsell together, to kill him.

24 But their laying awaite was knowne of Saul: now he watched the gates day and night, that they might kill him.

25 Then the disciples tooke him by night, and purhim through the wall, and let him downe by a rope in a basket.

26 And when Saul was come to Hierusalem, hee assayed to ioine himselfe with the disciples: but they were all afraid of him, and beleued not that he was a discipule.

27 But Barnabas tooke him, and brought him to the Apostles, and declared to them, how he had seene the Lord in the way, and that he had spoken vnto him, and how hee had spoken boldly at Damascus in the Name of Iesus.

28 And hee was conuersant with them at Hierusalem.

29 And spake boldly in the Name of the Lord Iesus, and spake and disputed against the Grecians: but they went about to slay him.

30 But when the brethren knewe it, they brought him to Cefarea, and sent him forth to Tarsus.

31 Then had the Churches rest through all Iudea, and Galilee, and Samaria, and were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the saints which dwelt at Lydda.

33 And there hee found a certaine man named Aeneas, which had kept his couch eight yeeres, and was sicke of the pallie.

34 Then said Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and trusse thy couch together. And he arose immediatly.

35 And all that dwelt at Lydda and Saron, saw him, and turned to the Lord.

36 There was also at Ioppa a certaine woman, a discipule named Tabitha, (which by interpretation is called Dorcas) she was full of good works and almes which she did.

37 And it came to passe in those dayes, that she was sicke and died: and when they had washed her, they laid her in an upper chamber.

38 Now forasmuch as Lydda was nere to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring that he would not delay to come vnto them.

39 Peters Apostleship is confirmed by healing the man that was sicke of the pallie. 40 Lydda was a cite of Palestine, and Saron a champaign country, and a place of good pasture between Cefarea of Palestine and the mountainous Tabor, entre the late of Genezareth, which extendeth its length beyond Ioppa. 11 Peter declareth evidently by raising vp a dead body through the Name of Christ, that hee preacheth the glad tidings of life.

a Paul beginneth straightway to execute the office which was enjoyed him, neuer consulting with flesh and blood.

23 His journey was with his own authority, not with the testimonies of the Prophets.

k By conferring places of the Scriptures together, as in the case of the woman, which hee maketh up any thing, they also gather all parts together, to make them agreeably one with another.

26 Paul who was before a persecutor, hath now persecution laid before him, but yet a farre off.

28 We are not forbidden to allow and censure the danger and conspiracies that the enemies of God lay for us, so that we stand not from our vocacion.

30 In ancient times, so many were rashly or lightly recused into the number of and amongst the sheepe of Christ, much lesse to be a pallour.

33 The confessions of God must looke for danger after danger: yet God watcheth for them.

34 With Peter and Iohn, after hee faith that hee saw none of the Apostles but them, Gal. 1. 18, 19. m Luke Chap. 6. 14. 8 The Ministers of the word may change their place, by the aduite and counsell of the congregation and Church.

37 The cause of persecutions is the building of the Church, so that we will patiently wait for the Lord. In this is a foreward kinde of speech, which signifies steadfastness and

39 Then Peter arose and came with them: and when hee was come, they brought him into the upper chamber, where all the widowes stood by him weeping, and shewing the coats & garments, which Dorcas made while he was with them.

40 But Peter put them all forth, and kneeled downe, and prayed, and turned him to the body, and said, Tabitha arise. And she opened her eyes, and when he saw Peter, she vp.

41 Then he gaue her the hand, and lift her vp, and called the Saints and widowes, and restored her aliae.

42 And it was known throughout all Ioppa, and many beleueed in the Lord.

43 And it came to passe, that he taried many dayes in Ioppa with one Simon a tanner.

C H A P. X.

1 Cornelius, 4 at the Angels commendation, & sendeth for Peter: 11 Who also by a vision 15. 20 taught not to despise the Gentiles, 34 Hee preacheth the Gospell to Cornelius and his household: 45 Who hauing received the holy Ghost, 47 are baptised.

EVermore there was a certaine man in Cesarea called Cornelius, a captain of the band called the Italian band,

2 A devout man, and one that feared God with all his household, which gaue much almes to the people, and prayed God continually.

3 Hee saw if a vision evidently (about the ninth hour of the day) an Angel of God comming in to him, and saying vnto him, Cornelius,

4 But when he looked on him, he was afraid, and said, What is it, Lord: and he said vnto him, Thy prayers and thine almes are 4 come vp into remembrance before God.

5 Now therefore send men to Ioppa, and call for Simon, whose surname is Peter.

6 He lodged with one Simoa a Tanner, whose house is by the sea side: hee shall tell thee what thou oughtest to doe.

7 And when the Angel which spake vnto Cornelius, was departed, he called two of his seruants, and a fouldier that feared God, one of them that waited on him,

8 And told them all things, and sent them to Ioppa.

9 On the morow as they went on their iourney, and drew neere vnto the citie, Peter went vpon the house to pray, about the sixth hour.

10 Then waxed he an hungred, and would haue eaten: but while they made some thing ready, he fell into a trance.

11 And he saw heauen opened, and a certaine vessel come downe vnto him, as it had bene a great sheete, knit at the 4 foure corners, and was let downe to the earth.

12 Wherein were all manner of foure footed beastes of the earth, and wilde beastes and creeping things and foules of the heauen.

13 And there came a voyce to him, Arise, Peter: kill, and eate.

14 But Peter said, Not so, Lord: for I haue

never eaten any thing that is polluted, or vncleane.

15 And the voyce spake vnto him againe the second time, The things that God hath purified, I pollute thou not.

16 This was so done thrife: and the vessel was drawn vp againe into heauen.

17 Nowe while Peter doubted in himselfe what this vision which he had scene, meant, behold, the men which were sent from Cornelius, had enquired for Simons house, and stood at the gate,

18 And called, and asked, whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the spirit said vnto him, Behold, three men seeke thee.

20 Arise therefore, and get thee downe, and goe with them, and doubt nothing: for I haue sent them.

21 Then Peter went downe to the men, which were sent vnto him from Cornelius, and said, Behold, I am he whom ye seeke: what is the cause wherefore ye are come?

22 And they said, Cornelius the captain, a iust man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauen by an holy Angel to send for thee into his house, and to heare thy words.

23 Then called he them in, and lodged them: and the next day Peter went forth with them, and certaine brethren from Ioppa accompanied him.

24 And the day after, they entred into Cesarea. Nowe Cornelius waited for them, and had called together his kinsmen, and speciall friends.

25 And it came to passe as Peter came in, that Cornelius met him, and fell downe at his feet, and worshipped him.

26 But Peter tooke him vp, saying, Stand vp: for euē I my selfe am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he said vnto them, Ye know that it is an vnlawfull thing for a man that is a Iewe, to companie, or come vnto one of another nation: but God hath shewed me, that I should not call any man polluted, or vncleane.

29 Therefore came I vnto you without saying nay, when I was sent for. I aske therefore for what intent haue ye sent for me?

30 Then Cornelius said, Foure dayes agoe, about this houre, I fasted, and at the ninth hour I prayed in mine house, and beholde, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Ioppa, and call for Simon, whose surname is Peter, (hee is lodged in the house of Simon a Tanner by the Sea side) who when hee cometh, shall speake vnto thee.

33 Then sent I for thee immediately, and thou hast done well to come. Now therefore are we all here present before God to heare all things that are commanded thee of God.

34 Then Peter opened his mouth, and said, Of a truth I perceiue, that God is no acceptor of persons,

1 Peter conuerts the first fruits of the Gentiles to God by the means of two miracles.

2 So that he worshipped our God, and was void of fear, neither could he say of Paul in Christ, because he was a devout man: but as yet hee knew not that he was come.

3 This is a great commendation to him man, that he laboured to haue all his household and familiar friends and acquaintance to be religious and goodly.

4 What wilt thou with me, Lord? for hee seeth himselfe to heere.

5 This is a borrowed kind of speech, which the rich men use very much, taken from sacrifices, and applied to prayers: for it is said of whole burnt sacrifices, that the smoke and labour of them goeth vp into Gods nostrils: so doe our prayers as a sweete sacrifice which the Lord taketh great pleasure in.

6 That is, in so much that they will not suffer God will were to forget thee: for so dooth the Scripture of olden times to prattle with an answer doe with little children, when they frame their tongues to speake.

7 For though Peter stand not amazed as one that is tongue tyed, but talketh with God, and is instructed in his mysteries, yet his words was farre otheser wife than it was wont to be, but words returned to the olden sort.

8 So that it seemed to be a floure square in a thicket, and in thicket and vncertaine, what is to say, for some of all sorts, not for all of euery sort.

9 That is, such as were meere for mans use. 10 What is meant by these creeping things, hee Leuit. 11. 2 Peter professeth daily in the knowledge of the benefite of Christ, yea, after he had receiued the holy Ghost.

1 Doe not thou believe them as vncertaine.

2 The first of the Gospels, that hee is sent to Cornelius.

3 The first of the Gospels, that hee is sent to Cornelius.

4 The first of the Gospels, that hee is sent to Cornelius.

5 The first of the Gospels, that hee is sent to Cornelius.

6 The first of the Gospels, that hee is sent to Cornelius.

7 The first of the Gospels, that hee is sent to Cornelius.

8 The first of the Gospels, that hee is sent to Cornelius.

9 The first of the Gospels, that hee is sent to Cornelius.

10 The first of the Gospels, that hee is sent to Cornelius.

11 The first of the Gospels, that hee is sent to Cornelius.

12 The first of the Gospels, that hee is sent to Cornelius.

13 The first of the Gospels, that hee is sent to Cornelius.

14 The first of the Gospels, that hee is sent to Cornelius.

15 The first of the Gospels, that hee is sent to Cornelius.

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 Ye know the word which God hath sent to the children of Israel, preaching peace by Jesus Christ, which is Lord of all:

37 *Even* the word which came through all Judea, & beginning in Galilee, after the Baptisme which Iohn preached:

38 *To wit,* how God anointed Jesus of Nazareth with the holy Ghost, & with power: who went about doing good, & healing all that were oppressed of the devill: for God was with him.

39 And we are witnesses of all things which he did both in the land of the Iewes, and in Hierusalem, whom they slew hanging him on a tree.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Now to all the people, but vnto the witnesses chosen before of God, *even* to vs which did eate and drinke with him, after he arose from the dead.

42 And he commanded vs to preach vnto the people, and to testifie, that it is he that is ordained of God a iudge of quicke and dead.

43 To him also giue all the Prophets witness, that through his Name all that beleue in him, shall receive remission of finnes.

44 While Peter yet spake these words, the holy Ghost fell on all them which heard the word.

45 So they of the circumcision, which beleueed were astonished, as many as came with Peter, because that to the Gentiles also was powred out the gift of the holy Ghost.

46 For they heard him speake with tongues, and magnifie God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which haue received the holy Ghost, as well as we?

48 So he commanded them to be baptized in the Name of the Lord. Then prayed they him to tary certaine dayes.

6 Toward the which when I had fastened mine eyes, I considered, and saw foure footed beastes of the earth, and wild beastes, and creeping things, and foules of the heauen.

7 Also I heard a voice, saying vnto me, Arise, Peter: Ilay and eate.

8 And I said, God forbid, Lord: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voyce answered me the second time from heauen, The things that God hath purified, pollute thou not.

10 And this was done three times, and all were taken vp againe into heauen.

11 Then behold, immediately there were three men already come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit said vnto me, that I should go with them, without doubting: moreouer these fixe brethren came with me, and we entred into the mans house.

13 And he shewed vs, how he had seene an Angel in his house, which stood and sayd to him, Send men to Ioppa, and call for Simon, whose surname is Peter.

14 He shall speake wordes vnto thee, whereby both thou and thine house shall be saved.

15 And as I began to speake, the holy Ghost fell on them, *even* as vpon vs at the beginning.

16 Then I remembered the word of the Lord, how he said, Iohn baptized with water, but ye shall be baptized with the holy Ghost.

17 For as much then as God gaue them a like gift, as he did vnto vs, when we beleueed in the Lord Iesus Christ, who was I, that I could let God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance vnto life.

19 And they which were scattered abroad because of the affliction that arose about Steuen, went throughout till they came vnto Phenice, and Cyprus, and Antiochia, preaching the word to no man, but vnto the Iewes only.

20 Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake vnto the Grecians, & preached the Lord Iesus.

21 And the hand of the Lord was with them, so that a great number beleueed and turned vnto the Lord.

22 Then tidings of those things came vnto the eares of the Church, which was in Hierusalem, and they sent forth Barnabas, that he should go vnto Antiochia.

23 Who when hee was come and had seene the grace of God, was glad, and exhorted all, that with purpose of heart they would continue in the Lord.

24 For he was a good man, and full of the holy Ghost, and faith, & much people ioyued themselves vnto the Lord.

25 Then departed Barnabas to Tarsus to seeke Saul:

26 And when he had found him, he brought vnto him Antiochia: and it came to passe that a whole yere they were conuersant with the Church, and taught much people, in so much that the disciples were first called Christians in Antiochia.

Chap. xii.

Chap. xii. 1. 5. and 19. 4. mat. 3. 11. mark. 1. 8. Luke 3. 16. iohn 1. 26.

2 Such as offer a question of the true, which they know not, ought to be quietly heard and must also quietly yield to the declaration thereof.

3 The scattering abroad of the Church of Hierusalem is the cause of the gathering together of many other Churches.

4 He preaches of Antiochia which was in Syria and bordered vpon Cilicia.

5 The Church of Antioch, the new Hierusalem of the Gentiles was extraordinarily called.

6 The Apostles doe not rashly condemne an extraordinary vocation, but yet they iudge it by the effects.

7 There was no contention amongst the Apostles either as to surping or of holding places and degrees.

CHAP. XI.

2 Peter being accused for going to the Gentiles, 5 defendeth himselfe 22 Barnabas is sent to Antiochia, 26 where the disciples are first called Christians: 28 Another Agabus foretelleth a famine to come.

Nowe the Apostles and the brethren that were in Iudea, heard that the Gentiles had also received the word of God.

2 And when Peter was come vp to Hierusalem, they of the circumcision contended against him,

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to them, saying,

5 I was in the city of Ioppa, praying, and in a trance I saw this vision, A certaine vessel comming downe as it had bene a great sheete, let downe from heauen by the foure corners, and it came to me.

1 Peter being without cause reprimanded of the multitude, digressing, saith not without cause, which the minister of the word speaketh by the commandment of God, and apparently by the effects.

1 Peter being without cause reprimanded of the multitude, digressing, saith not without cause, which the minister of the word speaketh by the commandment of God, and apparently by the effects.

7 God doeth so
wrappe vp his
Church with the
wicked, in his
foules and
playes which hee
leadeh vpon the
earth, that not
withstanding he
pursueth for it
conueniently.

8 All Congrega-
tions or Churches
make one body.

6 That is, that thereof the Dragons might succore the poore : for it becometh to haue
all these things done orderly and decently, and therefore is said, that they must the
things to the Elders, that is to the gouernour of the Church.

CHAP. XII.

2 Herod killeth Iames with the sword, 4 And imprisoneth Pe-
ter, 8 whom the Angel deliuereth, 20 Herod being offended
with them of Tyre, 21 is pacified: 22 And taking the
honour due to God, to himselfe, 23 becaused with women, and
Iudas.

7 God giueth his
Church a voice,
but for a litle
time.

8 This name Herod
was common to all
them that come of
the stocke of Herod
Ascalonites, whose
first name was Mag-
nus: but he that is
spoken of here, was
surnamed to Herod
the great, surnamed
Antipatrus, and
father to that A-
grippa who is spo-
ken of aftermark.

6 Vnleisly, his
enauy being not
once heard.

8 It is an olde fa-
shion of tyrants to
procure the fauour
of the wicked,
with the blood of
the Godly.

3 The tyrants
and wicked make
a gallow for their
felicitie even then
when they doe
most according to
their owne will
and fantasie.

4 The prayers of
the godly occu-
rre the counsell
of Tyants, ob-
taine Angels of
God, & make the
prison, vnlesse
chaunce put Satan
to flight, and pre-
sente at the Church.

5 Holy meetings
in the night as well
of men as women
(when they can
not be suffered in
the day time) are
allowable by the
example of the
Apostles.

6 Wee obtaine
more of God, then
we dare well hope
for.

4 Out of the place
where they were
assembled, hee
was out of the house.

27 In those dayes also came Prophets from
Hierusalem vnto Antiochia.

28 And there stood vp one of them named A-
gabus, & signified by the Spirit that there should
be great famine throughout all the world, which
also came to passe vnder Claudius Cesar.

29 Then the disciples euery man according
to his abilitie, purposed to send b succour vnto
the brethren which dwelt in Iudea.

30 Which thing they also did, and sent it to
the Elders by the hands of Barnabas and Saul.

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to his abilitie, purposed to send b succour vnto
the brethren which dwelt in Iudea.

30 Which thing they also did, and sent it to
the Elders by the hands of Barnabas and Saul.

31 And when hee sawe that it pleased the
Jewes, hee proceeded further to take Peter also
(then were the dayes of vneauened bread.)

32 And when he had caught him, he put him
in prison, and deliuered him to foure quaternions
of souldiers to be kept, intending after the Pas-
seouer to bring him forth to the people.

33 So Peter was kept in prison, but earnest
prayer was made of the Church vnto God for
him.

34 And when Herod would haue brought him
out vnto the people, the same night slept Peter
between two souldiers, bound with two chaines,
and the keepers before the doore, kept the prison.

35 And behold, the Angel of the Lord came
vpon them, and a light shined in the house, and
he smote Peter on the side, and rayed him vp,
saying, Arise quickly. And his chains fell off from
his hands.

36 And the Angel sayde vnto him, Gird thy
selfe, and binde on thy sandals. And so hee did.
Then he sayd vnto him, Call thy garment about
thee, and follow me.

37 So Peter came out and followed him, and
knew not that it was true, which was done by
the Angel, but thought he had seene a vision.

38 Now when they were past the first and the
second watch, they came vnto the yron gate that
leadeh vnto the citie, which opened vnto them
by it owne accord, and they went out, and passed
through one street, and by and by the Angel de-
parted from him.

39 And when Peter was come to himselfe,
he said, Now I know for a truth, that the Lord
hath sent his Angel, and hath deliuered me out
of the hand of Herod, and from all the waiting for
of the people of the Jewes.

40 And as he considered the thing, he came
to the house of Mary, the mother of Iohn, whose
surname was Marke, where many were gathered
together, and prayed.

41 And when Peter knocked at the entrie
doore, a maide came forth to hearken, named
Rhode.

42 But when she knew Peters voice, she open-
ed not the entrie doore for gladnesse, but ranne
in, and told how Peter stood before the entrie.

43 But they sayd vnto her, Thou art mad. Yet
she affirmed it constantly, that it was so. Then
said they, It is his Angel.

44 But Peter continued knocking, and when
they had opened it, and saw him, they were aston-
ished.

45 And hee beckened vnto them with the
hand, to hold their peace, and told them how the
Lord had brought him out of the prison. And he
said, Go shew these things vnto Iames and to the
brethren: and hee departed and went into an o-
ther place.

46 Now as soone as it was day, there was
no small trouble among the souldiers, what was
become of Peter.

47 And when Herod had fought for him, and
found him not, he examined the keepers, & com-
manded them not to be let to be punished. And hee
went downe from Iudea to Cesarea, and there a-
bode.

48 Then Herod was angry with them of Ty-
rus and Sidon, because they came all with one accord
vnto him, & perfwaded Blasius the Kings Cham-
berlaine, and they desired peace, because their
country was nourished by the Kings lands.

49 And vpon a day appointed, Herod arrayed
himselfe in royall apperell, and late on the iudge-
ment seate, and made an oration vnto them.

50 And the people gaue a shout, saying,
The voyce of God, and not of man.

51 But immediately the Angel of the Lord
smote him because hee gaue not glory vnto
God, so that he was eaten of wormes, and gaue vp
the ghost.

52 And the word of God grew and multi-
plied.

53 So Barnabas and Saul returned from Hieru-
salem, when they had fulfilled their office, and
tooke with them Iohn, whose surname was
Marke.

54 And the word of God grew and multi-
plied.

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83 And the word of God grew and multi-
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7 We may thus
come to place
to the rage that
we see by eye
that our dili-
gence which
ought to be
in Gods worke
is not a whit
slackened.

8 Enill counsell
falleth out in the
end to the hurt of
the decaied it.

9 A miserable
and thaghetful
example of the
olde times of the
Church.

10 The fauour
of the people,
maketh foules
fame.

11 God refitteth
the proud.

12 Iosaphat re-
ceiued, that thing
did not profit
they that were
tongues, and there-
fore as this deale
is complained and
cried out of their
conscience.

13 Tyrants build
vp the Church by
plucking it downe.

14 They that haue
the word of God.

15 Paul with Ba-
nabas signified
the good time to
recoiued Apollos
of the Greekes,
not of man, but
by an extraordi-
nary commande-
ment of the holy
Ghost.

16 The same was
Antipater, which
pursued the
disciples.

17 Whilst they
were lying downe
their office, which
as Christ hath re-
promised is, whilst
they were pray-
ing.

18 The Lord said
to call (inter-
rump) the word (calling).

19 Which was
whether you serue to the master is selfe or to any qualitie or thing about the master:
and is growth of selfe, because when things begin to be, then they haue some cause: as
Gods nature power is also declared thereby, who spake the word, and things were made.

20 Paul and his companions doe at first ring Cyprus to the inhibition and absence of
Chelit.

21 Seleucia was a citie of Cilicia called Seleucia out of Alexander
successors.

22 Seleucia was a citie of Cilicia called Seleucia out of Alexander
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35 Seleucia was a citie of Cilicia called Seleucia out of Alexander
successors.

18 The *suone* of
one fel e same
Gospel is vnto the
reprobates, death,
and to the elect
and such as be-
leeue, life.
19 The Gospel is
published to the
Gentiles by the
expresse command-
ment of God.
2 By this your
doing you are cast
out of promou-
ence against
your felues, and
iudge your felues.
23 Ipsi. 49. 6.
2 Therefore either
if we were not appar-
ent, or else iudging
life, or elc should
be belied, that is
not so; followeth
that some certaine
were or desired, for
therefore God did
not only foreknow,
but also foreordaine,
that neither faith
nor the effects of
faith should be the
cause of his ordi-
ning or appointment,
but his ordaining
the cause of faith.

44 And the next Sabbath day came almost the whole city together, to heare the word of God.

45 ¹⁸ But when the Iewes saw the people, they were full of enuie, and spake against those things, which were spoken of Paul, contrarying them, and raying on them.

46 ¹⁹ Then Paul and Barnabas spake boldly, and said, It was necessary that the word of God should first haue bene spoken vnto you: but seeing yee put it from you, and s iudge you felues unworthy of euerglasting life, loe, we turne to the Gentiles.

47 For so hath the Lord commanded vs, say-
ing, I have made thee a light of the Gentiles,
that thou shouldst be the saluation vnto the end
of the world.

48 And when the Gentiles heard it, they were glad, and glorified the word of the Lord: and as many as were ¹ ordained vnto eternall life, be-
leeued.

49 Thus the word of the Lord was published thorowout the whole country.

50 ²⁰ But the Iewes stirred certaine ¹ deuout and honourable women, and the chiefe men of the cite, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 ²¹ But they ² shooke off the dust of their feete against them, and came vnto Iconium.

52 And the disciples were filled with ioy, and with the holy Ghost.

20 Such is the craft and subtiltie of the enuie of the Gospel, that they abate the simplicity of those who are not altogether euill men, to execute their crueltie. 21 Such a multitude of the wicked of the world cannot let God to gather his Church together, and to foster and cherish it, when it is gathered together.

21 The wickedness of the world cannot let God to gather his Church together, and to foster and cherish it, when it is gathered together.

22 Thus, 10. 14. Marke 6. 11. Luke 9. 5. chap. 18. 6.

C H A P. XIII.

1 Paul and Barnabas ⁵ are persecuted at Iconium: 6 At Lystra Paul ¹⁰ healeth a creeple: 13 They are about to doe sacrifice vnto them, 15 but they forbide it: 19 Paul by the perswasion of certaine Iewes, is stoned: 23 From thence going thorow diuers Churches, 26 they returne to Antiochia.

And ¹ it came to passe in ¹ Iconium, that they went both together into the Synagogue of the Iewes, and so spake. that a great multitude both of the Iewes and of the Grecians beleeued.

2 And the ² vnbeleueing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brechren.

3 ³ So therefore they abode there a long time, and spake boldly in the Lord, which gaue testimony vnto the word of his grace, & caused signes and wonders to be done by their hands.

4 But the multitude of the city was diuided: and some were with the Iewes, and some with the Apostles.

5 And when there was an assault made both of the Gentiles, and of the Iewes with the rulers, to doe them violence, and to stone them,

6 They were ware of it, and fled vnto Lystra, and Derbe, cities of Lycania, and vnto the region round about.

7 And there preached the Gospel.

8 ⁸ Now there sate a certain man at Lystra, impotent in his feete, which was a creeple from his mother's wombe, who had neuer walked.

9 He heard Paul speake: who beholding him and perceiving that he had faith to be healed,

1 We ought to be no lesse constant in preaching of the Gospel, then the persecutours of the wicked is obliuious in persecuting of it.

2 Iconium was a cite of Lycania.

3 Which stayed not the doctine.

4 We ought not to leave our places and giue place to threatening neighbours neithers open rage, but when there is no other remedie, and that not for our owne quietnes sake, but that the Gospel of Christ may be spread further abroad.

5 You saw it formerly, in time commout.

6 It is an idle subtiltie of the deuill either to cause the faithfull to be banished or to be worshipped for idoles.

7 And that chiefly taking occasion by miracles wrought by them.

10 Said with a loud voyce, Stand vp right on thy feete And he leaped vp, and walked.

11 Then when the people saw what Paul had done, they lift vp their voices, saying in the speech of Lycania, Gods are come downe to vs in the likeness of men.

12 And they called Barnabas, Iupiter: & Paul, Mercurius, because he was the chiefe speaker.

13 Then Iupiters Priest, which was before their cite, brought buls with garlands vnto the gates, & would haue sacrificed with the people.

14 But when the Apostles, Barnabas and Paul heard it, they rent their clothes, and ran in among the people, crying,

15 4 And saying, O men, why doe yee these things? We are euennen subiect to the like passions that yee be, and preach vnto you, that yee should turne from these f vaine things vnto the liuing God, ⁴ which made heauen and earth, and the sea, and all things that in them are:

16 5 Who in times past ² suffered all the Gentiles to walke in their owne wayes.

17 Neuertheless, he left not himselfe without witness, in that hee did good and gaue vs raine from heauen, and fruitful seasons, filling our hearts with food and gladnesse.

18 And speaking these things, scarce appealed they the multitude, that they had not sacrificed vnto them.

19 ⁶ Then there came certaine Iewes from Antiochia and Iconium, which when they had perswaded the people, ¹⁰ stoned Paul, and thrust him out of the cite, supposing he had bene dead.

20 Howbeit, as the disciples stood round about him, he arose vp, and came into the cite, and the next day hee departed with Barnabas to Derbe.

21 7 And after they had preached the glad tidings of the Gospel to that cite, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia.

22 8 Confirming the disciples hearts, and exhorting them to continue in the faith, affirming that we must thorow many afflictions enter into the kingdome of God.

23 9 And when they had ordained them Elders by election in euery Church, and prayed, and fasted, they commended them to the Lord in whom they beleeued.

24 10 Thus they went thorowout Pisidia, and came to Pamphylia.

25 And when they had preached the word in Perga, they came downe to Attalia.

26 And thence sailed to Antiochia, ⁸ from whence they had bene commended vnto the grace of God, to the worke, which they had fulfilled.

27 And when they were come and had gathered the Church together, they rehearsed all the things that God had done by them, and how he had opened the doore of faith vnto the Gentiles.

28 So there they abode a long time with the disciples.

Antiochia, doe render an account of their journey to the Congregation at Antiochia, neere to Lyca.

28 Chap. 13. 3.

C H A P. XV.

1 Certaine goe about to bring in circuncission at Antiochia: 6 About which matter the Apostles confide: 19 and what must be done: 23 they declare by letters, 36 Paul and Barnabas 39 are as great witnesses.

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Hen^e came downe a certaine from Iuda, and taught the brethren, saying, Except ye be circumcised after the maner of Moses, ye cannot be saved.

2 And when there was a great dissension, and disputation by Paul and Barnabas against them, they ordeined that Paul and Barnabas, and certaine other of them, should goe vp to Hierusalem vnto the Apostles and Elders about this question.

3 Thus b^eing brought forth by the Church, they passed through Phenice and Samaria, declaring the conuersion of the Gentiles, and they brought great ioy vnto all the brethren.

4 And when they were come to Hierusalem, they were receiued of the Church, and of the Apostles and Elders: & they declared what things God had done by them.

5 But sayeth, certaine of the sect of the Phariseis, which did beleue, rofe vp, saying that it was needfull to circumcise them, and to command them to keepe the Law of Moses.

6 Then the Apostles and Elders came together to looke to this matter.

7 And when there had bene great disputation, Peter rofe vp, and said vnto them, Ye men and brethren, ye know that a good while agoe, among vs God chose out me, that the Gentiles by my mouth should heare the word of the Gospel, and beleeue.

8 And God which knoweth the hearts, bare witness to me, in giuing vnto them the holy Ghost, euen as he did vnto vs.

9 And he put no difference betwene vs and them, after that, & by faith he had purified their hearts.

10 Now therefore, why tempt ye God, to play a yoke on the disciples necks, which neither our fathers, nor we were able to beare?

11 But we beleue, through the grace of the Lord Iesus Christ to be saved, euen as they doe.

12 Then all the multitude kept silence, and heard Barnabas & Paul, which told what signes and wonders God had done among the Gentiles by them.

13 And when they held their peace, James answered, saying, Men and brethren, hearken vnto me.

14 Simeon hath declared, how God first did visite the Gentiles, to take of them a people vnto his Name.

15 And to this agree the wordes of the Prophets, as it is written,

16 After this I will returne, and will build againe the Tabernacle of Dauid, which is fallen downe, and the ruines thereof will I build againe, and I will let it vp.

17 That the residue of men might seeke after the Lord, and all the Gentiles vpon whom my Name is called, sayeth the Lord which doeth all these things.

18 From the beginning of the world, God b^e knoweth all his works.

19 Wherefore I am of opinion, that we should not trouble them, but that we shoulde write vnto them, that they shoulde abstaine from filthinesse of idoles, and from fornication, and that that is strangled, and from blood.

20 But that we send vnto them, that they abstaine themselves from filthinesse of idoles, and from fornication, and that that is strangled, and from blood.

21 For Moses of olde time hath in euery cite them that preach him, seeing he is read in the Synagogues euery Sabbath day.

22 Then it seemed good to the Apostles and Elders with the whole Church to send chosen men of their owne company to Antiochia with Paul and Barnabas: to wit, Iudas whose surname was Barsabas, and Silas, which were chiefe men among the brethren.

23 And wrote letters by them after this manner, The Apostles, and the Elders, and the brethren, vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 Forasmuch as we haue heard, that certaine which went out from vs, haue troubled you with words, and combred your minds, saying, Ye must be circumcised and keepe the Law: to whom we gaue no such commandment.

25 It seemed therefore good to vs, when we were come together with one accord, to send chosen men vnto you, with our beloued Barnabas and Paul,

26 Men that haue given vp their liues for the Name of our Lord Iesus Christ.

27 Wee haue therefore sent Iudas and Silas, which shall also tell you the same things by mouth.

28 For it seemed good to the holy Ghost, and to vs, to lay no more burden vpon you, than these necessary things,

29 That ye abstaine from things offered to idoles, and blood, and that that is strangled, and from fornication: from which if ye keepe your selues, ye shall doe well. Fare ye well.

30 Now when they were departed, they came to Antiochia, & after that they had assembled the multitude, they deliuered the Epistle.

31 And when they had read it, they reioyced for the consolation.

32 And Iudas and Silas being Prophets, exhorted the brethren with many words, & strengthened them.

33 And after they had taried there a space, they were let goe in peace of the brethren vnto the Apostles.

34 Notwithstanding Silas thought good to abide there still.

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other the word of the Lord.

36 After certaine dayes, Paul sayd vnto Barnabas, Let vs returne and visite our brethren in euery city, where wee haue preached the word of the Lord, and see how they doe.

37 And after they had taried there a space, they were let goe in peace of the brethren vnto the Apostles.

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52 After certaine dayes, Paul sayd vnto Barnabas, Let vs returne and visite our brethren in euery city, where wee haue preached the word of the Lord, and see how they doe.

53 In matters indifferent we may so farre beare with the weaker sort, as they may have liberty to be instructed.

54 From sacrifices, or from feasts, which were kept in idoles Temples.

55 In a lawfull Synagogue, as they say, which are appointed and chosen.

56 Iudas, appoint and determine a thing to be done.

57 In a lawfull Synagogue, as they say, which are appointed and chosen.

58 Iudas, appoint and determine a thing to be done.

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87 In a lawfull Synagogue, as they say, which are appointed and chosen.

88 Iudas, appoint and determine a thing to be done.

89 In a lawfull Synagogue, as they say, which are appointed and chosen.

90 Iudas, appoint and determine a thing to be done.

15 A lamentable example of discord between excellent men and very great friends, yet not for pleasure or their private affairs, as they yet for doctrine.

16 God with the faults of his servants to the praise and building of his Church: yet we have to take heed, even in the best matters that we palle not measure in our hearts.

They were in great heat: but herein we have to consider the force of Gods command: for by this means it came to passe that the doctrine of the Gospel was exercised in many places.

CHAP. XVI.

1 Paul having circumsized Timothy, 12 being at Philippi, 14 instructeth Lydia in the faith. 16 The spirit of divination 18 by him cast out: 20 and for that cause 22 they are whipped, 24 and imprisoned. 26 Through an earthquake, 27 the prison doors are opened. 31, 32 The Gailer requests to see Paul.

Then came he to Derbe and to Lystra: and beholde, a certaine discipule was there, named Timothy, a mans son, which was a Jewesse, and beleueed, but his Father was a Grecian.

2 Of whom the brethren which were at Lystra and Iconium, b reported well.

3 Therefore Paul would that he should go forth with him, & tooke & circumcised him, because of the Jewes, which were in those quarters: for they knew all that his father was a Grecian.

4 And as they went through the cities, they deliuered them the decrees to keepe, ordained of the Apostles and Elders which were at Hierusalem.

5 And so were the Churches stablished in the faith, and increased in number daily.

6 Now when they had gone through Phrygia, and the region of Galatia, they were forbidden of the holy Ghost, to preach the word in Asia.

7 Then came they to Myfia, and sought to go into Bithynia: but the Spirit suffered them not.

8 Therefore they passed through Mysia, and came downe to Troas,

9 Where a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.

10 And after he had seene the vision, immediately we prepared to goe into Macedonia, being assured that the Lord had called vs to preach the Gospel vnto them.

11 Then went we forth from Troas and with a straight course came to Samothracia, and the next day to Neapolis.

12 And from thence to Philippi, which is the chiefe city in the parts of Macedonia, and whose inhabitants came from Rome to dwell there: and we were in that citie abiding certaine dayes.

13 And on the Sabbath day we went out of the citie, besides a riuer, where they were wont to pray: and we sat downe, and spake vnto the women, which were come together.

14 And a certaine woman named Lydia, a seller of purple, of the citie of the Thyratians, which worshipped God, heard vs: whole heart the Lord opened, that she attended vnto the things, which Paul spake.

15 And when these was baptized, and her household, the be sought vs, saying, If ye haue iudged me to be faithful to the Lord, come into mine house, and abide there: and she constrained vs.

16 And it came to passe that as we went to prayer, a certaine maide hauing a spirit of diuination, met vs, which gat her masters much yantage with diuining.

17 She followed Paul and vs, and cryed, saying, These men are the seruants of the most high God, which went vnto you the way of falsification.

18 And this did she many dayes: but Paul being grieued, turned about, and said to the spirit, I commaund thee in the Name of Iesus Christ, that thou come out of her. And he came out the same houre.

19 Now when her masters saw that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place vnto the Magistrates,

20 And brought them to the gouernours, saying, These men which are Iewes trouble our citie,

21 And preach ordinances, which are not lawfull for vs to receiue, neither to obserue, seeing we are Romanes.

22 The people also rose vp together against them, and the gouernours rent their clothes, and commanded the m to be beaten with rods.

23 And when they had beaten them fore, they cast them into prison, commanding the Goaler to keepe them surely.

24 Who hauing receiued such commaundement, cast thm into the inner prison, and made their feete b fast in the stockes.

25 Now at midnight Paul and Silas prayed, and sung Psalms vnto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and euery mans bands were loosed.

27 Then the keeper of the prison waked out of his sleepe, and when hee sawe the prison doores open, he drew out his sword and would haue killed himselfe, supposing the prisoners had bene fled.

28 But Paul cryed with a loud voyce, saying, Doe thy selfe no harme: for we are all here.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas,

30 And brought them out, and sayde, Syrs, what must I doe to be saved?

31 And they sayd, Beleeue in the Lord Iesus Christ: & thou shalt be saved, & thine household.

32 And they preached vnto him the word of the Lord, and to all that were in his house.

33 Afterward hee tooke them the same houre of the night, and washed their stripes, and was baptized with all that belonged vnto him straightway.

34 And when hee had brought them into his house, he set meat before them, and reioyced that he with all his household beleueed in God.

35 And when it was day, the gouernours sent the sergeants, saying, Let those men goe.

36 Then

1 Paul himselfe doeth not receive Timothy into the minsterie with out sufficient testimony, and allowance of the brethren.

2 Rom. 16. 21, Phil. 2. 19.

3 Tim. 1. 2.

4 Paul in his latter Epistle to Timothy, commendeth the godliness of Timothy, and his father.

5 Both for his godliness and honesty.

6 Timothy is circumcised, not simply for any necessity, but in respect of the time, and to winne the leues.

7 Charity is to be offered in things indifferent that so regard be had both of the weak and the quiet of the Church.

8 Those decrees which he speaks of in the former chapter.

9 God appointeth certaine and determineth times to open and shut forth his truth, that both the election and the calling may proceed of grace.

10 He sheweth not only they are a Jew, but that they were forbidden, teaching us to obey, and not to inquire.

11 They are the ministers of the Gospel, by whom he helpeth such as were like to perish.

12 The Saan did not easily beleue every vision.

13 God beganeth his kingdom in Macedonia by the conversion of a woman, and sheweth that there is no acceptance of person in the Gospel.

14 Where they were wont to assemble themselves.

15 The Lord only opened the heart to heare the word which he preached.

9 An example of a godly house.

10 These men were brought into an Angel, light, and converted to Christ by Paul.

11 Paul openly leaeth him out.

12 This is a proper name of an Angel, which was put into the heart of Paul.

13 These men were brought into an Angel, light, and converted to Christ by Paul.

14 Paul makes haste to see the city, for he did things at the Spirit.

15 Contradiction of lawes and grace is an occasion of persecution to the saints.

16 In the same way, God inspiring Timothy, calls Paul and Silas as the strangers to be taken to be taken.

17 Contradiction of lawes and grace is an occasion of persecution to the saints.

18 In the same way, God inspiring Timothy, calls Paul and Silas as the strangers to be taken to be taken.

19 Contradiction of lawes and grace is an occasion of persecution to the saints.

20 In the same way, God inspiring Timothy, calls Paul and Silas as the strangers to be taken to be taken.

21 In the same way, God inspiring Timothy, calls Paul and Silas as the strangers to be taken to be taken.

22 In the same way, God inspiring Timothy, calls Paul and Silas as the strangers to be taken to be taken.

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24 In the same way, God inspiring Timothy, calls Paul and Silas as the strangers to be taken to be taken.

25 In the same way, God inspiring Timothy, calls Paul and Silas as the strangers to be taken to be taken.

26 In the same way, God inspiring Timothy, calls Paul and Silas as the strangers to be taken to be taken.

27 In the same way, God inspiring Timothy, calls Paul and Silas as the strangers to be taken to be taken.

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30 In the same way, God inspiring Timothy, calls Paul and Silas as the strangers to be taken to be taken.

31 In the same way, God inspiring Timothy, calls Paul and Silas as the strangers to be taken to be taken.

32 In the same way, God inspiring Timothy, calls Paul and Silas as the strangers to be taken to be taken.

33 In the same way, God inspiring Timothy, calls Paul and Silas as the strangers to be taken to be taken.

34 In the same way, God inspiring Timothy, calls Paul and Silas as the strangers to be taken to be taken.

35 In the same way, God inspiring Timothy, calls Paul and Silas as the strangers to be taken to be taken.

36 In the same way, God inspiring Timothy, calls Paul and Silas as the strangers to be taken to be taken.

36 Then the keeper of the prison tolde these wordes vnto Paul, saying, The gouernours haue sent to loose you: now therefore get you hence, and goe in peace.

37 Then sayd Paul vnto them, After that they haue beaten vs openly vncoumended, which are Romanes, they haue cast vs into prison, and now would they put vs out priuily? nay verely: but let them come and bring vs out.

38 And the sergeants tolde these wordes vnto the gouernours, who feared when they heard that they were Romanes.

39 Then came they and prayed them, and brought them out, and desired them to depart out of the cite.

40 And they went out of the prison, and entered into the house of Lydia: and when they had seene the brethren, they comforted them, and departed.

CHAP. XVII.

1 Paul at Thessalonica, 3 preaching Christ, 6, 7 is entertained of Titus 10 Hee is sent to Berea: 13 From thence comming to Athens, 19 in Mars streete: 23 hee preacheth the heere God to them vnknewen, 34 and so many as coulde receiue it, hee teacheth.

Now as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his manner was, went in vnto them, & three Sabbath daies disputed with them by the Scriptures,

3 Opening and alledging that Christ must haue suffered, and risen againe from the dead, and this is Iesus Christ, whom sayd bee, I preach to you.

4 And some of them beleued, and ioyned in company with Paul and Silas: also of the Grecians that feared God a great multitude, and of the chiefe women not a few.

5 But the Iewes which beleued not, moued with enuie, tooke vnto them certaine vagabonds and wicked fellows, and when they had assembled the multitude, they made a tumult in the cite, and made assault against the house of Iason, and fought to bring them out to the people.

6 But when they found them not, they drew Iason and certaine brethren vnto the heads of the cite, crying, These are they which haue subuerted the state of the world and here they are,

7 Whom Iason hath receiued in, and these all do against the decrees of Cesar, saying, that there is another King, one Iesus.

8 Then they troubled the people, and the heads of the cite, when they heard these things.

9 Notwithstanding when they had receiued sufficient assurance of Iason and of the other, they let them goe.

10 And the brethren immediatly sent away Paul and Silas by night vnto Berea, which when they were come thither, entered into the Synagogue of the Iewes.

11 These were also more noble men then they which were at Thessalonica, which receiued the word with all readinesse, and searched the Scriptures dayly, whether those things were so.

12 Therefore many of them beleued, and of the Grecians, which alwayes feared the glory of God before it fell as a lightning: here was Decimus, and many more with him. The Lord stretch out his hand, and increase the number of his chosen people, discomfiting all his opposers, and such as are contrary to the word of God.

honest women, which were Grecians, and men not a few.

13 But when the Iewes of Thessalonica knew, that the worde of God also preached of Paul at Berea, they came thither also, and moued the people.

14 But by and by the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that did conduct Paul, brought him vnto Athens: and when they had receiued a commendement vnto Silas and Timotheus that they should come to him at once, they departed.

16 Now while Paul waited for them at Athens, his spirit was stirred in him, when hee saw the cite subiect to idolatry.

17 Therefore hee disputed in the Synagogue with the Iewes, and with them that were religious, and in the market dayly with whomsoeuer he met.

18 Then certaine Philosophers of the Epicures, and of the Stoicks, disputed with him, and some said, What wilt this babblers say? Others said, Hee seemeth to be a fetter forth of strange gods (because hee preached vnto them Iesus, and the resurrection.)

19 And theyooke him, and brought him into Mars streete, saying, May we not know, what this new doctrine, whereof thou speakest, is?

20 For thou bringest certaine strange things vnto our eares: we would know therefore what these things meane.

21 For all the Athenians & strangers which dwelt there, gaue themselves to nothing els, but either to tell, or to heare some newes.

22 Then Paul stood in the middes of Mars streete, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your deuotions, I found an altar wherein was written, Vnto the vnknowen God. Whom ye then ignorantly worship, him shew I vnto you.

24 God that made the world, and all things that are therein, seeing that hee is Lord of heauen and earth, dwelleth not in temples made with hands,

25 Neither is worshipped with mens hands, as though hee needed any thing, seeing hee giueth to all life and breath and all things,

26 And hath made of one blood all mankind, to dwell on all the face of the earth, and hath assigned the seasons which were ordained before, and the bounds of their habitation,

and the Stoicks, which determine upon matters of religion according to their owne braines.

1 Word for word, feedgatherers: a love was kind of speech taken of birds which spake come, and is applied to them which without all other higher and such benediction: as they haue gotten by hearing the word and that man. 2 This was a place called a forum, where the iudges sat, which were called a court. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

1 To stand in person and to dwell a free of your gods. 2 Philosophers men of ship in religious sake, that were called demetrius. 3 Persecution in his citie, making mention of the altar which the Athenians had dedicated to vnknewen gods: and Lactantius in his Epimethides made mention of an altar that had no name intitled. 4 It is a old foolish and vaine thing to compare the Creator with the crea. 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

6 Satan hath his power over us, as hee hath over him, and that which is left of all ought.

7 There is neither coa, neither law, nor madnesse against the Lord.

8 The Iewes of Christ doe all wait for their pallors health and saluete, but yet in the Lord.

9 Iustus for ought that the Iewes of Athens were so commended, for they thought Paul safe from Macedonia to Athens, and there in this place hee dwelt.

10 Iustus for ought that the Iewes of Athens were so commended, for they thought Paul safe from Macedonia to Athens, and there in this place hee dwelt.

11 In comparing the wisdom of God with mans wisdom, men foolish as a moke in that which they vnderstand not.

12 And God vnto the curiositie of foolish, gather together his elect, for hee could not see before.

13 Iustus for ought that the Iewes of Athens were so commended, for they thought Paul safe from Macedonia to Athens, and there in this place hee dwelt.

14 Iustus for ought that the Iewes of Athens were so commended, for they thought Paul safe from Macedonia to Athens, and there in this place hee dwelt.

15 Iustus for ought that the Iewes of Athens were so commended, for they thought Paul safe from Macedonia to Athens, and there in this place hee dwelt.

16 Iustus for ought that the Iewes of Athens were so commended, for they thought Paul safe from Macedonia to Athens, and there in this place hee dwelt.

17 Iustus for ought that the Iewes of Athens were so commended, for they thought Paul safe from Macedonia to Athens, and there in this place hee dwelt.

18 Iustus for ought that the Iewes of Athens were so commended, for they thought Paul safe from Macedonia to Athens, and there in this place hee dwelt.

19 Iustus for ought that the Iewes of Athens were so commended, for they thought Paul safe from Macedonia to Athens, and there in this place hee dwelt.

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22 Iustus for ought that the Iewes of Athens were so commended, for they thought Paul safe from Macedonia to Athens, and there in this place hee dwelt.

23 Iustus for ought that the Iewes of Athens were so commended, for they thought Paul safe from Macedonia to Athens, and there in this place hee dwelt.

CHAP. XIX.

1 Certaine disciples at Ephesus, 2 Having euely receiued Iohns baptisme, 3 And know not the visible giftes of the holy Ghost, wherewith God had beautified his Seruies kingdom, 5 are baptized in the name of Iesus. 13 The temple exorcists 16 are beaten of the deuill. 19 Counting bookes are burnt. 24 Demetrius 29 iustifieth Iulian against Paul.

And it came to passe, while Apollos was at the vpper coasts, came to Ephesus, and found certaine disciples,

2 And sayd vnto them, Haue ye receiued the holy Ghost since yee beleueed? And they sayd vnto him, Wee haue not so much as heard whether there be an holy Ghost.

3 And he said vnto them, Vnto what were ye then baptized? And they sayd, Vnto ϕ Iohns baptisme.

4 Then sayde Paul, ϕ Iohn verily baytized with the baptisme of repentance, saying vnto the people, that they should beleue in him, which should come after him, that is, in Christ Iesus:

5 And when they heard it, they were baptized in the Name of the Lord Iesu.

6 So Paul laid his hands vpon them, and the holy Ghost came on them, and they spake the tongues, and prophesied.

7 And all the men were about twelue.

8 ϕ More ouer he went into the Synagogue, and spake boldly for the space of thee monthes, disputing and exhorting to the things that appertaine to the kingdome of God.

9 But when certaine were hardened, and disobeyed, speaking euill of the way of God before the multitude, he departed from them, and separated the disciples, and disputed dayly in the schole of one ϕ Tyrannus.

10 And this was done by the space of two yeeres, so that all they which dwelt in Asia, heard the word of ϕ Lord Iesus, both Iewes & Grecians.

11 And God wrought no small miracles by the hands of Paul,

12 So that from his body were brought vnto the sicke, kerchers, or handkerchers, and the diseases departed from them, & the euill spirits went out of them.

13 Then certain of the vagabond Iewes, exorcists tooke in hand to name ouer them which had euill spirits the name of the Lord Iesus, saying We aduise you by Iesus, whom Paul preacheth.

14 (And there were certaine sonnes of Scua a Iew, the Priest, about seuen which did this)

15 And the euill spirit answered, and said, Iesus I acknowledge, & Paul I know: but who are ye?

16 And the man in whom the euill spirit was, ranne on them, and ouercame them, and spreuailed against them, so that they fledde out of that house, naked and wounded.

17 And this was known to all the Iewes and Grecians also which dwelt at Ephesus, and feare came on them all, and the name of the Lord Iesus was magnified.

18 And many that beleueed came and confessed, and shewed their works.

19 Many also of them which vsed curious arts, brought their bookes, and burned them before all men: and they counted the price of them, and found it fiftie thousand pieces of siluer.

20 So the word of God grewe mightily, and preuailed.

21 They that make the least value of it, reckon it to bee about the hundred and fiftie English.

21 ϕ Now when these things were accomplished, Paul purposed by the ϕ Spirit to passe through Macedonia and Achaia, and to goe to Hierusalem, saying, After I haue bene there, I must also see Rome.

22 So sent hee into Macedonia two of them that ministred vnto him, Timotheus, and Erastus, but he remained in Asia for a season.

23 7 And the same time there arose no small trouble about that way.

24 For a certaine man named Demetrius a siluer-smith, which made siluer temples of Diana, brought great gaines vnto the craftesmen,

25 Whom he called together, with the workemen of like things and saide, Sirs, yee know that by this craft we haue our goods:

26 Moreouer yee see and heare, that not alone at Ephesus, but almost throughout all Asia this Paul hath perswaded, & turned away much people, saying, That they be no Gods which are made with hands.

27 So that not onely this thing is dangerous vnto vs, that this our ϕ portion shall be re-prooued, but also that the temple of the great goddesse Diana should be nothing esteemed, and that it would come to passe that her magnificence, which all Asia and the world worshipping, should be destroyed.

28 Now when they heard it, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole city was full of confusion, and they rushed into the common place with one assent, and caught ϕ Gaius, and ϕ Aristarchus, men of Macedonia, and Pauls companions of his journey.

30 And when Paul would haue entred in vnto the people, the disciples suffered him not.

31 ϕ Certaine also of the chiefe of Asia which were his friends, sent vnto him, desiring him that hee would not present himselfe in the Common place.

32 Somewherefore cried one thing, and some another: for the assembly was out of order, and the more part knewe not wherefore they were come together.

33 And some of the company drew forth Alexander, the Iewes thrusting him forwards. Alexander then bekened with the hand, & would haue excused the matter to the people.

34 ϕ But when they knew that he was a Iew, there arose a shoute almost for the space of two houres, of all men crying, Great is Diana of the Ephesians.

35 ϕ Then the towne cleark when hee had slayed the people, saide, Ye men of Ephesus, what man is it that knoweth not how that the city of the Ephesians is a worshipper of the great goddesse Diana, & of the image, which came downe from Iupiter?

36 Seeing then that no man can speake against these things, ye ought to be appeased, and to doe nothing rashly.

37 For yee haue brought hither these men, which haue neither committed sacriledge, neither doe blaspheme your goddesse.

38 Wherefore, if Demetrius and the craftesmen which are with him, haue a matter against any man, the law is open, and there are ϕ Deputies: let them accuse one another.

39 But if ye inquire any thing concerning other matters,

6 Paul is neuer wearie. By the motions of Gods Spirit: therefore he may not say that Paul ran hand ouer head to death, but as the Spirit of God led him.

7 Cane clothed with albes of righteousness the very eagle while more idolatry is stoutly and stubbornly detested.

8 These were certain countes, first temple, with Erian pictures in them, which they bought that was shipped for.

9 As if he said, If Paul got on thus as he had before, he would confute the opinion which men have of Dianas image, all this our game will come to nothing.

10 Rom 16.23. 1. Cor. 1.14. Coloss. 2.10.

11 There ought to be all Christians and especially in the monasteries, an inuincible confidence, which may not by stormes or assaults be overcome, which not withstanding must suffer it selfe weakly to be governed by wisdomes. 12 In stead of reason the idolaters are sufficently contented with their owne madnesse and outcries, and these are the greatest delences that they haue.

13 An example of a polite man who reuerent peace & quietnes with Iustitia Paul would neuer haue done.

14 The Ephesians beleued perpetually, that the image of Diana came downe from heauen to them.

15 Hee ought to accuse any man, if for these certain dayes appointed for ciuill causes and matters of judgement, and the Deputies sit.

16 By the Deputies, are meant also the Deputies Substitutes, as is such as did sit for them.

He speaks of a
lawful assembly,
not only to except
against the disor-
dered but by law
of the people, but
also against all meet-
ing and coming
together which was
not by order: for
there were certain
dayes appointed to
call the people to-
gether in.

matters, it may be determined in a lawful assembly.
40 For we are euen in jeopardy to be accused
of this dayes sedition, for as much as there is
no cause, whereby we may giue a reason of this con-
course of people.

41 And when he had thus spoken, hee let the
assembly depart.

CHAP. XX.

1 Paul appointed to goe to Macedonia: 7 In Troas preaching
certaine monethes, 9 Eutychus fell downe dead out of a window
10 he raylieth him to life: 15 At Miletum, 17 hauing called
the Elders of Ephesus together, 23 he declareth what things shall
come vpon himselfe, 28 and others.

NOW after the tumult was appeased, Paul
called the disciples vnto him, and embraced
them, and departed to goe into Macedonia.

2 And when he had gone through those parts,
and had exhorted them with many wordes, hee
came into Grecia.

3 And hauing taried there three monethes,
because the Iewes layd waite for him, as he was
about to faile into Syria, he purposed to returne
through Macedonia.

4 And there accompanied him into Asia, So-
pater of Berea, and of them of the Thessalonica, A-
ristarchus, and Secundus, and Gaius of Derbe, and
Timotheus, and of them of Asia, Tychicus, and
Trophimus.

5 These went before, and taried vs at Troas.

6 And we sailed forth from Philippi, at the
dayes of vnleavened bread, and came vnto them
to Troas in fiew dayes, where wee abode seuen
dayes.

7 And the first day of the weeke, the disci-
ples beinge come together to breake bread, Paul
preached vnto them, ready to depart on the mo-
row, & continued the preaching vnto midnight.

8 And there were many lights in an vpper
chamber, where they were gathered together.

9 And there sate in a window a certaine yong
man, named Eutychus, fallen into a dead sleepe:
and as Paul was long preaching, hee overcame
with sleepe, fell downe from the third loft, and
was taken vp dead.

10 But Paul went downe, and layde himselfe
vpon him, & embraced him, saying, Trouble not
your selues: for his life is in him.

11 Then when Paul was come vp againe, and
had broken bread, & eaten, hauing spoken a
long while till the dawning of the day, he de-
parted.

12 And they brought the boy aliue, and they
were not a little comforted.

13 ¶ Then we went before to shippe, and sail-
ed vnto the isle of Assos, that wee might receiue
Paul there: for so had hee appointed, and would
himselfe goe a foote.

14 Now when he came to mee vnto vs at Assos,
and we had receiued him, we came to Mitylene.

15 And wee sailed thence, and came the next
day ouer against Chios, and the next day we arri-
ued at Samos, and taried at Trogyllium: the next
day we came to Miletum.

16 For Paul had determined to sayle by E-
phesus, because hee would not spend the time in
Asia: for hee halted to be, if hee could possiblie, at
Hierusalem, at the day of Pentecost.

17 ¶ Wherefore from Miletum, hee sent to

Ephesus, and called the Elders of the Church.

18 ¶ Who when they were come to him, hee
sayd vnto them, Ye know from the first day that
I came into Asia, after what manner I haue bene
with you at all seasons,

19 Seruing the Lord with all modesty, and
with many teares, & tentations, which came vnto
me by the layings a wait of the Iewes,

20 And how I kept backe nothing that was
profitable, but haue shewed you, and taught you
openly and throughout euery house,

21 Witnesseing both to the Iewes, and to the
Grecians the repentance toward God, and faith
toward our Lord Iesus Christ,

22 And now behold, I goe bound in the
Spirit, vnto Hierusalem, & know not what things
shall come vnto me there,

23 Sauer that the holy Ghost witnesseeth in e-
uery citie, saying, that bonds and afflictions a-
bide mee.

24 But I passe not at all, neither is my life deare
vnto my selfe, so that I may fulfil my course with
ioy, and the ministrat[i]on which I haue receiued
of the Lord Iesus, to testifie the Gospel of the
grace of God.

25 And now behold, I know that henceforth
ye all, through whom I haue gone preaching the
kingdome of God, shall see my face no more.

26 Wherefore I take you to record this day,
that I am fure from the blood of all men.

27 For I haue kept nothing backe, but haue
shewed you all the counsell of God.

28 Take heede therefore vnto your selues, and
to all the flocke, whereof the holy Ghost hath
made you Overseers, to feed the Church of God,
which he hath purchased with his owne blood.

29 For I know this, that after my departing
shall grieuous wolues enter in among you, not
sparing the flocke.

30 Moreouer of your owne selues shall men
rise speaking peruerse things, to draw disciples
after them.

31 Therefore watch, and remember that by
the space of three yeeres I ceased not to warne e-
uery one, both night and day with teares.

32 And now brethren, I commend you to
God, and to the word of his grace, which is able
to build further, and to giue you an inheritance,
among all them, which are sanctified.

33 I haue counted no mans siluer, nor gold,
nor apparel.

34 Yea, yee know, that these handes have mi-
nistrated vnto me for necessities, and to them that
were with me.

35 I haue shewed you all things, how that for
labouring ye ought to support the weakes, and to
remember the wordes of the Lord Iesus, how
that he sayd. It is a blessed thing to giue, rather
then to receiue.

36 And when he had thus spoken, he kneeled
downe, and prayed with them all.

37 Then they wept all abundantly, and fell
on Pauls necke, and kissed him,

38 Being chiefly for the wordes which he
spake, That they should see his face no more, And
they accompanied him vnto the shippe.

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CHAP. XXI.

1 Paul geth toward Hierusalem: 8 As Agabus foretelleth him of his bonds. 17 After he came to Hierusalem, 26 and into the Temple, 27 the Iewes layd hands on him: 32 Lyfias the captain taketh him from them.

And as we lanced forth, and were departed from them, we came with a straight course vnto Coos, and the day following vnto the Rhodes, and from thence vnto Patara.

2 And we found a ship that went ouer vnto Phenice, and went aboard, and set forth.

3 And when we had discovered Cyprus, we left it on the left hand, & sailed toward Syria, and arised at Tyrus: for there the shippe vnladed the burden.

4 And when we had found disciples, we taried there seven dayes. And they told Paul through the Spirit, that hee should not goe vp to Hierusalem.

5 But when the dayes were ended, we departed & went our way, and they all accompanied vs with their wiues & children, euen out of the citie: and we kneeling downe on the shore, prayed.

6 Then when we had embraced one another, we tooke ship, and they returned home.

7 And when wee had ended the course from Tyrus, we arriued at Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day, Paul and we that were with him, departed, and came vnto Cesarea: and wee entred into the house of Philip the Evangelist, which was one of the ^beu Deacons, and abode with him.

9 Now he had foure daughters virgins, which did prophesie.

10 And as we taried there many dayes, there came a certaine Prophet from Iudea, named Agabus.

11 And when he was come vnto vs, he tooke Pauls girdle, and bound his owne hands and feet, and said, Thus saith the holy Ghost, So shall the Iewes at Hierusalem binde the man that oweth this girdle, and shall deliuer him into the hands of the Gentiles.

12 And when we had heard these things, both we and other of the same place besought him that he would not goe vp to Hierusalem.

13 Then Paul answered, and said, What do ye weeping and breaking mine heart? For I am ready not to be bound onely, but also to die at Hierusalem for the Name of the Lord Iesus.

14 So when he would not be perswaded, we ceased, saying, The will of the Lord be done.

15 And after those dayes we trusted vp our fardels, and went vp to Hierusalem.

16 There went with vs also certaine of the disciples of Cesarea, and brought with them one Mazon of Cyprus, an olde disciple, with whom we should lodge.

17 And when wee were come to Hierusalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto Iames: and all the Elders were there assembled.

19 And when he had embraced them, he told by order all things, that God had wrought among the Gentiles by his ministration.

20 So when they heard it, they glorified God, and said vnto him, Thou test, brother, how many thousand Iewes there are which beleuee, and they are all zealous of the Law:

21 Now they are informed of thee, that thou

teachest all the Iewes, which are among the Gentiles, to forsake Moses, and sayest that they ought not to circumsise their sonnes, neither to liue after the customes.

22 What is then to be done? the multitude must needs come together: for they shall heare that thou art come.

23 Doe therefore this that we say to thee. We haue foure men which haue made a vow,

24 Them take, & purifie thy selfe with them, and contribute with them, that they may & shau their heads: and all shal know, that those things, whereof they haue bin informed concerning thee, are nothing, but that thou thy selfe also walkest and keepest the Law.

25 For as touching the Gentiles, which beleuee, we haue written, & determined, that they obserue no such thing, but that they keepe themselves from things offered to idoles, & from blood, and from that that is strangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, and entred into the Temple, declaring the accomplishment of the dayes of the purification, vntill that an offering should be offered for euery one of them.

27 And when the seuen dayes were almost ended, the Iewes which were of Asia (when they saw him in the Temple) moued all the people, and layd hands on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the Law, and this place: moreover, he hath brought Grecians into the Temple, and hath polluted this holy place.

29 For they had sene before Trophimus an Ephesian with him in the city, whom they supposed that Paul had brought into the Temple.

30 Then all the citie was moued, and the people ran together: and they tooke Paul, and drew him out of the Temple, and forthwith the doores were shut.

31 But as they went about to kill him, tidings came vnto the chiefe captain of the band, that all Ierusalem was on an uproare.

32 Who immediatly tooke souldiers & Centurions, and ran down vnto them: and when they sawe the chiefe captaine and the souldiers, they left beating of Paul.

33 Then the chiefe captaine came nerre and tooke him, & commanded him to be bound with two chaines, and demanded who hee was, and what he had done.

34 And one cryed this, another that, among the people. So when he could not know the certaintie for the tumult, he commanded him to bee led into the castlle.

35 And when he came vnto the grieues, it was so that he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should haue bene led into the castle, hee said vnto the chiefe captaine, May I speake vnto thee? Who said, Canst thou speake Greeke?

38 Art not thou the 3 Egyptian, who before these dayes raised a sedition, and led out into the wilderness foure thousand men that were murderers?

39 Then Paul saide, Doubtlesse, I am a man which am a Iewe, and citizen of Tarsus, a famous citie

d That is, con-
fesseth his selfe for
a heathen: eis not here
of the enuincement,
of such as were jud-
ged to the voice of
the Hierarshes.

That it may be
knowne that thou
wouldest not only pre-
sent at the vow,
but also a chiefe
man in it: and
therefore is it said
after was done, that
Paul declared the
dayes of purification
for although he
declared the charges for
the Hierarshes offering
were appointed, yet
story might add
summarily vnto
them. Num. 6. 5. 1.
Ex. 18. 1. 8.

Num. 6. 5. 1.
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Pharises, he cried in the Councill, Men and brethren, I am accused of the hope and resurrection of the dead.

6 And when hee had said this, there was a disension between the Pharises and Sadduces, so that the multitude was diuided.

8 For the Sadduces say that there is no resurrection, neither Angel, nor spirit: but the Pharises confesse both.

9 Then there was a great crie: and the scribes of the Pharises part rose vp, and stroue, saying, Wee finde none euill in this man: but if a spirit or an Angel hath spoken to him, Let vs not fight against God.

10 And when there was a great disension, the chiefe captaine, fearing lest Paul should haue bene pulled in pieces of them, commaunded the souldiers to go down, and take him from among them, and to bring him into the castle.

11 Now the night following, the Lord stood by him, and said, Be of good courage, Paul: for as thou hast testified of mee in Hierusalem, so must thou beare witness also at Rome.

12 And when the day was come, certaine of the Iewes made an assembly, and bound themselves with a curse saying, that they would neither eate nor drinke till they had killed Paul.

13 And they were more then forty, which had made this conspiracie.

14 And they came to the chiefe Priestes and Elders, and said, We haue bound our selues with a solemne curse, that we will eat nothing vntill we haue slaine Paul.

15 Now therefore, ye and the Council, signifie vnto the chiefe captaine, that hee bring him forth vnto you to morrow, as though you would know something more perfectly of him, and we, or euer hee come nere will be ready to kill him.

16 But when Pauls sisters sonne heard of their laying await, he went, and entred into the castell, and told Paul.

17 And Paul called one of the Centurions vnto him, & said, Take this yong man hence vnto the chiefe captaine: for he hath a certaine thing to shew him.

18 So he tooke him, and brought him to the chiefe captaine, and said, Paul the prisoner called me vnto him, and prayed me to bring this yong man vnto thee, which hath something to say vnto thee.

19 Then the chiefe captaine tooke him by the hand and went apart with him alone, and asked him, What hast thou to shew me?

20 And he said, The Iewes haue conspired to desire thee, that thou wouldest bring forth Paul to morrow into the Councill, as though they would enquire somewhat of him more perfectly:

21 But let them not perswade thee: for there lie in wait for him of them, more then fourtie men, which haue bound themselves with a curse, that they will neither eate nor drinke, till they haue killed him: and now are they ready, and wait for thy promise.

22 The chiefe captaine then let the yong man depart, after hee had charged him to vter this to no man, that hee had shewed him these things.

23 And he called vnto him two certaine Centurions, saying, Make ready two hundred souldiers, that they may go to Cefarea, and horsemen

threecore and ten, and two hundred with darts, at the third houre of the night:

24 And let them make ready an horse, that Paul being set on, may be brought safe vnto Felix the gouernour.

25 And he wrote an Epistle in this maner:

26 Claudius Lysias vnto the most noble gouernour Felix fenseth greeting.

27 As this man was taken of the Iewes, and should haue bene killed of them, I came vpon them with a garison, and rescued him, perceiving that he was a Romaine.

28 And when I would haue knowne the cause wherefore they accused him, I brought him forth into their Council.

29 There I perceived that hee was accused of questions of their Law, but had no crime worthy of death or of bonds.

30 And when it was shewed me, how that the Iewes laid wait for the man, I sent him straightway to thee, and commaunded his accusers to speake before thee the things that they had against him. Farewell.

31 Then the souldiers as it was commaunded them, tooke Paul, and brought him by night to Antipatris,

32 And the next day, they left the horsemen to goe with him, and returned into the Castell.

33 Now when they came to Cefarea, they deliuered the Epistle to the gouernour, and presented Paul also vnto him.

34 So when the Gouernour had read it, he asked of what prouince he was: and when he vnderstood that he was of Cilicia,

35 I will heare thee, said he, when thine accusers also are come, and commaunded him to be kept in Herods iudgement hall.

CHAP. XXIII.

2 Tertullus accuseth Paul: 10 He answereth for himselfe: 22 Hee prayeth for the gouernour and his wife. 27 Felix keepeth him in prison, to receive a bribe, 28 who going from his office, leaueth Paul in prison.

NOW after fide dayes, Ananias the hie Priest came down with the Elders, & with Tertullus a certaine oratour, and appeared before the gouernour against Paul.

3 And when hee was called fourth, Tertullus began to accuse him, saying, Seeing that wee haue obtained great quietnesse through thee, and that many worthy things are done vnto this nation through thy prouidence,

3 We acknowledge it wholly and in all places, most noble Felix, with all thanks.

4 But that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy censure a few words.

5 Certainly we haue found this man a pestilent fellow, and a mouer of sedition among all the Iewes throughout the world, and a chiefe maintainer of the sect of the Nazarites:

6 And hath gone about to pollute the Temple: therefore we tooke him, and would haue iudged him according to our Law.

7 But the chiefe captaine Lysias came vpon vs, and with great violence tooke him out of our hands,

8 Commanding his accusers to come to thee: of whom thou misistif thou wilt inquire know all these things whereof we accuse him.

of the townes name wher they thought that Christ was borne, wher eunius came also Iudas the Apostles called him Gallien.

27 Lysias is the elder Pauls patron.

1 Hypocrites when they cannot do what they would do by force and deceit, at length they gae about to compass it by a shew of Law.

2 Felix ruled that praetor with great cruelty and countenance, and yet

3 Josephus recordeth that he did many worthy things, as that hee took Eleazar

the captain of certain cast thereto, and put that decaying wretch the Egyptian to flight,

4 which caused great troubles in Iudaea.

5 He rescueth a world which the Stoics ascribed to a personality all in baseness.

6 Word for word, a plague.

7 As you would say a ringleader, or a mouer of sedition.

8 So they called the Christians sedition.

they brought no crime of such things as I supposed.

19 But had certain questions against him of their owne superstitions, and of one Iesus which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of question, I asked him whether he would goe to Hierusalem, and there be indged of these things.

21 But because hee appealed to be referred to the examination of Augustus, I commanded him to be kept till I might send him to Cesar.

22 Then Agrippa said vnto Festus, I would also heare the man my selfe. To morrow, said he, thou shalt heare him.

23 And on the morrow when Agrippa was come, and Bernice with a great pompe, and were entred into the Common hall with the chiefe captaynes and chiefe men of the cite, at Festus commandement Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are present with vs, see this man, about whom all the multitude of the Iewes have called vpon me, both at Hierusalem, & here, crying, that he ought not to liue any longer.

25 Yet haue I found nothing worthy of death, that he hath committed: neuertheless, fearing that he hath appealed to Augustus, I haue determined to send him.

26 Of whom I haue no certain thing to write vnto my lord: wherefore I haue brought him forth vnto you, and especially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write.

27 For me thinketh it vnreasonable to send a prisoner, & not to shew the causes which are laid against him.

CHAP. XXVI.

Paul in the presence of Agrippa 4. declareth his life from his childhood, 16. and his calling, 21. with such offences of men as, 28. that almost hee persecuted him to his flight. 30. But he and his company depart doing nothing in Pauls matter.

Then Agrippa layd vnto Paul, Thou art stretched forth the hand, and answered for himselfe.

1 I thinke my selfe happie, King Agrippa, because I shall answer this day before thee of all the things whereof I am accused of the Iewes:

2 Chiefely, because thou hast knowledge of all customes and questions, which are among the Iewes: wherefore I beseech thee to heare me patiently.

3 As touching my life from my childhood, and what it was from the beginning among mine onwe nation at Hierusalem, know all the Iewes.

4 Which I knew me heretofore, euen from my Elders (if they would testifie) that after the most strait sect of our religion, I liued a Pharise.

5 And now I stand and am accused for the hope of the promise made of God vnto our fathers.

6 Whereunto our twelue tribes instantly serving God day and night, hope to come: for the which hopes sake, O King Agrippa, I am accused of the Iewes.

7 Why should it be thought a thing incredible vnto you, that God should raise againe the dead?

8 I also verely thought in my selfe, that I ought to doe many contrary things against the

Name of Iesus of Nazareth.

10 Which thing I also did in Hierusalem: for many of the Saints I shut vp in prison, hauing receiued authoritie of the high Priests, and when they were put to death, I gaue my sentence.

11 And I punished them thorowout all the Synagogues, and compelled them to blaspheme, and being more made against them, I persecuted them, euen vnto strange cities.

12 At which time, euen as I went to Damascus with authoritie, and commission from the high Priests,

13 At midday, O King, I saw in the way a light from heauen, palling the brightnesse of the sunne, shine round about mee, and them which went with me.

14 So when we were all fallen to the earth, I heard a voyce speaking vnto mee, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou mee? It is hard for thee to kicke against pricks.

15 Then I said, Who art thou Lord? And he said, I am Iesus whom thou persecutest.

16 But rise and stand vp on thy feet: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witnesse, both of the things which thou hast sene, and of the things in the which I will appeare vnto thee.

17 Deliuering thee from this people, and from the Gentiles, vnto whom now I send thee.

18 To open thine eyes, that they may turne from darkenesse to light, and from the power of Satan vnto God, that they may receiue forgiveness of finnes, & inheritance among them, which are sanctified by faith in me.

19 Wherefore, King Agrippa, I was not disobedient vnto the heavenly vision,

20 But shewed first vnto them of Damascus, and at Hierusalem, & thorowout all the coasts of Iudea, and shew to the Gentiles, that they should repent and turne to God, and doe workes worthy amendment of life.

21 For this cause the Iewes were in the Temple, and went about to kill me.

22 Neuertheless, I obtained helpe of God, and continue vnto this day, witnessing both to small and great, saying none other things, then those which the Prophets and Moles did say should come,

23 To wit, that Christ should suffer, and that hee should be the first that should rise from the dead, and should shewe light vnto this people, and to the Gentiles.

24 And as he thus answered for himselfe, Festus said with a loud voyce, Paul, thou art besides thy selfe, much learning doth make thee mad.

25 But he said, I am not mad, O noble Festus, but I speake the words of truth and sobernesse.

26 For the King knoweth of these things, before whom also I speake boldly: for I am perswaded that none of these things are hidden from him: for this thing was not done in a corner.

27 O King Agrippa, beleuest thou the Prophets? I know that thou beleuest.

28 Then Agrippa said vnto Paul, Almost thou perswadest me to become a Christian.

29 Then Paul said, I would to God that not onely thou, but also all that heare me day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the King

+ Chap. 2.

1 I conuincen, and allowed of their damge: for he was not a Iudge. 2 By exclaiming punishment. 3 Chap. 9. 2.

5 The end of the Gospel is to show them which are brought to the knowledge of Christ, and are sanctified in him being liued on by faith. 6 Paul allegeth God to be author of the office of his Apostleship, and his grace as a witness. 7 Chap. 9. 2. 1. 2. 13. 4. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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rofe vp, and the gouernour, and Bernice, and they that fate with them.

31 And when they were gone apart, they talked betwene themselves, faying, This man doeth nothing worthy of death, nor of bonds.

32 Then fayed Agrippa vnto Festus, This man might haue bene loosed, if hee had not appealed vnto Cefar.

CHAP. XXVII.

1 Paul 7. 9 foretells the perill of the voyage, 11 but hee is not beleued 12 They are tossed to and fro with the tempest, 21. 41 and suffer shipwracke: 34 Yet all safe and found 44 escape to land.

Now 1 when it was concluded, that we should faile into Italie, they deliuered both Paul, and certaine other prisoners vnto a Centurion named Iulius, of the band of Augustus.

2 And we entered into a ship of Adramy- tium, purposing to faile by the coasts of Asia, and launched forth, and had Aristarchus of Macedo- nia, a Thessalonian, with vs.

3 And the next day we arrived at Sidon: and Iulius courteously entreated Paul, and gaue him libertie to goe vnto his friends, that they might refresh him.

4 And from thence wee lanced, and sailed hard by Cyprus, because the windes were contrary.

5 Then failed we ouer the sea by Cilicia, and Panphylia, and came to Myra, a citie in Lycia.

6 And there the Centurion found a shippe of Alexandria, failing into Italie, and put vs therein.

7 And when we had failed slowly many daies, and scarce were come against Gnidum, because the winde suffered vs not, we failed hard by Candie, neere to Salomone.

8 And with much adoe failed beyond it, and came vnto a certaine place called the Faire ha- uens, neere vnto the which was the citie Lasea.

9 So when much time was spent, and failing was now ieopardous, because also the Fast was now passed, Paul exhorted them,

10 And said vnto them, Sirs, I fee that this voyage will be with hurt, & much damage, not of the lading and ship onely, but also of our liues.

11 Neuertheless the Centurion beleued rather the gouernour and the master of the shippe, then those things which were spoken of Paul.

12 And because the haven was not commodi- ous to winter in, many tooke counsell to depart thence, if by any meanes they might attaine to Phenice, there to winter, which is an haven of Candie, and lieth toward the Southwest and by West, and Northwest and by West.

13 And when the Southerne wind blew softly, they supposing to attaine their purpose, loosed neerer, and failed by Candie.

14 But anon after, there arose by it a stormie winde called Euryclodion.

15 And when the ship was caught, and could not resist the winde, we let her goe, and were ca- ried away.

16 And we ran vnder a litle yle named Clau- da, and had much adoe to get the boat.

17 Which they tooke vp, and vied all helpe, vndergirding the ship, fearing lest they should haue fallen into Syrtes, and they strake saile, and fo were caried.

18 The next day when we were tossed with an exceeding tempest, they lightened the ship.

19 And the third day we cast out with our

owne hands the takling of the ship.

20 And when neither sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that we should be saued, was then ta- ken away.

21 But after long abstinence, Paul stood forth in the mids of them, and said, Sirs, ye should haue hearkened to me, and not haue loosed from Candie: so should yee haue gained this hurt and losse.

22 But now I exhort you to be of good coura- ges for there shall be no losse of any mans life among you, saue of the ship onely.

23 For there stood by me this night the Angel of God, whose I am, and whom I serue,

24 Saying, Feare not, Paul: for thou must bee brought before Cefar: and loe, God hath giuen vnto thee freely, all that faile with thee.

25 Wherefore, Sirs, be of good courage: for I beleue God, that it shall be so as it hath bene told me.

26 Howbeit, we must be cast into a certaine lland.

27 And when the fourteenth night was come, as we were caried to and fro in the Adriaticall sea about midnight, the shipmen demed that some countrey approached vnto them,

28 And founded, & found it twenty fathoms: and when they had gone a little further, they founded againe, and found fifteene fathoms.

29 Then fearing lest they should haue fallen into some rough places, they cast foue ances out of the sterne, and wished that the day were come.

30 Now as the mariners were about to flee out of the ship, and had let downe the boat into the sea vnder a colour as though they would haue cast ances out of the foreship,

31 Paul saide vnto the Centurion and the souldiers, Except these abide in the ship, ye cannot be safe.

32 Then the souldiers cutt off the ropes of the boat, and let it fall away.

33 And when it began to be day, Paul ex- horteth them all to take meat, faying, This is the fourteenth day that ye haue taried, and continued fasting, receiuing nothing:

34 Wherefore I exhort you to take meat: for this is for your safegard: for there shall not an haire fall from the head of any of you.

35 And when he had thus spoken, hee tooke bread, and gaue thanks to God in preface of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they also tooke meat.

37 Nowe we were in the ship in all two hun- dred threecore and sixteene soules.

38 And when they had eaten enough, they light- ened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the countrey, but they spied a certaine creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken vp the ances, they committed the ship vnto the sea, and loosed the rudder bonds, & hoisted vp the maine saile to the wind, and drew to the shore.

41 And when they fel into a place, where two seas met, they thrust in the shippe: and the fore- part flucke fast, and could not be mooued, but the hinderpart was broken with the violence of the waues,

1 Paul with many other prisoners, & through the mid of many detels, is brought to Rome, but yet by Gods ouer hand as it were, and let forth and commended vnto the world with many singu- lar testimonies. 2 Cor. 11. 15.

a Which was as the hill of Candie. b Gods providence taketh not away the causes which God vseth as means, but rather ordereth and dis- poses their right vie even then when he opereth an extraordinarye li- berty.

c This is meant of the fairest sail, which they vse in the strait of expa- nion as we read, Acts 27. 27, which fell in the fourest weather, in which we call Off-shore, and it is not good for nauigation, or sailing. d Men cast them- selves willingly into an iustitie full of dangers, when they chuse to follow their owne wisdom, rather then Gods speaking by the mouth of his ser- uants.

e By Candie, from whose shore our ship was driuen by that meane. f Northwest wind. g The end pro- ueth that none provide worse for themselves, then they which com- mit themselves to Gods guidance, as by their owne wisdom.

5 God saith the wicked are taken for his elect and chosen like.

6 The predesti- nation made ch- dill through faith.

7 We receive and come to the pre- destination by faith.

8 The predesti- nation is by faith.

9 The predesti- nation is by faith.

10 The predesti- nation is by faith.

11 The predesti- nation is by faith.

12 The predesti- nation is by faith.

13 The predesti- nation is by faith.

14 The predesti- nation is by faith.

15 The predesti- nation is by faith.

16 The predesti- nation is by faith.

17 The predesti- nation is by faith.

18 The predesti- nation is by faith.

42 ¹¹ Then the fouldiers counsel was to kill the prisoners, lest any of them, when he had sworn out, should flee away.

43 ¹² But the Centurion willing to save Paul, stayed them from this counsell, and commanded that they that could swimme, should cast themselves first into the sea, and goe out to land:

44 ¹³ And the other, some on boards, and some on certaine pieces of the shippe: and so it came to passe, that they came all safe to land.

CHAP. XXVIII.

¹ The Barbarians courtesie towards Paul and his company. ³ A viper on Pauls hand: ⁶ His health is off without him: ⁸ Publius and others are by him healed. ¹¹ They depart from Melita, and come to Rome. ¹⁷ Paul openeth to the Iewes, so the cause of his coming: ²² Hee preacheth Jesus so two yeeres.

And when they were come safe, when they knew that the Ile was called ^a Melita.

3 And the Barbarians shewed vs no little kindeesse, for they kindled a fire, and received vs every one, because of the present howre, and because of the cold.

3 And when Paul had gathered a number of stickes, and layed them on the fire, there came a viper out of the heate, and lept on his hand.

4 Now when the Barbarians saw the worme hang on his hand, they laid among themselves, This man surely is a murderer, whom though he hath escaped the sea, yet ^b Vengeance hath not suffered to live.

5 But he shooke off the worme into the fire, and felt no harme.

6 Howbeit they waited when he should haue ^c swolne, or fallen downe dead suddenly: but after they had looked a great while, and saw no inconuenience come to him, they changed their minds, and said, That he was a God.

7 In the same quarters, the chiefe man of the Ile (whose name was Publius) had possession: the same received vs, and lodged vs three dayes continuously.

8 And so it was, that the father of Publius lay sicke of the feuer, and of a bloody fluxe: to whom Paul entred in, and when he prayed, he layed his hands on him, and healed him.

9 When this then was done, other also in the Ile, which had diseases, came to him, & were healed.

10 Which also did vs great honour: and when we departed, they laded vs with things necessarye.

11 Now after three moneths we departed in a ship of Alexandria, which had wintered in the Ile, whose badge was Caesar, and Pollux.

12 And when we arrived at Syracuse, we tarried there three dayes.

13 And from thence we fet a compassse, and came to Rhegium: and after one day, the South wind blew, and wee came the second day to Puteoli:

14 Where we found brethren, and were de-

fired to tary with them seven dayes, and so we went toward Rome.

15 And from thence when the brethren heard of vs, they came to meete vs at the Market of Appius, and at the three tauerne, where when Paul sawe, hee thanked God, and waxed bolde.

16 So when we came to Rome, the Centurion deliuered the prisoners to the generall Captaine: but Paul was suffered to dwell by himselfe with a souldier that kept him.

17 And the third day after, Paul called the chiefe of the Iewes together, and when they were come, hee saide vnto them, Men and brethren, though I haue committed nothing against the people, or Lawes of the fathers, yet was I deliuered prisoner from Hierusalem into the handes of the Romanes.

18 Who when they had examined me, would haue let mee goe, because there was no cause of death in me.

19 But when the Iewes spake contrary, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for you to see you, and to speake with you: for that hope of Israels sake, I am bound with this chaine.

21 Then they said vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethren that shewed or spake any euill of thee.

22 But we will heare of thee what thou thinkest: for as concerning this lect, we know that euery where it is spoken against.

23 And when they had appointed him a day, there came many vnto him into his lodging, to whom hee expounded, & testifying the kingdom of God, and perswading them those things that concerne Iesus, both out of the Lawe of Moses and out of the Prophets, from morning to night.

24 And some were perswaded with things which were spoken, and some beleued not.

25 Therefore when they agreed not among themselves, they departed, after that Paul had spoken one worde, to wit, Well spake the holy Ghost by Esaias the Prophet vnto our fathers,

26 Saying, Hee went vnto the people, and say, By hearing yee shall heare, and shall not vnderstand, and seeing yee shall see, and shall not perceiue.

27 For the heart of this people is waxed fat, and their eares are dull of hearing, and with their eyes haue they winked, lest they should see with their eyes, and heare with their eares, and vnderstand with their hearts, and should returne that I might heale them.

28 Be it known therefore vnto you, that this saluation of God is sent to the Gentiles, and they shall heare it.

29 And when he had said these things, the Iewes departed, and had great reasoning among themselves.

30 And Paul remained two yeeres full in an house hired for himselfe, and receiued all that came in vnto him,

31 Preaching the kingdom of God, & teaching those things which concerne the Lord Iesus Christ, with all boldnesse of speech, without let,

9 God neuer forsaken his to be afflicted above their strength.

10 Appian way, was a pavement made by Appian the Consul with the help of his souldiers, long and broad, and stretch out toward the sea, and there were three tauerne in it.

11 Paul in every place remembereth himselfe to be an Apostle.

12 We may see the meanes which God giueth vs, but so that we seeke the glory of God, & not our felices.

13 The law and the Gospel agree well together.

14 By good reason, and proued that the kingdom of God foretold them by the Prophets, was come.

15 The Gospel is a favour of Iesus: then that beleue, and a favour of death to them that be disobedient.

16 The vbeliesuers doe will aggrandise the matter, and yet not by chance.

17 Eui. 6. 9. mat. 13. 14. marke 4. 12. Luke 8. 10. Iohn 12. 40. rom 11. 8.

18 They made as though they sawe that which they sawe against their wills: yea they did feele, but they would not see.

19 The vbelies of the reprobates and callowes cannot cause the truth of God to be of none effect.

20 Not the Gospel, but the contempt of the Gospel: hee cause of strife and debate.

21 The word of God cannot be bound.

THE EPISTLE OF THE APOSTLE PAVL TO THE ROMANES.

CHAP. I.

He first sheweth on what authoritie his Apostleship standeth, 15 Then he commendeth the Gospel, 16 by which God setteth out his power to them that are saved 17 by faith, 21 but were guilty of wicked withoutlawfulness to God: 26 For which his wrath was worthily deserved on them, 39 so that they came breaking into all kinds of sinne.

1 The first part of the Epistle containing a most profitable preface unto verse 16. 2 He mooving the Romanes to give diligent care unto him in that he sheweth that hee cometh not in his owne name, but as Gods messenger, 3 For wmooving the Gentiles, 4 and teacheth with them of the weightiest matter, that is promised long time of God, by many his witnesses, and now at the length performed in deede.

5 A Minister, for this word servant, is not taken in the place as yet against this word, Freeman, but sheweth his ministerie and office. 6 Wherein hee sheweth before in a generall manner that he was a minister, now he cometh to a more speciall name, and sayeth he is an Apostle, and that hee tooketh now upon him this office of his: whose head, but being called of God and therefore in this his writing to the Romanes, sheweth making his declaration.

7 Appointed of God to preach the Gospel. 8 By declaring the summe of the doctrine of Paul, hee sheweth by the Romanes to good consideration of the matter whereof hee wrote to. So then he sheweth that Christ (who is the very substance and summe of the Gospel) is the only Sonne of God the Father, whose calling his humanity, is made of the seede of David but touching his diuine and spiriual nature, where by hee sanctified himselfe, is begotten of the Father: from euerlasting, as by his mightie resurrection manifestly appeareth. 9 This is a plaine testimonie of the person of Christ, that hee is but one, and of his two natures, and their properties. 10 Which tooketh of the Virgin, Davids daughter. 11 As he is man: for this word Flesh, by the figure Synecdochis, is taken for man. 12 Sheweth and made manifest. 13 The diuine and mightie power is shew against the weakness of the flesh, for that overcome death. 14 Of whom. 15 This man without blemish and without guile, which is given me, the least of all the saints, to preach, &c. Epist. 3. 8. 1 I that now through faith mighte obey God, as for his name sake. 16 Which through Gods goodness, are Christes. 17 Gods free good will: by peace, the Hebrews receive a prosperous successe in all things. 18 He proceeth their favourable patience in that hee reckoned by their true commendation, and his true Apostolike power will toward them continued by taking Gods himselfe to witness. 19 Becausethat your faith is such, that it is commended in all Churches. 20 In all Churches. 21 Very willingly and with all my heart. 22 In preaching his Sonne. 23 Though Paul were neuer so excellent, yet by teaching the Church, he might be instructed by it.

PAVL ¹a ²a ³a ⁴a ⁵a ⁶a ⁷a ⁸a ⁹a ¹⁰a ¹¹a ¹²a ¹³a ¹⁴a ¹⁵a ¹⁶a ¹⁷a ¹⁸a ¹⁹a ²⁰a ²¹a ²²a ²³a ²⁴a ²⁵a ²⁶a ²⁷a ²⁸a ²⁹a ³⁰a ³¹a ³²a ³³a ³⁴a ³⁵a ³⁶a ³⁷a ³⁸a ³⁹a ⁴⁰a ⁴¹a ⁴²a ⁴³a ⁴⁴a ⁴⁵a ⁴⁶a ⁴⁷a ⁴⁸a ⁴⁹a ⁵⁰a ⁵¹a ⁵²a ⁵³a ⁵⁴a ⁵⁵a ⁵⁶a ⁵⁷a ⁵⁸a ⁵⁹a ⁶⁰a ⁶¹a ⁶²a ⁶³a ⁶⁴a ⁶⁵a ⁶⁶a ⁶⁷a ⁶⁸a ⁶⁹a ⁷⁰a ⁷¹a ⁷²a ⁷³a ⁷⁴a ⁷⁵a ⁷⁶a ⁷⁷a ⁷⁸a ⁷⁹a ⁸⁰a ⁸¹a ⁸²a ⁸³a ⁸⁴a ⁸⁵a ⁸⁶a ⁸⁷a ⁸⁸a ⁸⁹a ⁹⁰a ⁹¹a ⁹²a ⁹³a ⁹⁴a ⁹⁵a ⁹⁶a ⁹⁷a ⁹⁸a ⁹⁹a ¹⁰⁰a

AVL ¹a ²a ³a ⁴a ⁵a ⁶a ⁷a ⁸a ⁹a ¹⁰a ¹¹a ¹²a ¹³a ¹⁴a ¹⁵a ¹⁶a ¹⁷a ¹⁸a ¹⁹a ²⁰a ²¹a ²²a ²³a ²⁴a ²⁵a ²⁶a ²⁷a ²⁸a ²⁹a ³⁰a ³¹a ³²a ³³a ³⁴a ³⁵a ³⁶a ³⁷a ³⁸a ³⁹a ⁴⁰a ⁴¹a ⁴²a ⁴³a ⁴⁴a ⁴⁵a ⁴⁶a ⁴⁷a ⁴⁸a ⁴⁹a ⁵⁰a ⁵¹a ⁵²a ⁵³a ⁵⁴a ⁵⁵a ⁵⁶a ⁵⁷a ⁵⁸a ⁵⁹a ⁶⁰a ⁶¹a ⁶²a ⁶³a ⁶⁴a ⁶⁵a ⁶⁶a ⁶⁷a ⁶⁸a ⁶⁹a ⁷⁰a ⁷¹a ⁷²a ⁷³a ⁷⁴a ⁷⁵a ⁷⁶a ⁷⁷a ⁷⁸a ⁷⁹a ⁸⁰a ⁸¹a ⁸²a ⁸³a ⁸⁴a ⁸⁵a ⁸⁶a ⁸⁷a ⁸⁸a ⁸⁹a ⁹⁰a ⁹¹a ⁹²a ⁹³a ⁹⁴a ⁹⁵a ⁹⁶a ⁹⁷a ⁹⁸a ⁹⁹a ¹⁰⁰a

Christ called to be an Apostle, & put apart to preach the Gospel of God,

(Which hee had promised afore by his Prophets in the holy Scriptures)

3 Concerning his Sonne Iesus Christ our Lord, (which was made of the seede of David according to the flesh,

4 And declared mightily to be the sonne of God, touching the Spirit of Sanctification by the resurrection from the dead)

5 By whom wee have received grace and Apostleship, (that obedience might be given vnto the faith) for his name among all the Gentiles,

6 Among whom yee bee also the called of Iesus Christ:

7 To all you that be at Rome beloued of God, called to be Saints: O grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

8 First I thanke my God through Iesus Christ for you all, because your faith is published thoroughout the whole world.

9 For God is my witness (whom I serue in my spirit in the Gospel of his Sonne) that without ceasing I make mention of you

10 Always in my prayers, beseeching that by some meanes, one time or other I might haue a prosperous iourney by the will of God, to come vnto you.

11 For I long to see you, that I might bestow among you some spirituall gift, that you might be strengthened:

12 That is, that I might be comforted together with you, through our mutuall faith, both yours and mine.

13 Now my brethren, I would that ye should not be ignorant, how that I haue oftentimes suf-

posed to come vnto you (but haue bene lett hither to) that I might haue some fruit also among you, as I haue among the other Gentiles.

14 I am debter both to the Grecians, and to the Barbarians, both to the wife men and to the vniuersitie.

15 Therefore, as much as in me is, I am ready to preach the Gospel to you also that are at Rome.

16 For I am not ashamed of the Gospel of Christ: for it is the power of God vnto saluation, to euery one that beleueth, to the Jew first, and also to the Grecian.

17 For by it the righteousness of God is reueiled first to faith: 7 as it is written, The iust shall liue by faith.

18 For the wrath of God is reueiled from heauen against all vngodlinesse, and varietie of ungodliness, and which withhold the truth in varietie of ungodliness,

19 Forasmuch as that, which may be knownen of God, is manifest in them: For God hath shewed it vnto them.

20 For the inuisible things of him, that is, his eternal power & Godhead, are seene by the creation of the world, being considered in his works, to the intent that they should be without excuse:

21 Because that when they knew God, they glorified him not as God, neither were thankfull, but became vaine in their thoughts, & their foolish heart was full of darknesse.

22 When they professed themselves to bee wise, they became fooles.

23 For they turned the glory of the incorruptible God to the similitude of the image of a corruptible man, and of birdes, and foule footed beasts, and of creeping things.

24 Wherefore also God gaue them vp to their hearts lusts, vnto vncleanness, to defile their owne bodies betweene themselves:

25 Which turned the truth of God vnto a lie, and worshipped & serued the creature, forsaking the Creator, which is blessed for euer, Amen.

26 For this cause God gaue them vp to vile affections: for euen their women did change the naturall vse into that which is against nature.

27 And likewise also the men left the naturall vse of the woman, and burned in their lust one toward another, and man with man wrought filthinesse, and receiued in themselves such recompence of their error, as was meet.

28 And likewise also the men left the naturall vse of the woman, and burned in their lust one toward another, and man with man wrought filthinesse, and receiued in themselves such recompence of their error, as was meet.

29 And likewise also the men left the naturall vse of the woman, and burned in their lust one toward another, and man with man wrought filthinesse, and receiued in themselves such recompence of their error, as was meet.

30 And likewise also the men left the naturall vse of the woman, and burned in their lust one toward another, and man with man wrought filthinesse, and receiued in themselves such recompence of their error, as was meet.

31 And likewise also the men left the naturall vse of the woman, and burned in their lust one toward another, and man with man wrought filthinesse, and receiued in themselves such recompence of their error, as was meet.

32 And likewise also the men left the naturall vse of the woman, and burned in their lust one toward another, and man with man wrought filthinesse, and receiued in themselves such recompence of their error, as was meet.

33 And likewise also the men left the naturall vse of the woman, and burned in their lust one toward another, and man with man wrought filthinesse, and receiued in themselves such recompence of their error, as was meet.

15 The second part of the Epistle touching the beginning of the Gospel. 16 Now the apostle ende and purpose of the declaration is this: that he say, to them that are in Rome, that there was a way to attain vnto the saluation of the soules. 17 For I am not ashamed of the Gospel of Christ without any difference of nation: and that in Iesus Christ appeared by faith. 18 For hee sayeth and affirmeth, Forasmuch as that, which may be knownen of God, is manifest in them: For God hath shewed it vnto them. 19 Forasmuch as that, which may be knownen of God, is manifest in them: For God hath shewed it vnto them. 20 Forasmuch as that, which may be knownen of God, is manifest in them: For God hath shewed it vnto them. 21 Forasmuch as that, which may be knownen of God, is manifest in them: For God hath shewed it vnto them. 22 Forasmuch as that, which may be knownen of God, is manifest in them: For God hath shewed it vnto them. 23 Forasmuch as that, which may be knownen of God, is manifest in them: For God hath shewed it vnto them. 24 Forasmuch as that, which may be knownen of God, is manifest in them: For God hath shewed it vnto them. 25 Forasmuch as that, which may be knownen of God, is manifest in them: For God hath shewed it vnto them. 26 Forasmuch as that, which may be knownen of God, is manifest in them: For God hath shewed it vnto them. 27 Forasmuch as that, which may be knownen of God, is manifest in them: For God hath shewed it vnto them. 28 Forasmuch as that, which may be knownen of God, is manifest in them: For God hath shewed it vnto them. 29 Forasmuch as that, which may be knownen of God, is manifest in them: For God hath shewed it vnto them. 30 Forasmuch as that, which may be knownen of God, is manifest in them: For God hath shewed it vnto them. 31 Forasmuch as that, which may be knownen of God, is manifest in them: For God hath shewed it vnto them. 32 Forasmuch as that, which may be knownen of God, is manifest in them: For God hath shewed it vnto them. 33 Forasmuch as that, which may be knownen of God, is manifest in them: For God hath shewed it vnto them.

28 ¹¹ For as they regarded not to acknowledge God, ^{then} so God delivered them vp vnto a ^{reprobate} minde, to doe those things which are not comenient,

29 Being full of all vnrighteousnesse, fornication, wickednesse, couetousnesse, malitiousnes, full of enuy, of murder, of debate, of deceit, taking all things in the euill part, whisperers,

30 Backbiters, haters of God, doers of wrong, proud, boasters, inuentors of euill things, disobedient to parents, without vnderstanding, a couenant breakers, without naturall affection, such as can neuer be appeald, mercilesse.

31 Which men, though they knew the Law of God, how that they which commit such things are worthy of death, yet not onely doe the same, but also fauour them that doe them.

¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

CHAP. II.

1 Hee bringeth all before the iudgement seat of God. 2 The excuse that the Gentiles might pretend. 3 of ignorance, be taken quite away. 4 He voucheth the Jewes with the written Law, 5 in which they boasted. 6 And so maketh both Jew and Gentile alike.

Therefore thou art inexcusable, O man, who-soeuer thou art that condemnest: for in that thou condemnest another, thou condemnest thy selfe: for thou that condemnest, doest the same things.

But we know that the iudgement of God is according to truth, against them which commit such things.

And thinkest thou this, O thou man, that condemnest them which doe such things, & doest the same, that thou shalt escape the iudgement of God?

Or despisest thou the riches of his bountifullnesse, and patience, and long sufferance, not knowing that the bountifullnesse of God leadeth thee to repentance?

But thou, after thine hardnesse, and heart that cannot repent, heapest vp as a treasure vnto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God.

Who will reward every man according to his workes:

That is, to them which through patience in well doing, seeke glory, and honour, and immortality, everlasting life:

But vnto them that are contentious, and disobey the truth, and are vnrighteousnesse, shall be indignation and wrath.

Tribulation and anguish shall be vpon the soule of every man that doeth euill: of the Jew first, and also of the Grecian.

To every man that doeth good, shall be glory, and honour, and peace: to the Jew first, and also to the Grecian.

For there is no respect of persons with God.

For these doers yet are no whit better then others are. ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹

ward: neither is that circumcision, which is outward in the flesh:

29 But he is a Iew which is one within, & the circumcision u of the heart, in the ^x spirit, not in the letter, whose praise is not of men, but of God.

CHAP. III.

^x He giueth the Iewes (some 2 preferment, for the commandments sake, 4 but yet such as wholly depend on Gods mercy. 9 That both Iewes and Gentiles are sinners, 11 bee punished by Scriptures: 15 and shewing the use of the Law, 28 he concludeth that we are iustified by faith.

WHAT is then the preferment of the Iew? or what is the profit of circumcision?

2 Much every manner of way: for ^x chiefly, because vnto them were of credite committed the oracles of God.

3 For what, though some did not ^x beleue? shal their vnbelefe make the ^x faith of God without effect?

4 God forbid: yea, let God bee true, and euery man a liar, as it is written, That thou mightest bee ^x iustified in thy words, and ouercome, ^x when thou art iudged.

5 Now if our ^x vnrightheousities commend the rightheousies of God, what shal we say? Is God vnrightheous which punisheth? (I speake as a man.)

6 God forbid: (els how shall God iudge the world?)

7 For if the ^x verity of God hath more abound through my lie vnto his glory, why am I yet condemned as a sinner?

8 And (as we are blamed, and as some affirme, that we say) why do we not eul, that good may come thereof? whose damnation is iust.

9 What then? are we more excellent? No, in no wise: for we haue already proued, that all, both Iewes and Gentiles are ^x vnder sinne.

10 As it is written, ^x There is none rightheous, nor not one.

11 There is none that vnderstandeth: there is none that seeketh God.

12 They haue all gone out of the way: they haue bene made altogether vnprofitable: there is none that doeth good, nor not one.

13 Their throat is an open sepulchre: they haue vsed their tongues to deceive: the poyson of aspes ^x vnder their lips.

14 ^x Whose mouth is full of cursing and bitterness.

15 ^x Their feete are swift to shed blood.

16 Destruction & calamity are in their wayes:

17 And the ^x way of peace they haue not knownen.

18 ^x The feare of God is not before their eyes.

19 Now wee knowe that whatsoever the ^x Law layth, it sayth it to them which are vnder the Law, that ^x euery mouth may bee stopped,

20 Therefore I speake not these wordes in mine owne person, as

but this is the tellex of many wisdomes, which is not subiect to the will of God.

3 A third objection, which addeth force to the first, is, if sinnes doe turne to the glory of God, they are not only not to be punished, but we ought rather to giue our felices to them: which blasphemie Paul countenancing himselfe to carle and deile, pronounceth iust punishment against falshiphermes.

4 Another answer to the first objection: that the Iewes, if they be considered in themselves, are no better then other men are: as it hath bene long since pronounced by the mouth of the Prophets.

5 Are quillie of sinne, ^x Psal. 14. 1, 3, and 53. 13. ^x Psal. 56. 1. ^x Psal. 107. 2. ^x Eia.

52. 1. ^x An vnconuincible peaceable life. ^x Psal. 34. 1. 5 He pronounceth that this

griuous accusation which is vttered by David and Elia, doeth properly concerne the Iewes.

6 A conclusion of all the former diffipation, from the 8 verse of the first Chapter. Therefore sayeth the Apostle, No man can hope to bee iustified by any Law, whether it be that generall Law, or the particular Law of Moses: and therefore to be iudged: seeing it appeareth (as we haue already proued) by comparing the Law and mans life together, that all men are sinners, and therefore worthy of condemnation in the sight of God.

and all the world bee ^x subiect to the iudgement of God.

20 Therefore by the ^x works of the Law shall no ^x flesh bee ^x iustified in his sight: for by the Law cometh the knowledge of sinne.

21 ^x But now is the rightheousnes of God made manifest without the Law, hauing witness of the Law, and of the Prophets,

22 ^x To wit, the rightheousnesse of God by the faith of Iesus Christ, vnto all, and vpon all that beleue.

23 For there is no difference: for all haue sinned, and are deperied of the glory of God,

24 ^x And are iustified ^x freely by his grace, through the redemption that is in Christ Iesus,

25 ^x Whom God hath set forth to be a reconciliation through faith in his ^x blood, to declare his rightheousnes, by the forgieuenesse of the finnes that ^x y are passed,

26 Through the ^x patience of God, to shew at ^x this time his rightheousnesse, that hee might be ^x iust, & a ^x iustifier of him which is of the ^x faith of Iesus.

27 ^x Where is then the reioycing? It is excluded. By what ^x Law? of workes? Nay: but by the Law of faith.

28 Therefore wee conclude, that a man is iustified by faith, without the workes of the Law.

29 God, is hee the God of the ^x Iewes onely, and not of the Gentiles also? Yes, euen of the Gentiles also.

30 For it is one God, who shall iustifie ^x circumcision of faith, and vncircumcision through faith.

31 ^x Doe wee then make the Law of ^x none effect through faith? God forbid: yea, we establish the Law.

8 The murre, as it were of ^x rightheousnesse, in Christ Iesus, apprehended by faith, and for this end offered to all people, as without him all people are shut out from the kingdom of God.

9 By the glory of God, ^x whereas that marke which was at first at, that is, euangelizing life, which standeth in that we are made partakers of the glory of God.

9 Therefore this rightheousnesse touching vs, is alwaye thus freely giuen, for it standeth vpon those things which we haue not done ourselues, but such as Christ hath suffered for our sakes, to deliver vs from sinne.

10 God then is the author of this iustification, because it pleased him: and Christ is hee, which suffered punishment for our finnes, and in whose we haue remission of them: and the means whereby we apprehend Christ, is faith.

11 By the Law, is faith. To bee short, the end of the fitting labour of the goodnesse of God, that by this means it may appeare, that hee is iust in all hee doeth, and constant in his promises, as hee that freely, and of mere grace iustifieth the beleeuers.

12 This name of blood, calleth vs backe to the figure of the alde sacrifices, the truthfull substance of which sacrifices in Christ, ^x of these finnes which were committed when we were without grace.

13 To wit, when Paul wrote this, ^x that hee might bee found exceeding true and faithful. ^x Making him iust, and without blame, imputing Christes rightheousnesse vnto him.

14 Of the number of those which in faith lay holde vpon Christ, contrary to ^x whom, are they which looke to bee iustified by circumcision, that is, by the Law.

15 An argument to proue this conclusion, that wee are iustified by faith without workes, taken from the end of iustification. The end of iustification is the glory of God alone: therefore wee are iustified by faith without workes: for if we were iustified ether by our owne workes, or by the Law, and partly by workes, the glory of God in iustification should not be fully giuen to God.

16 By what doctine I now the ^x diuine of perfect faith this condition is in iustification, if it should be: and the doctrine of faith hath this condition, if it be true.

17 Another argument of an absurditie: if iustification depended vpon the Lawe of Moses, then should God bee a Saviour to the lesser only. Again, if hee should haue the Iewes after one sort, and the Gentiles after another, hee should not bee one and like himselfe. Therefore hee will iustifie both of them after one else like manner, that is to say, by faith.

18 This conclusion, the apostle saith, and bee ioynted to that which followeth next, that this mode of iustification may bee first and euident. ^x God saith to bee their God after the manner of the Scripture, vnto them that haue a true faith. ^x The circumcised. 17. The taking away of an objection: yet is not the Law taken away: therefore, but is rather established, as it shall be declared in his proper place.

19 Vaine sayings, for the purpose, and of the force, ^x I would it is efficacious and strong.

C H A P. IIIII.

1 Her promise that which he said before of faith, by the example of Abraham, 3. 6 and the testimony of the scripture: and setteth in us the Chapter he teacheth upon this word, Imputation.

WHat I shall we say then, that Abraham our father hath found concerning the flesh? 2 For if Abraham were justified by works, he hath wherein to reioyce, but not with God.

3 For what faith the Scripture? Abraham beleued God, & it was counted to him for righteousness.

4 Nowe to him that worketh, the wages is not counted by fauour, but by dette:

5 But to him that worketh not, but beleueth in him that justifieth the vngodly, his faith is counted for righteousness.

6 Euen as Dauid declareth the blessednes of the man, vnto whom God imputeth righteousness without works, saying.

7 Blessed are they whose iniquities are forgiven, and whose finnes are couered.

8 Blessed is the man, to whome the Lorde imputeth not sinne.

9 Came this blessednes then vpon the circumcision only, or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousness.

10 How was it then imputed? when he was circumcised, but when he was vncircumcised.

11 After hee receiued the signe of circumcision, as y^e gale of the righteousness of the faith which he had, when he was vncircumcised, that he should be the father of all them that beleue, not being circumcised, that righteousness might be imputed to them also,

12 And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the steppes of the faith of our father Abraham which he had when he was vncircumcised.

13 For the promise that hee should bee the heire of the world, was not given to Abraham, or to his seede, through the Lawe, but through the righteousness of faith.

14 For if they which are of the Lawe, be heires, faith is made voyd, & the promise is made of none effect.

15 Another protest of this confirmation: David putteth his steadfastness in free pardon of finnes thereunto.

16 A new proposition: that this manner of iustification belongeth to the vncircumcised, and also to the circumcised: as is declared in the words of Abraham.

17 This saying of Dauid, wherein he pronounceth them blessed, he pronounceth that he belongeth to the vncircumcised (for there was no doubt of the circumcision) in this so: That Abraham was iustified in vncircumcision, therefore this iustification belongeth also to the vncircumcised. Nay it doeth not appertaine to the circumcised in respect of the circumcision, much lesse are the vncircumcised that out of their vncircumcision.

18 A practicing of an obiectiō: Why then was Abraham circumcised, if he were already iustified? That the gift of righteousness might be confirmed in him.

19 Circumcision, which is a figure, as we say, the Sacrament of Baptisme, for Baptisme is a Sacrament.

20 Circumcision was called before a figure, in respect of the new word sacrament: now Paul sheweth the force and substance of this figure, that is, to what end it is used, to wit, not only to signify, but also to stand up the righteousness of faith, whereby we come to possesse Christ himselfe: for the only Christ worketh that inwardly in deed, which the Sacraments being ingested with the word doo.

21 An applying of the example of Abraham to the vncircumcised. Believers, whose father he is, shall be like Abraham.

22 An applying of the same example, to the circumcised beleuers, whose father he is, shall be like Abraham, but yet by faith.

23 A reuocing of the seede of Abraham to be heires of the promise, because that Abraham himselfe though he was made p. stake of that promise, whereby hee was made the father of all nations.

24 That all the nations of the world, should be his children: as by the world may be vnderstood the land of Canaan.

25 For workers that he had done, vpon this condition that he should haue the Law. 26 A double confirmation of that reason: the one is, that the promise cannot be apprehended by the Law, and therefore it should bee frustrate: the other, that the condition of faith should be in vaine: so that vncircumcision which should be kept, is hindered by workers.

15 For the Law causeth wrath: for where no Law is, there is no transgression.

16 Therefore it is by faith, that it might come by grace, and the promise might be sure to all the seede, not to that onely which is of the Law: but also to that which is of the faith of Abraham, who is the father of vs all.

17 (As it is written, I have made thee a father of many nations) euen before God whom he beleueed, when quickeneth y^e dead, & calleth those things which be not, as though they were.

18 Which Abraham aboue hope, beleueed vnder hope, that he should be the father of many nations: according to that which was spoken to him, So shall thy seede be.

19 And hee p. not weake in the faith, considered not his owne body which was nowe q. dead, being almost an hundred yeere olde, neither the deadnes of Saraes wombe.

20 Neither did hee doubt of the promise of God through vnbeliefe, but was strengthened in the faith, and gaue glory to God.

21 Being fully assured that he which had promised, was also able to doe it.

22 And therefore it was imputed to him for righteousness.

23 Now is it not written for him onely, that it was imputed to him for righteousness,

24 But also for vs to whom it shalbe imputed for righteousness, which beleue in him that rayed vp Iesus our Lord from the dead,

25 Who was deliuered to death for our finnes, and is risen againe for our iustification.

26 And in respect of faith onely, are counted amongst the children of Abraham. 27 This fatherhood is spiritual, depending only vpon the verbe of God, who maketh the promise. 28 Before God, that is, a spiritual kinred, which hath place before God, and maketh vs acceptable to God. 29 Wherefore it is said, 30 With whom the things are already, which as yet are not in deed, as bee that can with a word make what he will of nothing. 31 A description of true faith, which, while telling in the power of God, and his good will, set forth in the example of Abraham. 32 Very strong and constant. 33 Faith of strength, and cometh to get children. 34 Accompanied and praised God as most gracious and true. 35 A description of true faith. 36 The rule of iustification is always one, both in Abraham and in all the lawles, that is to say, faith in God, who after that there was made a full iustification for our finnes in Christ our mediator, raised us from the dead, that we also being iustified, might bee saved in him. 37 To pay the ransom for our finnes.

C H A P. V.

1 Hee emphaseth 2 Christ's righteousness, which is layed hold on by faith, 5 who was giuen for the weakes, 8 and for all, 14 Hee compareth Christ with Adam, 17 Death with Life, 20 and the Law with grace.

Then being iustified by faith, wee haue peace toward God through our Lorde Iesus Christ.

2 By whom also through faith, wee haue 3 and this access into this grace, 4 wherein we stand, 5 and reioyce vnder the hope of the glory of God.

3 Neither that onely, but also wee reioyce in tribulations, knowing that tribulation bringeth forth patience.

4 For by faith we are iustified, and not by the Law. 5 Ephes. 2. 8. A quietness of conscience is attributed to faith, it is referred to Christ, who is the giuer of faith it selfe, and in whom faith it selfe is effected.

6 By which grace, that is, by which gracious love and good will, to that state whereunto we are graciously taken. 7 We stand in faith. 8 A presenting of an obiectiō against them, which belongeth to the Law, and clamours of the Church, hake that the Christians dreame, when they bragge of their felicitie: to wit, on the Apollon answer, that their felicitie layed vnder hope in another place: which hope is as certaine and sure, that they do no lesse reioyce for that happiness, then if they did presently enjoy it.

9 Our minds are not only quiet and settled, but also we are maruailously glad, and conceive great reioyce for that brauely inheritance which we wish for vs.

10 Tribulation it selfe giueth vs diuers and sundry wayes occasion to reioyce, much lesse doeth it make vs miserable. 11 Item. 12. A Addition accusatiō vs to patience, and patience suffereth vs of the goodnee of God, and this experience consumeth and solleth our happy, which neuer doeth vs vs.

13 A reason of the first comfort, namely, why the promise cannot be apprehended by the Law, because that the Law doeth not reconcile God and vs, but rather deponeeth his anger against vs, for in such a man can obedience be. 14 The conclusion of this argument, that the Law doeth not reconcile God and vs, but rather deponeeth his anger against vs, for in such a man can obedience be. 15 The conclusion of this argument, that the Law doeth not reconcile God and vs, but rather deponeeth his anger against vs, for in such a man can obedience be. 16 The conclusion of this argument, that the Law doeth not reconcile God and vs, but rather deponeeth his anger against vs, for in such a man can obedience be. 17 The conclusion of this argument, that the Law doeth not reconcile God and vs, but rather deponeeth his anger against vs, for in such a man can obedience be. 18 The conclusion of this argument, that the Law doeth not reconcile God and vs, but rather deponeeth his anger against vs, for in such 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1. To all the believers. 2. That into vs, not onely of them which be here and are also circumcised according to the Law, but of them also which without circumcision. 3. That into vs, not onely of them which be here and are also circumcised according to the Law, but of them also which without circumcision. 4. That into vs, not onely of them which be here and are also circumcised according to the Law, but of them also which without circumcision. 5. That into vs, not onely of them which be here and are also circumcised according to the Law, but of them also which without circumcision. 6. That into vs, not onely of them which be here and are also circumcised according to the Law, but of them also which without circumcision. 7. That into vs, not onely of them which be here and are also circumcised according to the Law, but of them also which without circumcision. 8. 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1. Another argument taken of the effects: we are iustified with that, which freely appeareth our confidence before God: but faith in Christ doeth appeare our confidence before the Law, as it was before said, therefore also it is referred to Christ, who is the giuer of faith it selfe, and in whom faith it selfe is effected. 2. We must here know, that we haue yet still the same effect of faith. 3. By which grace, that is, by which gracious love and good will, to that state whereunto we are graciously taken. 4. We stand in faith. 5. A presenting of an obiectiō against them, which belongeth to the Law, and clamours of the Church, hake that the Christians dreame, when they bragge of their felicitie: to wit, on the Apollon answer, that their felicitie layed vnder hope in another place: which hope is as certaine and sure, that they do no lesse reioyce for that happiness, then if they did presently enjoy it. 6. Our minds are not only quiet and settled, but also we are maruailously glad, and conceive great reioyce for that brauely inheritance which we wish for vs. 7. Tribulation it selfe giueth vs diuers and sundry wayes occasion to reioyce, much lesse doeth it make vs miserable. 8. Item. 9. A Addition accusatiō vs to patience, and patience suffereth vs of the goodnee of God, and this experience consumeth and solleth our happy, which neuer doeth vs vs.

4. And

4 The ground of hope is an assured testimonie of the confidence, by the gift of the holy Ghost, whom we are beloved of God, and this is nothing els but at which we can faith, whereas it followeth, that through faith our consciences are quieted.

5 Whereunto be bound vs.

6 A true comfort in adversity, that our peace and quietness of conscience be not troubled for he that so bound them that were of no strength, and while they were yet sinners, and he that he died for them, how can he neglect them being now sanctified and living in him?

7 For time fits and continues which the Father hath appointed.

8 Heb. 9. 15. 1. pet. 3. 18.

9 An amping of the loue of God toward vs, so that we cannot doubt of it, who desire Christ to death for the remission, and for them of whom he could receive no common sin, and (that more so) for his very enemies.

4 And patience experience, and experience hope.

5 And hope maketh not ashamed, because the loue of God is shed abroad in our hearts by the holy Ghost, which is given unto vs.

6 For Christ, when we were yet of no strength, at his time died for the & vngodly.

7 Doubtlesse one will scarce desire a righteous man; but yet for a good man it may be that one dare die.

8 But God hath setteth out his loue toward vs, seeing that while we were yet sinners, Christ died for vs.

9 Much more then, being now justified by his blood, we shalbe saved fro wrath through him.

10 For if when we were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, we shalbe saved by his life.

11 And not onely so, but we also reioyce in God through our Lord Iesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sinne entered into the world, and death by sin, & so death went into all men, in whom all men have sinned.

13 For vnto the time of the Law was sin in the world, but sinne is not imputed, while there is no law.

14 But death reigned from Adam to Moses, even over them also that sinned not after the like manner of the transgression of Adam, which was the figure of him that was to come.

15 But yet the gift is not so as is the offence: for if through the offence of that one, many be dead, much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 Neither is the gift so, as that which entered in by one that sinned: for the fault came of

one offence vnto condemnation; but the gift is of many offences to justification.

17 For if by the offence of one, death reigned through one, much more shal they which receive that abundance of grace, and of that gift of that righteousness, reigne in life through one, that is, Iesus Christ.

18 Likewise then, as by the offence of one, the fault came on all men to condemnation, so by the justifying of one, the benefite abounded toward all men to the justification of life.

19 For as by one mans disobedience many were made sinners, so by that obedience of that one, shall many be made righteous.

20 Moreover, the Law entered thereupon, that the offence should abound: nevertheless, where sinne abounded, there grace abounded much more:

21 That as sinne had reigned vnto death, so might grace also reigne by righteousness vnto eternal life through Iesus Christ our Lord.

contrary side, the righteousness of Christ, which by Gods mercy is imputed to sinners, is sufficient them, that they may become partakers of eternal life. 2. It is only because our sinnes are forgiven vs, but also because the righteousness of Christ is imputed vnto vs. 3. The ground of this whole comparison is this, that the men are as for as two bottles or rootes, so that out of the one, sinne by nature, and out of the other, righteousness by grace doeth spring forth vpon others. 4. For sinne entered not vnto vs only by the steps of our first father, but also corruption of life by inheritance. 5. This world, that is against this world, is a punishment of an obediency why then did the Law of Moses enter thereupon? that sinners be so much the more sinned, and the benefite of God in Christ Iesus to be much more glorious. 6. Beside that, sinne which all men were infected withall, is also defiled with our mans sinne, the Law entered, 6. Grace was pointed to plentifully because sinne is done vnto eternall sinne, but about wee are perfect.

CHAP. VI.

1 Hee cometh to sanctification, without which, what no man putteth on Christs righteousness, he proceeth 4 by an arguement taken of Desiquis, 12. and thereupon exhorteth to holiness of life, 16. briefly making mention of the Law transgressed.

W hat I shall we say then? Shall we continue to sit in sinne, that grace may abound? God forbid.

2 How shal we, that are dead to sinne, line yet therein?

3 Know ye not, that all we which have bene baptized into Iesus Christ, have bene baptized into his death?

4 We are buried then with him by baptism into his death, that like as Christ was rayed vp from the dead, so to the glory of the Father, so we also should walke in newnesse of life.

5 For if we be planted with him to the

1. The benefite of justification and Sanctification, are alwayes pyed together inseparably, and both of them proceed from Christ, by the grace of God: Now sanctification is the abolishing of sinne, that is, of our naturall corruption, in whose place flourisheth the cleanness and purenesse of nature reformed. 2. They are left to be dead to sinne, which are in fact, for made partakers of the vertue of Christ, that naturall corruption is dead in them, that is, the force of it is put out, and is brought forth his bitter fruits: and on the other side, they are said to line in sinne, which are in the flesh, that is, whom the Spirit of God hath not delivered from the slavery of the corruption of nature. 3. There are three parts of this Sanctification: vnto the death of the whole man or sinne, his buriall, and the resurrection of the new man, delivering us into the vertue of the dead, buriall, and resurrection of Christ, of which benefite our baptism is the signe and pledge. 4. Gal. 3. 27. 5. To the end that growing up in one with him, we should receive his strength, to overcome sin in vs, and to make vs new men. 6. Col. 2. 12. 7. That Christ him offering himselfe for sinners his infirmities and weakness, might see us glory with God for ever. 8. And yet which are his members rise for this end, that being made partakers of his life by vertue, we should beginne to leade a new life, as though we were already to be new men. 9. Eph. 4. 22. coloss. 3. 8. hebr. 12. 1. 1. pet. 2. 1. 10. The death of sinne and the life of righteousnesse, or our ingrafting into Christ, and growing up to one with him, cannot be separated by any means, neither in death nor resurrection: for it followeth, that no man is sanctified, which flourisheth from sinne and therefore is no man made partaker of Christ, by faith, which repeleth not, and wereth not from his wickednesse: for as he said before the Law is not fastened, but established by law. 11. Cor. 6. 14. 3. ioh. 2. 11.

f similitude

for his very enemies. How can it be then that Christ being now alive, should not save them from destruction, whom by his death he justified and reconciled?

1. In the case of Iesus Iust man.

2. Hee steele out for Iesus into vs, that in the midst of our afflictions we may know assuredly he will be present with vs.

3. While sinne reigned in vs.

4. From afflictions and destruction.

5. He now putteth us into the other part of justification, which consisted in the free imposition of the obedience of Christ: so that to the remission of sinnes there is added moreover and besides, the gift of Christs righteousness, imputed or put vpon vs by faith, which swalloweth vp that righteousness which flowed from Adam into vs, and all the fruites thereof: so that in Christ we doe not onely cease to be vniust, but we begin also to be iust.

6. From Adam in whom all have sinned, too he giue us life and death (which is the punishment of the guiltiness) came vpon all.

7. By Adam, who is compared with Christ, like to him in this, that both of them make whole which are their, partakers of that they have: but they are unlike in this, that Adam deriueh sinne into them that are his, even of nature, and that to death: but Christ maketh them that are his, partakers of his righteousness by grace, and that vnto life.

8. By sinne is meant that diuine which is ours by inheritance, and men commonly call it original sinne: for it is for us to call that sinne in the singular number, whereas, if hee speake of the sinners selfe, hee putteth the plural number calling them sinners.

9. That is, in Adam.

10. That this is so, that both guiltiness and death, beganne not after the giuing and transgressing of moyses Law, it appeareth manifestly by that, that man died before that Law was giuen: for in that they died, sinne, which is the cause of death, was there, and in such sort, that it was also imputed: whereupon it followeth that there was then some Lawe, the breach whereof was the cause of death.

11. Euen from Adam to Moyses.

12. Where there is no Law made, no man is punished as foule and guiltie.

13. But that this Law was not that vniuersall Law, and that that death did not proceede from any actual sinne of euery one particularly, it appeareth by this, that the very infants which neither could euen knowe nor transgress that naturall Law, are notwithstanding dead as well as Adam.

14. Our infants.

15. Not after that sort as they sinne that are of many years, following their lusts: but yet the more posteritie was corrupted in Adam, when as hee wittingly and willingly sinned.

16. Now that first Adam sinned, the latter, who is Christ, as it is afterward declared.

17. Adam and Christ are compared together in this respect, that both of them doe giue and yeeld to them that when in their owne: but herein they differ, that Adam by nature hath spread his fault to the destruction of many, but Christs obedience hath by grace overruled many.

18. This is, Adam.

19. An other inequality is consisteth in this, that by Adams one offence men are made guiltie, but the righteousness of Christ imputed vnto vs freely, doth not onely absolve vs from that one fault, but from all others.

similitude of his death, even so shall wee be to the similitude of his resurrection.

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead, is freed from sinne.

8 Wherefore, if wee be dead with Christ, wee beleue that we shall liue also with him,

9 Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion ouer him.

10 For in that he died, he died once to sinne: but in that he liueth, he liueth to God.

11 Likewise thinke ye also, that ye are dead to sin, but are aliuē to God in Iesus Christ our Lord.

12 Let not sin reigne therefore in your mortal body, that ye should obey it in the lusts thereof.

13 Neither give ye your members, as weapons of vnrightheousnes vnto sinne: but giue your felues vnto God, as they that are aliuē from the dead, and giue your members as weapons of rightheousnes vnto God.

14 For sin shall not haue dominion ouer you: for ye are not vnder the Law, but vnder grace.

15 What then? shall we sinne, because we are not vnder the Law, but vnder grace? God forbid.

16 Know yee not, that to whomsoever ye giue your felues as seruants to obey, his seruants ye are to whom ye obey, whether it bee of sinne vnto death, or of obedience vnto rightheousnesse?

17 But God be thanked, that ye haue bene the seruants of sinne, but ye haue obeyed from the heart vnto the forme of the doctrine, whereunto ye were deliuered.

18 Being then made free from sinne, yee are made the seruants of rightheousnesse.

19 I speake after the manner of man, because of the infirmities of your flesh: for as yee haue giuen your members seruants to vncleannes and to iniquity, to commit iniquity: so now giue your members seruants vnto rightheousnesse in holinesse.

20 For when ye were the seruants of sinne, yee were freed from rightheousnesse.

21 What fruit had ye then in those things, whereof ye are now ashamed? For the end of those things is death.

22 But now being freed from sinne, and made seruants vnto God, yee haue your fruit in holinesse, and the end, euēlasting life.

23 For the wages of sinne is death: but the gift of God is eternall life, through Iesus Christ our Lord.

24 Her graunte that sinne is not yet so dead in vs, that it is utterly extingui: but he prometh victory to them that contend manfully, because we haue the grace of God giuen vs which worketh by, that the Law is not now in vs power and instrument of sinne.

8 To be vnder the Law and vnder sinne, altho al one, inured of them which are not sanctified, as on the contrary they receiue grace and rightheousnesse, agree to them that are regenerate. Now they are conuicted, so that one cannot agree with the other: There fore let rightheousnesse speake. **1** John 8.22. 2 pet. 2.19.

9 By nature we are flesh and sinne, and therefore free from sinne. **1** The kinde of flesh hath a force in it, to be regenerate thereby, that the doctrine of the Gospel is like vnto a certaine mould which we are captiue to be fashioned and fashioned like vnto it.

10 An exhortation to the studie of rightheousnesse and holinesse, the contrary ends of both being let downe before vs. **1** The regenerate person. **11** Death is the punishment due to sinne, but wee are sanctified by vnto life euēlasting.

CHAP. VII.

1 He declareth what it is to be no more vnder the Law, 2 by an example taken of the Law of marriage, 3. 12 And lest the Law should seeme familiar, 14. hee prooueth that our sinne is the cause, 15 that the same is an occasion of death, 17 which was giuen vnto vs. 21 He setteth out the battell betwene the flesh and the Spirit.

Now ye not, brethren, (for I speake to them that know the Law) that the Law hath dominion ouer a man as long as he liueth?

2 For the woman which is in subiection to a man, is bound by the Law to the man, while he liueth: but if the man bee dead, shee is deliuered from the law of the man.

3 So then, if while the man liueth, she take another man, she shall be called an adulteresse: but if the man bee dead, she is free from the Law, so that she is not an adulteresse, though she take another man.

4 So ye, my brethren, are dead also to the Law by the body of Christ, that ye should be to another, **1** vnto him that is raised vp from y dead, that we should bring forth fruit vnto God.

5 For when we were in the flesh, the affections of sins, which were by the Law, had force in our members, to bring forth fruit vnto death.

6 But now we are deliuered from the Law, he being dead in whom we were holden, that we should serue in newnesse of Spirit, and not in the oldnesse of the letter.

7 What shall we say then? Is the Law sinne? God forbid. Nay, I knew not sinne, but by the Law: for I had not knowne lust, except the Law had said, Thou shalt not lust.

8 But sinne tooke an occasion by the commandement, & wrought in me all manner of concupiscence: for without the Law sinne is dead.

9 For I once was aliuē, without the Law: but when the commandement came, sinne remained,

10 But I died: and the same commandement which was ordained vnto life, was found to be vnto me vnto death.

11 For sinne tooke occasion by the commandement, and deceived me, and thereby slew me.

12 Wherefore the Law is holy, and that commandement is holy, and iust, and good.

3 A declaration of the former saying: for the concupiscence (which hee) which the Law stirred up in vs, were, in vs as it were an husband, of whom wee brought forth very deadly & curdled children. But now since that husband is dead, and consequently being deliuered from the force of that killing law, we haue passed into the governance of the spirit, so that we bring forth now not those rotten and dead, but liuely children.

4 When we were in the state of the first marriage, which hee call in the next verse following the almes of the letter. **1** The manner that edged vs to sinne, which shew their force euen in our mindes. **2** He saith vs of the Law, but by the Law, because they spring of sinne which dwell in within vs, and take occasion to worke thus in vs, by reason of the restraint that the Law maketh, not that the fault is in the Law, but in our sinne.

6 Wrought their strength. **1** As he said, The bond which bound vs, is dead, and vanished away, inasmuch, that sinne, which held vs, hath not now wherewith to hold vs. **2** For this husband is within vs. **1** Satan is an euill possessor, for he brings vs in bondage of sinne & himselfe, deceitfully, and yet without standing long as we are sinners, we sinne willingly. **2** As hee remembereth them which after the death of their old husband are ioynted to the Spirit and whom the Spirit of God hath made new men. **1** By the letter hee meaneth the Law in respect of that last condition: for before that our will be freed by the holy Ghost, the Law straiteth vs to deale men, and therefore is dead and damnable to vs, as touching the fulfilling of it.

4 An objection: What then? are the Law and sinne all one, and do they agree together? my faith: sinne is sepaied and condemned by the Law. But because sinne cannot abide to be repressed, and was not in a mans selfe, till it was provoked and stirred up by the Law, it taketh occasion thereby to be more outrageous, and yet by the force of the Law. **2** By the word, Lust, in this place hee meaneth not euill lusts themselves, but the fountain from whence they spring: for the contrary heathen philosophers themselves condemned wicked lusts, though I am not darkly, but as for the fountain of sinne they could not so much as suspect it, and yet it is the very fount of that natural and euill lust and flesh. **1** Eua. 2. 17. deat. 5.21. **2** Though sinne be in vs, yet it is not knowne for sinne, neither doeth it rage, as it rageth before the Law is knowne. **3** He saith himselfe before vs for an example, in whom all sinne may be holden fast, what they are of nature before they earnestly thinke of the Law of God: to wit, blockish, and heady to sinne and wicked to God, without all true feare and feeling of sinne, then what manner of person they become when their conscience is reproved by the testimony of the Law, to wit, stubborn, and euill enuized with the desire of sinne, then euer they were before.

9 When I knew not the Law, then I was thought I liued in deale: for my conscience was troublesome, because it knew me not altho. **1** When I began to understand the commandement. **2** In sinne, or by sinne.

6 The conclusion: That the law of the Law is holy, but that the fault is in vs which build the Law. **1** 1. Thm. 1.8. **2** Touching not counting.

CHAP. VIII.

7 The proposition:
That the Law is
not the cause of
death but our
right nature, spring
therein not over-
ly discovered, but
also flux'd vp, and
take occasion
thereby to rebell,
as which the more
that thing is lo-
hidden is the more
it doth them, and
from hence cometh
guiltie-
ness, and occasion
of death.

8 *Discrep is the
blame of any death
9 That finne might
flow is selfe to be
finne, and hereby is
selfe to be that,
which is in deede.
10 As it is in deede,
11 As it is in deede,
12 The cause of
this matter, is this,
Because that the
Law requirith a
perfectly pure
heart, but men such
they be borne, are
in condition of
corruption, which
they willingly
flee.*

13 He feareth him-
selfe being regene-
rate, before vs,
for an example in
whom may easily be
fear the flitt of the Spirit and the flesh, and therefore of the
Law of God, and our wickedness. For since that the Law in a man regenerate
bringeth forth death only, therefore in him it may easily be accused: but seeing
that in a man which is regenerate, it bringeth forth good fruit, it doth but ap-
pear that such a one proceede not from the Law, but from sinne, that is, from our
corrupt nature: And therefore the Apostle teacheth also, that the true vie of the Law
is, in representing sinne in the regenerate, unto the ende of the chapter: as a little
before (to wit, from the seventh verse unto this sixth) hee declared the vie of it in
them which are not regenerate. 10 The deedes of men: life layeth he, answere not,
may they are contrary to my will: Therefore by the content of my will with the Law,
and repugnance with the deedes of my life, it appereth evidently, that the Law
had a right rule: will I doe private use thing, but corruption which hath her
deeds in the regenerate, another thing. 11 It is to be noted, that one fleeth in it
is to fly to will and not to will in diuers respects: to wit, he is flyd to will in that
he is regenerate by grace: and not to will, in that, that he is not regenerate, or in
that, that he is such an one as he was borne. But because the part which is regene-
rate, at length becometh conquerour, therefore Paul finishing the part of the
regenerate, speaketh in such sort as if the corruption which fineth willingly, were
something without a man: although afterward see graue that this euill is in his
flesh, or in his members. 12 That natural corruption, which cleaveth fast unto
them that are regenerate, and is cleane conquerour. 13 This vice, or sinne, or law
of sinne, doeth willingly possesse the men which are not regenerate, and hindereth
them or holdeth them so long which are regenerate. 14 This death in deede agree
to that man, whom the grace of God hath made a new man: for where the Spirit is
not, how can there be any life there? 15 The conclusion: As the Law of God ex-
horteth to goodnesse, so doeth the Law of sinne (that is, the corruption wherein we
are borne) force vs to wickednesse: but the Spirit, that is our inward in that that
is regenerate, consisteth with the Law of God: but the flesh, that is, the whole
natural man, is bound to the Law of sinne. Therefore to be short, wickednesse
and death are not of the Law, but of sinne, which reigneth in them that are not re-
generate: for they neither will nor do good, but will and doe euill: But in them
that are regenerate, it striketh against the Spirit or lawe of the minde, so that they
cannot either doe ill as they would, or bee so voyde of sinne as they would.
16 The inner man, as the new man are still one, and are inseparable and set as contrary
to the old man: neither doth this world, inner man, signifie mans minde and reason,
and the old man, the powers that are under them, as the Philippians imagine, but by
the outward man is meant what is either without or within a man from top to
sole, as that man is not borne anew by the grace of God. 17 The Lawe of the
minde in this place, is not to be understood of the minde as it is naturally, and as our
minde is from our birth, but of the minde which is renewed by the Spirit of God.
18 It is a misapprehension to say yet in part subject to sinne, which of it owne nature
is not guilty of death: but we must cry to the Lord, who will by death it selfe
at length make vs conquerours as we are already conquerours in Christ. 19 We must
with sinfull and carnall nature. 20 Hee recurreth himselfe, and therefore vs
that be regenerate in Christ. 21 This is the perfection of them that are borne a-
new, for as they that they are regenerate.

13 7 Was that then which is good, made
death unto mee? God forbid: but sinne, that
might appear sinne, wrought death in mee by
that which is good, that sinne might bee 7 out of
measure fullfill by the commandment.
14 8 For we know that the Law is spirituall,
but I am carnall, sold vnder sinne.
15 9 For I allow not that which I do: for what
I would, that do I not: but what I hate, I do I.
16 10 If I doe then that which I would not, I
consent to the Law that it is good.
17 Now then, it is no more I that doe it, but
sinne that dwelleth in me.
18 11 For I know, that in mee, that is, in my
flesh, dwelleth no good thing: for to will is pre-
sent with me: but I find no meane to performe
that which is good.
19 For I doe not the good thing, which I
would, but the euill, which I would not, that do I.
20 Now if I do that I would not, it is no more
I that doe it, but the sinne that dwelleth in me.
21 11 I find then that when I would do good,
I am thus yoked, that euill is present with me.
22 For I delight in the Law of God, concern-
ing the better man.
23 But I see another law in my members, re-
belling against the law of my minde, and lead-
ing me captiue into the law of sinne, which is in
my members.
24 14 O wretched man that I am, who shall
deliuer me from the body of this death!
25 I thank God through Iesus Christ our
Lord. Then I myselfe in my minde ferue the
Law of God, but in my flesh the law of sinne.

3 A prentising of an objection: Seeing that the virtue of the Spirit which is in
to weaken I may see thereby, that there is no condemnation to them, who are
that law: because, say he, that virtue of the quickening Spirit which is in
vs, is most perfect & most mighty in Christ, and being impugned vnto vniuersal
carnality vs, as though there were weapons of corruption, as death in
death in vs. The reason hereofe Paul's vertue of remission of sinne and of
fulfilling the law and alio of sanctification which is in us, is but the
of the perfect input of Christ's manhood, which part was not clearly
the all apper of our consciences: for our sinne is defiled by the blood of
and the guiltiness of our corruption is conuicted by the imputation of Christ's
ence, and the corruption it selfe (which the Apostle calleth filial sinne) is
by little and little, by the gift of sanctification: but yet it lacketh before that
money, to wit, the perfect sanctification of Christ's own flesh, which also is
16 The power and authority of the Spirit, against which the Law is not
17 Which mortifieth the old man and quickeneth the new man. 18 To
19 And finally. 20 For Christ's flesh is being impugned vnto us, as though
carnality vs: begun in vs. 21 The vniuersal argument here, but especially
fieri of sanctification, which is impugned vnto vs, by the flesh which is
the Law was not such (and that by reason of the corruption of our nature) that
make man pure & perfect, for that it rather kindled the desire of sinne, and
it out and extinguish it, therefore God clothed his Son in flesh, that he
flesh, wherein he utterly abolished our corruption, that being accented
and without fault in him apprehended and laid hold on by faith, we might be
have fully that singular perfection which in the Law requirith, and therefore that
might be no condemnation in vs. 17 Which is not proper to the Law, but
our flesh. 2 In us men not force away, who's desire the Law could not
our hearts. 3 Of our nature which is corrupt through flesh, could be
To abolish sin in our flesh, 4 Shewed that faith wrought in vs, 5 The
flame of the Law of God might be fulfilled, or that sinne which the Law requirith
might be punished before God: for if with our infirmities there be repaid that
on which is impugned in vs, we are still, according to that perfect form which the Law
giveth. 6 He returneth to that which he said, that the sanctification which is in
in vs, is a sure testimony of our ingrafting into Christ: which is a most pleasant
of a godly and honest life. 6 A reason why to walke after the flesh is
then which are yoked in Christ, but to walke after the Spirit: and that
them: because, first, he that they which are after the flesh sinne the things of the
but they that are after the Spirit, the things of the Spirit. 7 That the Law in the
leadeth them. 7 He proueth the consequent: because that what fouler the flesh
reth, that ingendeth death: and what fouler the Spirit fauoureth, that leadeth to
and life eternal. 8 A reason and proof, by the wisdom of the flesh is
because faith is the enemy of God. 9 A reason why the wisdom of the flesh
is enemie to God, because it neither will be able to be subject to him. And the
be meanth a man not regenerate. To the conclusion: therefore they that
after the flesh, cannot please God: whereby it followeth, that they are not ingraft-
into Christ. 11 He cometh to the others, to wit, to them which will be
spirit, of whom we have to understand contrary things to the former: and first of
his delecteth what it is to be in the Spirit, or to be sanctified, to wit, to have the
of God dwelling in vs: they hee declared, that sanctification is his saying and lead
our ingrafting in Christ, that it can by no meane be separated.

1 Hee concludeth that there is no condemnation to them, who are
graced in Christ through his Spirit, 3 how power they see as
burdened with sinne: 9 for they lust through that Spirit, 14
Whole testimonie 15 sheweth away all sinne, 28 and releases
our yreous miseries.
Now then there is no condemnation to them
that are in Christ Iesus, which walke not
after the flesh, but after the Spirit.
2 3 For the Law of the Spirit of life which
is in 4 Christ Iesus, hath freed me from the law
of sinne and of death.
3 4 For (that that was impossible to the Law,
in as much as it was weake, because of the flesh)
God sending his owne Son in similitude of sin-
full flesh, & for sinne, condemned sin in the flesh,
4 That that righteousnesse of the Law might
bee fulfilled in vs, which walke not after the
flesh, but after the Spirit.
5 5 For they that are after the flesh, fauour
the things of the flesh: but they that are after the
Spirit, the things of the Spirit.
6 7 For the wisdom of the flesh is death: but
the wisdom of the Spirit is life and peace.
7 8 Because the wisdom of the flesh is eni-
mity against God: for it is not subject to the
Law of God, neither in deede can be.
8 10 So then they that are in the flesh, cannot
please God.
9 9 Now ye are not in the flesh, but in the
Spirit, because the Spirit of God dwelleth in you:
but if any man hath not the Spirit of Christ, the
same is not his.

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his will, *as seen in the passage* Job. 41. 20. *He purposed of itself the calling of the Gentiles,* 31. *as also the striking of the Jews,* 25. 27. *by the testimony of the Prophets.*

1 The third part of this Epistle even to the twelfth Chap. r. wherein Paul commendeth o the higher causes of faith: and first of all, because he pursued to speak much of calling off of the Jews, he with an insinuation, declaring by a double or triple oath, and by witnessing of his great desire to wards their salvation, his singular love towards them, and their universal granting to them all their prerogatives.

a The Apostle loved his brethren, *as he himself saith, if it had been possible, he would have been ready to have redeemed the calling away of the Israelites, with the loss of his own soul for ever for this world, separate, & taken out of this place.*

b Being brethren by flesh, as he nation and country.

c The work of the command, which was a token of Gods

prerogative. *Chap. 17. v. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

d The table of the covenant: and this is spoken by the sign of Metonymia. e Of the Judicial Law. f The ceremonial Law

g Which were made to Abraham and to his posterity. h A most manifest testimony of the Gods will and promise of Christ. i Chap. 2. 18. j He exhorteth into the calling of Predestination by a kinde of preventing objection: How may it be, that Israel is called off, but that heretofore was most also make the covenant which God made with Abraham and his seed, and words? He answereth therefore, that Gods word is true, although that Israel be called off: for the chosen o the people of Israel is in general and common, that notwithstanding the same, God chooseth by his secret counsell, such as it pleaseth him. So then this is a proposition and date of this Treatise: The grace of salvation is shewed generally in such sort, that notwithstanding it, the efficacy thereof pertaineth only to the elect.

b Israel in the first place, is taken for Isaac; and in the second, for the Israelites.

c Gen. 22. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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1 Say the truth in Christ, I lie not, my conscience bearing me witness in the holy Ghost, 2 That I have great heaviness, and continual sorrow in mine heart.

3 For I would with my selfe to be separate from Christ, for my brethren that are my kinsmen according to the flesh,

4 Which are the Israelites, to whom pertaineth the adoption, and the glory, & the covenants, and the giving of the Law, and the service of God, and the s promises.

5 Of whom are the fathers, and of whom concerning the flesh, Christ came, who is God over all, blessed for ever. Amen.

6 Now standing it cannot be that the word of God should take none effect: for all they are not b Israel which are of Israel.

7 Neither are they all children, because they are the seede of Abraham, * but, in Isaac shall thy seed be called:

8 That is, they which are the children of the flesh, are not the children of God: but the children of the promise, are counted for the seed.

9 For this is a word of promise, * In this same time will I come, and Sara shall have a sonne.

10 Neither hee only felt this, but also Rebecca, when shee had conceived by one, even by our father Isaac.

11 For yet the children were borne, and when they had neither done good, nor euill, (that the purpose of God might remaine according to election, not by works, but by him that calleth)

12 It was sayd vnto her, * The elder shall serue the younger.

13 As it is written, * I have loved Jacob, and have hated Esau.

14 What shall we say then? Is there vnrighteousness with God? God forbid.

15 For he saith to Moses, * I will have mercie on him, to whom I will shew mercy: and will have compassion on him, on whom I will have compassion.

16 So then it is not in him that willeth, nor in him that runneth, but in God who sheweth mercy.

17 For the Scripture faith vnto Pharaoh, * For this same purpose have I stirred thee vp, that I might shew my power in thee, and that my Name might be declared throughout all the earth.

18 Therefore he hath mercy on whom he will, and whom he will he hardeneth.

19 Thou wilt say then vnto me, Why doth he yet complain? for who hath resisted his will?

20 Yea, O man, who art thou which pleadest against God? shall the thing formed say to

the maker, * What dost thou? or what sayest thou? which are chosen to salvation? in choosing whom, he denieth that God may frame vs all without his chiefe and predestinate situation, that are not yet borne, without any respect of works, or merits, or any other thing which brings not the choice to the appointed end, but by the meritorious labours which is a cause next vnder predestination. Nowe mercy preceptively sheweth mercy, against a meritorious preceptive, in the voluntary corruption of man, in the voluntary corruption preceptive, by a pure and perfect cause. Moreover, mercy is showne by degrees, to wit, by calling, by faith, by iustification and sanctification, by the length we come to glorification, as the Apostle will shewe afterwards. Nowe these things are yet following the purpose of God, doe clearly prove that it is not by any meritorious cause vnto him in louing and sinning him. *2. Cor. 13. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

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CHAP. XIII.

He willeth that we submit our selves to Magistrates: 8 To love our neighbours: 13 To live uprightly, 14, and to pay an Obsequy.

Ex 4 every soule be subiect vnto the higher powers: 3 for there is no power but of Gods and the powers that be are ordained of God.

2 Who soeuer therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves condemnation.

3 For magistrates are not to be feared for good workes, but for euill. 5 Wilt thou then be without feare of the power? doe well: so shalt thou haue praise of the same.

4 For hee is the minister of God for thy wealch: 6 but if thou doe euill, feare: for hee beareth not the sword for nought: for he is the minister of God to take vengeance on him that doeth euill.

7 Wherefore we must be subiect, not because of wrath only, but also for conscience sake.

6 For for this cause ye pay alio tribute: for they are Gods ministers, applying themselves for the same thing.

7 Give to all men therefore their due, tribute, to whom ye owe tribute: custome, to whom custome: feare, to whom feare: honor, to whom ye owe honour.

8 Owe nothing to any man, but to loue one another: 10 for hee that loueth another, hath fulfilled the Law.

9 For this: Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witness. Thou shalt not couet: and if there be any other commandment, it is briefly comprehended in this saying, *euem in this*, Thou shalt loue thy neighbour as thy selfe.

10 Loue doeth not euill to his neighbour: therefore is loue the fulfilling of the Law.

11 And that, considering the season, that it is now time that we should arise from sleepe: for now is our saluation neerer, then when we beleeued it.

12 The night is past, and the day is at hand. let vs therefore cast away the workes of darkness, and let vs put on the armour of light.

13 So that wee walke honestly, as in the day: not in gluttony, and drunkennesse, neither in

4 For as we haue many members in one body, and all members haue not one office,

So we being many, are one body in Christ, and euery one, one anothers members.

6 Seeing then that we haue gifts that are diuers, according to the grace that is giuen vnto vs, whether we haue prophesie, let vs prophesie according to the portion of faith:

7 Or an office, let vs wait on the office: or he that is teacheth, on teaching:

8 Or he that exhorteth, on exhortation: hee that distributeth, let him doe it with simplicitie: he that ruleth, with diligence: he that sheweth mercy, with cheerefulness.

9 Let loue bee without dissimulation: Abhorre that which is euill, and cleaue vnto that which is good.

10 Be affectioned to loue one another with brotherly loue. In giuing honour, goe one before another.

11 Not slothfull to doe seruice, seruient in spirit, 12 Reioicing in hope, patient in tribulation,

continuing in prayer, 13 Distributing vnto the necessities of the Saints: giuing your selves to hospitality.

14 Bless them which persecute you: bleste, I say, and curse not.

15 Reioyce with them that reioyce: and weepe with them that weepe.

16 Bee of like affection one towards another: be not hie minded: but make your selves equal to them of the lower sort: be not wife in your selves.

17 Recompense to no man euill for euill: procure things honest in the sight of all men.

18 If it be possible, as much as in you is, haue peace with all men.

19 Dearly beloued, 20 auenge not your selves, but giue place vnto wrath: for it is written, 21 Vengeance is mine: I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feed him: if he thirst, giue him drinke: for in so doing thou shalt haue 7 coales of fire on his head.

21 Bee not overcome of euill, but overcome euill with goodnesse.

4 There is a double reason of this precept going afore: the one is, becaus God hath not committed euery thing to be done of euery man: and therefore, he doeth backwardly, and not onely vnprofitably, but also to the great disprofit of others, inuicariet him selfe and others, which is peth the bounds of his vocation: the other is, for that this diuersity and in-equality of vocation and gifts, redoundeth to our common good, being that the same is therefore instructed and appointed: that which was bound out to another. Whereupon it followeth that no man ought to be grieved thereat, seeing that the vie of euery private gift is common.

5 1 Pet. 4. 10.

5 That which is spake before in general applyeth particularly to the holy functions, wherein men offered with greater danger. And he diuideth them into two sorts: as witnes to Propets and Deacons: and againe he diuideth the Propets into doctors, and Pastors, And of Deacons he maketh three sorts

to wit, the one to be such as are (as it were) measures of the Church coffers, who are called properly Deacons: the other to be the gouernours of discipline, who are called Seniors or Elders: the third to be such as properly stand in the helpe of the poore, of which sort the company of widows were.

1 That euery man observe the measure of that which is reuealed vnto him. 2 Whose office is onely to exhort the Seruants.

3 Who in other places is called also Pastours. 4 To wit, the same that be distribute them faithfully, and without respect of person. 5 Mat. 23. 2. 120. 9. 7.

6 The Elders of the Church. They that are called about tending on the poore, must doe it with discreetly, lest they sale for to forrow. 7 Now he cometh to the duties of the second Table, which he denoteth from charity, which is it that were the constant of the all. And he denoteth Christian charity by finc 7, haue of euill, search study of good things good affection to helpe our neighbour, and whole heartedness the glory of God. 8 Amos 1. 11. 9 Ephes. 4. 2. 12. 2. 17.

10 This piece is well put in for it maketh difference betweene Christian duties, and Philosophicall duties. 7 Hee reckoneth vj diuers other vertues together with their effects: wit, hope, patience in tribulation, equanimity, continuance in prayer, liberality towards the Saints, hospitality, modesty in of minde, euem in helping our enemies, a lifeless feeling with others alioed in a cheritie as p alenity, modesty, endeaour to maintain the haue of c. accord so nigh as we may with all men, which cannot be extingished by any mans injuries. 8 1 Pet. 3. 8. 9 Luke 18. 1. 1. cor 13. 1.

11 A rule of charity, where we are nigh touched with other mens wants, then with our owne, and haueing that feeling, helpe them as much as we can. 12 Not upon pleasures and needlesse duties, but upon necessary ones. 13 Heb. 13. 2. 1. pet. 4. 13. 14 Math. 5. 44. 15 1 Pet. 3. 7. 16 1. 11.

17 There nothing that doeth so much breake concord as ambition, when as euery man longeth a last estate and seeketh ambition to be aloft. 18 Be not puffed up with opinion of your owne wisdom.

19 Pro 22. 3. 1. cor 8. 1. 1. Pet. 3. 1. 2. 1. 3. 1. 4. 1. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

20 1 Pet. 3. 1. 2. 1. 3. 1. 4. 1. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

21 After this sort Salomon

point out the wrath of God that hangeth ouer a man.

4 Ysa. 3. 1.

1 Pet. 1. 12.

1 Now be these

16 Each one, which

17 that his Magistrate

18 to wickedness

19 From which he

20 sheweth that no

21 man is free: and

22 in which fact it

23 is not only due

24 to the highest

25 gifts: namely,

26 but also those

27 of the nature

28 of the best,

29 which hath any

30 office

31 vnder him.

32 A Text, though

33 in English, though

34 in French, though

35 in Italian, though

36 in Spanish, though

37 in the same

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chambering.

come to you with abundance of the blessing of the Gospel of Christ.

30 Alfo brethren, I beseech you for our Lord Iesus Christs sake, and for the love of the spirit, that yee would strue with me by prayers to God for me.

31 That I may be deliuered from them which are disobedient in Iudea, and that my seruice which I haue to doe at Hierusalem, may be accepted of the Saints,

32 That I may come vnto you with ioy by the will of God, and may with you be refreshed.

33 Thus the God of peace bee with you all. Amen.

CHAP. XVI.

1 *See commendeth Phoebe. 3 Hee sendeth greeting to many. 17 And warneth to beware of them which are the cause of diuision.*

I Commende vnto you Phoebe our sister, which is a seruant of the Church of Cenchrea:

2 That yee receiue her in the Lords, as it becommeth Saintes, and that yee assist her in whatsoever businesse shee needeth of your ayde: for she hath giuen hospitalitie vnto many, and to me also.

3 Greete & Priscilla, and Aquila, my fellow helpers in Christ Iesus,

4 (Which haue for my life layde downe their owne necke. Vnto whom not I onely giue thanks, but also all the Churches of the Gentiles.)

5 Likewise greete the Church that is in their house. Salute my beloued Epenetus, which is the first fruits of Achaia in Christ.

6 Greete Mary which beloued much labour on vs.

7 Salute Andronicus and Iunia my cousins and fellow prisoners, which are notable among the Apostles, and were in Christ before me.

8 Greete Amplias my beloued in the Lord.

9 Salute Vrbanius my fellow-helper in Christ, and Stachys my beloued:

10 Salute Apelles approved in Christ. Salute them which are of Aristobolus friends.

11 Salute Herodion my kinsman, Greete them which are of the friends of Narcissus which are in the Lord.

12 Salute Tryphena and Tryphosa, which women labour in the Lord. Salute the beloued Persis, which woman hath laboured much in the Lord.

13 Salute Rufus cholen in the Lord, and his mother and mine.

14 Greete Alyncretus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Iulia, Nereas, and his sister, and Olympas, and all the Saints which

are with them.

16 Salute one another with an holy kisse. The Churches of Christ salute you.

17 ¶ Now I beseech you brethren, marke them diligently which cause diuision and offences, contrary to the doctrine which ye haue learned, and auoide them.

18 For they that are such, serue not the Lord Iesus Christ but their owne bellies, & with faire speech and flattering deceiue the hearts of the simple.

19 For your obedience is come abroade among all: I am glad therefore of you: but yet I would haue you a wife vnto that which is good, and simple concerning euill.

20 The God of peace shall tread Satan vnder your feete shortly. The grace of our Lord Iesus Christ be with you.

21 ¶ Timotheus my helper, and Lucius and Iason, and Solipater my kinsmen, salute you.

22 I Tertius, which wrote out this Epistle, salute you in the Lord.

23 Gaius mine host, and of the whole Church salureth you, Erastus the steward of the city salureth you, and Quartus a brother.

24 The grace of our Lord Iesus Christ bee with you all. Amen.

25 ¶ To him now that is of power to establish you according to my Gospel, and preaching of Iesus Christ, by the reuelation of the mystery, which was kept secret since the world began:

26 (But now is opened, and published among all nations by the Scriptures of the Prophets, at the commandement of the euerlasting God for the obedience of faith)

27 To God, I say, only wife, be praise through Iesus Christ for euer. Amen.

Written to the Romans from Corinthus, and sent by Phoebe, seruante of the Church, which is at Cenchrea.

she to woe, and wisdom, that you may embrace good things, and shunne evil. knowe of the deuits and peaces of false prophet, and resist them openly, and thus place doubt plainly destroy the Papists faith of credit, whereas they maintain it to be sufficient for one man to beleue as another man beleue, without further knowledge, or examination what the matter is, or what ground it hath: vsing these daily precher, Wee beleue as our fathers beleue, and we beleue as the Church beleue. ¶ *As men that knowe no way to deuide much liue do deuide in deide.* ¶ *Wee must fight, with a certaine hope of victorie.* ¶ *Act 16. 1. phil. 2. 19.* ¶ *Hee searcheth salutarious, partly to reuegn mutual friendship, and partly to the end that this Epistle might be of some weight with the Romans, hauing the confirmation of so many that believeth vnto it.* ¶ *Hee writeth as Paul writeth.* ¶ *Now taking his leave of them the third time, hee writeth that vnto them, whereupon dependeth all the force of the former doctrine.* ¶ *Ephe 3. 20.* ¶ *He setteth forth the power and wisdom of God with great thanksgiving, which especially appaere in the Gospel: and maketh mention also of the calling of the Gentiles to confirme the Romans in the hope of this saluation.* ¶ *Ephe 3. 9. coloss. 1. 6. 2. tim. 1. 10. titus 1. 2.* ¶ *I that secret and hidden thing, that is to say, the calling of the Gentiles, is offered and promised to all nations to be knowne.*

¶ *2 Cor. 13. 20.* ¶ *2. cor. 13. 12.* ¶ *2. cor. 13. 14.* ¶ *Hee writeth that an holy kisse, which proceedeth from an heart that is full of Iesus holy love: now this is to be referred to the manner of vsed in those dayes.* ¶ *As by namely describing them that it was not needful, thy of commendation, hee sufficiently declared whom they ought to beare and follow, so deoth hee now point out vnto them whom they ought to take herde of, yet he nameth them, for that it was not needful.* ¶ *¶ Wisely and diligently as though you should haue done for your enemies in a watch-tower.* ¶ *2. 1. John 10.* ¶ *The word which hee writeth, signifies a promising which performeth nothing, and if Iesus beareth any such, sheweth selfe as he that is promised, that is more careful of his master than of his owne.* ¶ *3. Simplicity must be layed with wisdom.* ¶ *¶ Falsely with the knowledge of Iesus will, knowe of the deuits and peaces of false prophet, and resist them openly, and thus place doubt plainly destroy the Papists faith of credit, whereas they maintain it to be sufficient for one man to beleue as another man beleue, without further knowledge, or examination what the matter is, or what ground it hath: vsing these daily precher, Wee beleue as our fathers beleue, and we beleue as the Church beleue.* ¶ *As men that knowe no way to deuide much liue do deuide in deide.* ¶ *Wee must fight, with a certaine hope of victorie.* ¶ *Act 16. 1. phil. 2. 19.* ¶ *Hee searcheth salutarious, partly to reuegn mutual friendship, and partly to the end that this Epistle might be of some weight with the Romans, hauing the confirmation of so many that believeth vnto it.* ¶ *Hee writeth as Paul writeth.* ¶ *Now taking his leave of them the third time, hee writeth that vnto them, whereupon dependeth all the force of the former doctrine.* ¶ *Ephe 3. 20.* ¶ *He setteth forth the power and wisdom of God with great thanksgiving, which especially appaere in the Gospel: and maketh mention also of the calling of the Gentiles to confirme the Romans in the hope of this saluation.* ¶ *Ephe 3. 9. coloss. 1. 6. 2. tim. 1. 10. titus 1. 2.* ¶ *I that secret and hidden thing, that is to say, the calling of the Gentiles, is offered and promised to all nations to be knowne.*

THE

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS.

CHAP. I.

After the salutation, to which in effect is an exhortation, 12 He reprehendeth the Corinthians for their divisions, 17 and calleth them from pride to humility: 20 For overthrowing all worldly wisdoms, 23. 25 he admonisheth every the preaching of the cross.

The inscription of the Epistle, wherein he chiefly by words about to procure the good will of the Corinthians towards him, yet notwithstanding so, that always he let them know that he is the servant of God, and not of man. 3 If he be an Apostle, then hee must be heard, although he sometimes reprehendeth them sharply, seeing he hath not his own cause in hand, but is a messenger that bringeth the commandments of Christ. 3 Hee joyneth Solikness with himselfe, thus thin doctrine might be confirmed by two witnesses. 4 It is a Church of God, although in both great faults, in as much that it obey them which admonish it. 4 After 15. 9. 1. the Father Paul hath us, that is to say, speake with us from the wicked, in giving us to his Sonne, that he may be in us, and we in him. 4 Rom 1. 7. eph. 1. 1. coloss. 1. 22. 1 Tim. 1. 9. Titus 2. 3. b Whom God of his gracious goodnesse and mere love hath separated for himselfe: or whom God hath called to holiness: the first of these two expositions; the first from whence our justification cometh, and the second sheweth to what ende it tendeth. 1 Tim. 1. 22. c Hee is sayde properly to call on God, who cryeth unto the Lord when hee is in danger, and craveth helpe at his hands: and by the figure Synecdoche is taken for the inheritance of God: and therefore to call upon Christ Jesus, is to acknowledge and aske him for very God. 6 The foundation and the life of the Church, is Christ Iesus Jesus of the Father. 7 Going about to condemn many vices, hee beginneth with a true commendation of their vertues, lest he might seeme after to descend to chiding, being moved with malice or envie: yet so, that hee referreth all to God, as the author of them, and that in Christ, that the Corinthians might be more ashamed to prophane and abuse the holy gifts of God. 8 Hee toucheth that by name which they will abused. d Seeing that while we live here, we know how in part, and prophetic in part, this word (All) must be restrained to the present state of the flesh: but by speech he meaneth us a worse kind of talking, but the gift of holy eloquence, which the Corinthians abused. 9 He sheweth that the use of all these gifts consisteth herein, that the mightie power of Christ might thereby be set forth in them; that hereafter it might evidently appere how wickedly they abused them in glory and ambition. e By those excellent gifts of the holy Ghost. 10 Titus 2. 1. philip. 2. 20. 10 He joyneth by the way, that there is no cause why they should please them selves to be more in those gifts which they had received. f See that there were nothing in comparison of them which are to be looked for. g He speaketh of the last commendation of Christ. 11 1. thess. 5. 13, and 5. 17. He beginneth that he hopeth well of them hereafter, that they may more patiently abide his reprehension afterward. And yet together therewithall sheweth, that as well the beginning as the accomplishing of our salvation is only the worke of God. h He calleth them blaspheims, not whom man neuer found fault with, but with whom no man can justly finde fault, that is to say, them which are in Christ Jesus, in whom there is no condemnation, see Luke 1. 6. i. thess. 5. 24. b True and constant, who doth not only call us, but giueth us the gift of perseverance. 13 Having made an end of the preface, he cometh to the matter itselfe, beginning with a most graine oblation, although they should heare Christ himselfe speaking and not Paul.

Paul called to be an Apostle of Iesus Christ, through the will of God, and our brother Sothe-
ners,

2 Vnto the Church of God, which is at Corinthus, to them that are 4 sanctified in Christ Iesus, 5 Saintes by calling: with all that call on the Name of our Lord Iesus Christ in every place, both their Lord, and ours:

6 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

7 I thank my God always on your behalfe for the grace of God, which is giuen you in Iesus Christ,

8 That in all things ye are made rich in him, in all kinde of speech, and in all knowledge:

9 As the testimonie of Iesus Christ hath bene confirmed in you:

10 So that ye are not destitute of any gift: waiting for the appearing of our Lord Iesus Christ,

11 Who shall also confirme you vnto the end, that ye may be blamelesse in the day of our Lord Iesus Christ.

12 God is faithful, by whom ye are called vnto the fellowship of his Sonne Iesus Christ our Lord.

13 Now I beseech you, brethren, by the

Name of our Lord Iesus Christ, that ye all speake one thing, and that there be no dissensions among you: but bee ye knit together in one minde, and in one iudgement.

14 For it hath bene declared vnto mee, my brethren, of you by them that are of the house of Cloe, that there are contentions among you.

15 Now thus I say, that every one of you saith, I am Pauls, and I am Apollos, and I am Cephas, and I am Christs.

16 Is Christ diuided? was Paul crucified for you? either were ye baptized into the name of Paul?

17 I thank God, that I baptized none of you, but Crispus, and Gaius,

18 Left any should say, that I had baptized into mine owne name.

19 I baptized also the household of Stephanus: furthermore know I not, whether I baptized any other.

20 For Christ sent me not to baptize, but to preach the Gospel, not with wisdom of words, lest the cross of Christ should be made of none effect,

good witnesses, that there were many factions among them. And therewithall he openeth the cause of dissensions, because that some did hang on one doctrine, some on another, and some were to be added to their doctrine, that they might all be glorious and teachers, calling themselves the disciples of Christ only, thus saying their teachers.

16 The first reason why Christ sent me not to be crucified: because Christ sent me by that means to be diuine: I am to be in Jesus, who cannot be the head of a church, and of dissenting bodies, being himselfe life.

16 Another reason: he saith Ie do not doubt that ye are not to be crucified: I am to be in Jesus, who cannot be the head of a church, and of dissenting bodies, being himselfe life.

17 The third reason taken of the house and of Baptisme, wherein were made a plenty of Christ, calling on also the Name of the Father and the holy Ghost, Iesus and though a man do not fall from his doctrine: Christ yet hee hang vpon some certaine teachers, and desire others, he forsaketh Christ for himselfe: hee is the Christ only master, hee would heare him, teaching by whomsoever.

18 The fourth reason: hee saith Ie do not doubt that ye are not to be crucified: I am to be in Jesus, who cannot be the head of a church, and of dissenting bodies, being himselfe life.

19 The fifth reason: hee saith Ie do not doubt that ye are not to be crucified: I am to be in Jesus, who cannot be the head of a church, and of dissenting bodies, being himselfe life.

20 The sixth reason: hee saith Ie do not doubt that ye are not to be crucified: I am to be in Jesus, who cannot be the head of a church, and of dissenting bodies, being himselfe life.

21 The seventh reason: hee saith Ie do not doubt that ye are not to be crucified: I am to be in Jesus, who cannot be the head of a church, and of dissenting bodies, being himselfe life.

22 The eighth reason: hee saith Ie do not doubt that ye are not to be crucified: I am to be in Jesus, who cannot be the head of a church, and of dissenting bodies, being himselfe life.

23 The ninth reason: hee saith Ie do not doubt that ye are not to be crucified: I am to be in Jesus, who cannot be the head of a church, and of dissenting bodies, being himselfe life.

24 The tenth reason: hee saith Ie do not doubt that ye are not to be crucified: I am to be in Jesus, who cannot be the head of a church, and of dissenting bodies, being himselfe life.

25 The eleventh reason: hee saith Ie do not doubt that ye are not to be crucified: I am to be in Jesus, who cannot be the head of a church, and of dissenting bodies, being himselfe life.

26 The twelfth reason: hee saith Ie do not doubt that ye are not to be crucified: I am to be in Jesus, who cannot be the head of a church, and of dissenting bodies, being himselfe life.

27 The thirteenth reason: hee saith Ie do not doubt that ye are not to be crucified: I am to be in Jesus, who cannot be the head of a church, and of dissenting bodies, being himselfe life.

28 The fourteenth reason: hee saith Ie do not doubt that ye are not to be crucified: I am to be in Jesus, who cannot be the head of a church, and of dissenting bodies, being himselfe life.

29 The fifteenth reason: hee saith Ie do not doubt that ye are not to be crucified: I am to be in Jesus, who cannot be the head of a church, and of dissenting bodies, being himselfe life.

30 The sixteenth reason: hee saith Ie do not doubt that ye are not to be crucified: I am to be in Jesus, who cannot be the head of a church, and of dissenting bodies, being himselfe life.

tion, golde, silver, precious stones, timber, hay, or stubble,

13 Every mans worke shalbe made manifest: for the day shall declare it, because it shalbe reueled by the fire: and the fire shall trie every mans worke of what fort it is.

14 If any mans worke, that he hath built vpon, abide, he shall receiue wages.

15 If any mans worke burne, he shall lose, but he shalbe saued himselfe: neuertheless yet as it were by the fire.

16 Know yee not that yee are the Temple of God, and that the Spirit of God dwelleth in you?

17 If any man destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.

18 Let no man deceiue himselfe: If any man among you seeme to be wise in this world, let him be a foole, that he may be wise.

19 For the wisdom of this world is foolishnesse with God: for it is written, He catcheth the wise in their owne craftinesse.

20 And againe, The Lord knoweth that the thoughts of the wise be vaine.

21 Therefore let no man boast himselfe in men: for all things are yours.

22 Whether it be Paul, or Appollos, or Cephas, or the world, or life, or death, whether they be things present, or things to come, *euen* all are yours,

23 And ye Christs, and Christ Gods.

And like workmen be frustrate of the hope of his lab' or, which pleased himselfe making of thought. 8 He taketh not a hope of saluation from the vnskilful and fool builders, which holde fast the foundation, of which fort were those Rhetorians rather than pillars of Corinth: but he addeth an exception, that they must needfulling suffer this trial of their worke, and so abide the losse of their value himselfe. *1 Cor. 13. 12.* 9 Counting still in the matter, heere of a building, he teacheth vs that this ambition is not onely vaine, but also foolish. For he teacheth that the Church is it were the Temple of God, which God hath by her consecrated vnto himselfe by his Spirit. Then turning himselfe to these ambitious men, he sheweth that they proue the Temple of God, because those men whom they please them elues to make, as he teacheth, so many pollute the holy doctrine of God, and the purity of the Church. Which wickednesse shall not be suffered vnexamined. 10 Desires it, and maketh it vnclene, by his holiness and purity, by Paul his iudgement, which by his holiness cleaues the purity of the Gospel. 11 He concludeth by the contrary, that they shall yee wisdom in the Church of God, which refuse and call away all those vanities of men: and if they be mocked of the world, it is sufficient for them that they bee wise according to the wisdom of God, and as hee will take them to bee wise. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

my selfe? for I knowe that I am not vnblameable, all this notwithstanding: much lesse therefore should I please my selfe as you doe. 6 A third reason proceeding of a conclusion said were, out of the former reasons. It is Gods office, to esteeme every man according to his value, because hee knoweth the intents of the heart, which men for the most part are ignorant of. Therefore this iudgement pertaineth not to you. *1 Cor. 13. 12.* 7. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

CHAP. III.

Bringing in the definition of a true Apostle. 7 he sheweth that humilitie ought rather to kee us knowen: than a floure vatio him. 8 he bringeth in praise, whereby it may suitably appear, that he neither had cause of glory, 11 nor of his busly. 7 He commendeth Timothee.

Let a man so thinke of vs as of the ministers of Christ, and disposers of the secretes of God: 2 And as for the selfe, it is required of the

disposers, that every man be found faithfull.

3 As touching me, I passe very little to be iudged of you, or of mans iudgement: no, I iudge not mine owne selfe.

4 For I know nothing by my selfe, yet am I not thereby iustified: but he that iudgeth mee, is the Lord.

5 Therefore I iudge nothing before the time, vntill I Lord come, who will lighten things that are hid in darkness, and make the counsels of the hearts manifest: and then shall every man haue a praise of God.

6 Now these things, brethren, I haue figuratiuely applied vnto mine owne selfe and Appollos, for your sakes, that ye might learne by vs, that no man presume above that which is written, that one swell not against another for any mans cause.

7 For who separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why receiwest thou, as though I thou hadst not receiued it?

8 Now ye are full: now ye are made rich: ye reigne as kings without vs, and would to God ye did reigne, that wee also might reigne with you.

9 For I thinke that God hath set vs forth the last Apostles, as men appointed to death, for we are made a gasing stocke vnto the world, and to the Angels, and to men.

10 We are fooles for Christs sake, and ye are wise in Christ: we are weak, and ye are strong: ye are honourable, and we are despised.

11 Vnto this hour we both hunger & thirst, and are naked, and are buffeted, and haue no certaine dwelling place,

12 And labour, working with our owne hands: we are reuiled, and yet we blisse: we are persecuted, and suffer it.

13 We are euill spoken of, and we pray: we are made as the huilt of the world, the offscouring of all things, vnto this time.

14 I write not these things to shame you, but as my beloved children I admonish you.

15 For though ye haue tenne thousand instru-

ments, yet I knowe that I am not vnblameable, all this notwithstanding: much lesse therefore should I please my selfe as you doe.

6 A third reason proceeding of a conclusion said were, out of the former reasons. It is Gods office, to esteeme every man according to his value, because hee knoweth the intents of the heart, which men for the most part are ignorant of. Therefore this iudgement pertaineth not to you. *1 Cor. 13. 12.*

7. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

ment, bee stretch forth himselfe againe as a singular example of modestie, as one which concealing in this Epistle those factious teachers names, doubted not to put downe his owne name and Appollos in their place and tooke vpon him, as it were, their shame: so farre was hee from p'erring himselfe vnto you.

8 He sheweth a good manner to bridle pride first, if thou canst knowe rightly thou exceedest by the rule of the number of the number, saying: thou art a man the selfe? againe, it thou confidest that although thou haue a thing more then other men haue, yet thou hast it not by Gods bountifullnesse. And what wile man is hee that will bragge of anothers goodwilke, that against God? f Therefore nothing thinke vs of nature, that is worthy of commendation: but all that we haue, we haue it of grace, which the Delugans and all Pelegians must not confesse.

9 He descendeth to a more growne worke, to castifie the ambitious men to blash, euen against their willes. He sheweth that a right course for him that will be a Pope, or a Kingly bishop, that hee be a true person, let him compare the delicacies of the Epistle count with Saint Pauls, as we see it here.

10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

3 Because it re-
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thers, he let him-
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and vnto the gra-
uity of an Apostle,
he sheweth that he
careth not for the
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not set forth him-
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ours in Christ, yet have ye not many fathers: for in Christ Iesus I have begotten you through the Gospel.

16 Wherefore, I pray you, be followers of me.
17 For this cause have I sent vnto you Timothy, which is my beloved sonne, and faithfull in the Lord, which shall put you in remembrance of my wayes in Christ, as I teach euerie where in euerie Church.

18 Some are puffed vp, as though I would not come vnto you.

19 But I will come to you shortly, & if the Lord wil, & will know, not the k words of them which are puffed vp, but the power.

20 For the kingdom of God is not in word, but in power.

21 What wil ye? shal I come vnto you with a rod, or in loue, and in the spirit of meeknesse?

22 A path runner to mother part of this Epistle, wherein he reprehendeth more than a very iudicious censure, then ing the vie of ecclesiastical correction.

CHAP. V.

1 That they have whicked as he who committed incest with his mother in law, 2 & he sheweth should commit them rather to be admonished, then to excommunicate: 10 Such kinds of work do ought to be punished with excommunication, 12 left other be mislead with it.

1 It is heard certainly that there is fornication among you: and such fornication as is not once named among the Gentiles, that one should have his fathers wife.

2 And ye are puffed vp, and haue not rather forsooked, that he which hath done this deede, might be put from among you.

3 For I verely as absent in body, but present in spirit, haue determined already, as though I were present, that he that hath thus done this thing,

4 When ye are gathered together, and my spirit in the Name of our Lord Iesus Christ, that such one, I say, 4 by the power of our Lord Iesus Christ,

5 Be delivered vnto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Iesus.

6 Your reioycing is not good: know ye not that a little leauen leaueth the whole lump?

7 Purge out therefore the olde leauen, that ye may be a new lump, as ye are vnleavened: for Christ our Passouer is sacrificed for vs.

8 Therefore let vs keepe the 8 feast, not with olde leauen, neither in the leauen of maliciousnesse

9 The excommunication is delivered as the power of Satan, in that that he is cast out of the house of God. 6 What is it to be delivered to Satan? he himselfe declareth when he sayeth, Let him bee vnto thee as an Heathen and Publican, Mark. 16. 17. that is to saye, bee disanchised, and put out of the rites and liberties of the cite of Christ, which is the Church, without which Satan is lord and master. 6 The end of excommunication is not to cast away the excommunicate, that he should vnto perill, but that he may be led, to wit, that by this means his flesh may be tamed, that he may learn to liue to the Spirit. 7 Another end of excommunication, that other be not led, and there o' it must of necessity be retained in the Church, that the one be not infected by the other. 8 It ought, and not grounded vpon good reason, as though you were excellent, and yet there is such wickednesse found among you. 8 By alluding to the ceremony of the Passouer, here exhorteth them to call out that wicked person I saw among them in times past, for the, it was not lawful for them which did celebrate the Passouer, to eate leavened bread: insomuch that he was holden as vile and unworthy to eate the Passouer, whosoever had been called of leauen. Now our whole life must bee as it were the feast of vnleavened bread, wherein all they that are partakers of that immaculate Laine which is Iesus, must cast out both of themselves, and also out of their houses and Congregations, all impurities.

9 By lump he toucheth the whole body of the Church, every member whereof must be without leuen, that is, the vnto in spirit, by plucking away the olde corruption. 10 The Laine of our Passouer. 11 Let vs trade our whole life, as it were a continual feast, honestly and uprightly.

and wickednesse: but with the vnleavened bread of sinceritie and truth.

9 I wrote vnto you in an Epistle, that ye should not company together with fornicators, 10 And not altogether with the fornicators of this world, or with the couetous, or with extortioners, or with idolaters: for then ye must go out of the world.

11 But now I haue written vnto you, that ye company not together: if any that is called a brother, be a fornicator, or couetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such one eate not.

12 For what haue I to doe to iudge them also which are without? doe ye not iudge them that are within?

13 But God iudgeth them that are without. Put away therefore from among your felues that wicked man.

either he meaneth to offe of leaue whereat the Supper of the Lord is commonly eate and manner of life which is rightly to be taken, and yet man should thinke that either a marriage were taken by excommunication, or by duties hindered and cast off thereby, as we owe one to another: children to their parents, subjects to their rulers, euen as to their masters, and yet, about to neighbour as we owe another to God. 6 If you should utterly abstain from such company, you should goe out of the world: therefore 7 I speak of them which are within the Church, which must be called home by discipline, and not of them which are without, with whom you must labour by all means possible, to bring them in. 10 Such as are false brethren, ought to be cast out of the Congregation: as the man which are without, they must be left to the iudgement of God.

CHAP. VI.

1 He imbrogeth against their contention in law matters, 6 where, with they vexed one another under iudges that were infidels, as the reproch of the Gospel, 9 and then sharply threateth fornicators.

Are any of you, hauing businesse against another, be iudged vnder the vnjust, and not vnder the Saints?

2 Doe ye not know that the Saints shall iudge the world? If the world then shalbe iudged by you, are ye vnworthie to iudge the smallest matters?

3 Know ye not that wee shall iudge the Angels? how much more things that pertaine to this life?

4 If then wee haue iudgements of things pertaining to this life, set them vp which are least esteemed in the Church.

5 I speake it to your shame. Is it so that there is not a wife man among you? no, not one, that can iudge betweene his brethren?

6 But a brother goeth to law with a brother, and that vnder the infidels.

7 Nowe therefore there is altogether

he doeth not forbid that one neighbour may goe to law with another, if so be he require, but yet vnder holy iudges. 3 He gathereth by a comparison that the faithfull cannot seeke to infidels to be iudged, without great iniurie done to the Saints, seeing that God himselfe will make the Saints iudges of the world, & of the death of the world. 4 Some Christ's much more ought they to iudge small things, which may be by equal and good confidence, deterrment. 5 The conclusion, wherein he yetteth a remedie for this infirmitie: is a principle, whereby their priuate affaires betwixt themselves be chosen arbiters out of the Church, the which may be and purpoise, the least of you, if either, is sufficient. Therefore be contentment of iudgement states, but sheweth what is expedient for the circumstance of the time, and to wit: out of any diminishing of the right of the neighbours for he speaketh not of iudgements which are practised betwixt the faithfull and the infidels, neither of publike iudgement, but of controuersies which may be ended by priuate arbiters. 6 Courts and places of iudgement. 7 A fault which which among you. 8 He applieth the generally proportioned to a principle, whereby calling them backe to this, to take away from them, that false opinion of their own excellencie, from whence all their mischiefs spring. 9 Now be more brotherly also, and although by granting them priuate arbiters out of the Congregation of the faithfull, he doeth not simply condeone us, but rather establish priuate iudgements, so that they bee exercised without offence, yet he sheweth that if they were such as they ought to be, and as it were to be wished, they should not need to vnto these mede neither.

• infirmitie

1. *infirmities in you, that yee got to law one with another? 4 why rather suffer yee not wrong? why rather sustaine ye not harme?*

8 *Nay, ye your felues doe wrong, and doe harme, and that to your brethren.*

9 *Know ye not that the vnrighteous shal not inherite the kingdome of God? 8 Bee not decieued: neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggers,*

10 *Nor theenes, nor couetous, nor drunkards, nor railers, nor extortioners shal inherite the kingdome of God.*

11 *And such were y^e some of you: but yee are washed, but yee are sanctified, but yee are iustified, in the Name of the Lord Iesus, and by the Spirit of our God.*

12 *¶ 2 All things are lawfull vnto me, but all things are not profitable. I may do all things, but I will not be brought vnder the power of any thing.*

13 *¶ Meates are ordeined for the belly, and the belly for the meates: but God shal destroy both it and them. Now the body is not for fornication, but for the Lorde, and the Lorde for the body.*

14 *And God hath alio raised vp the Lord, and shall raise vs vp by his power.*

15 *¶ Know yee not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.*

16 *¶ Doe yee not know, that hee which coupleth himselfe with an harlot, is one body? 8 for two, faith he, shal be one flesh.*

17 *But he that is ioyned vnto the Lord, is one spirit.*

18 *¶ Flee fornication: euery sinne that a man doeth, is without the body: but he that committeth fornication, sinneth against his owne body.*

19 *¶ Know yee not, that y^e your body is the temple of the holy Ghost, which y^e in you, whom ye haue of God? and y^e are not your owne.*

20 *¶ For ye are bought for a price: therefore glorifie God in your body, and in your spirit: for they are Gods.*

that our bodies are consecrate to God. ¶ Chap. 5. 17. 2 Cor. 6. 16. argument. Because wee are not our owne men, to give our selues to any other, much lesse to Satan and the flesh, f^r seeing that God himselfe hath bought vs, and that with a great price, to the ende that both in body and soule, wee shold be true to his glory. ¶ Chap. 7. 23. 1 Cor. 1. 18.

CHAP. VII.

1 *¶ Intreating here of marriage, 4 which is a remedi against fornication, 10 and 11 that is broken, 18. 20 he willeth euery man to live contented with his lot. 35 He teacheth what the end of virginity shal be, 55 and what ought to be married.*

Now I concerning the things y^e whereof yee wrote vnto me, I wrote y^e good for a man not to touch a woman.

2 *Neuertheless, to auoid fornication, let euery man haue his wife, and let euery woman haue her owne husband.*

3 *¶ Let the husband giue vnto the wife y^e due beneuolence, and likewise also the wife vnto the husband.*

4 *The wife hath not the power of her owne body, but the husband: and likewise also the husband hath not the power of his owne body, but the wife.*

5 *Desist not one another, 4 except it be with consent for a time, that ye may 4 giue your selues to fasting and prayer, and againe come together, that Satan tempt you not for your incontinencie.*

6 *¶ But I speake this by permission, not by commandement.*

7 *For I y^e would that all men were euen as I my selfe am: but euery man hath his proper gift of God, one after this manner, and another after that.*

8 *¶ Therefore I say vnto the y^e married, and vnto the widowes, It is good for them if they abide euen as I doe.*

9 *¶ But if they cannot abide, let them marry: for it is better to marry then to burne.*

10 *¶ And to the married I command, not I, but the Lord, Let not the wife depart fro her husband.*

11 *¶ But and if shee depart, let her remaine vnmarried, or be reconciled vnto her husband, and let not the husband put away his wife.*

12 *¶ But to the eunuch I speake, and not the Lord, If any brother haue a wife that beleueth not, if shee be content to dwell with him, let him not forsake her.*

13 *¶ And the woman which hath an husband that beleueth not, if he be content to dwell with her, let her not forsake him.*

not desist one another. 4 He adueth an exception, unless the one abide from the other by mutual consent, that they may the better giue himselfe to prayer, wherein notwithstanding hee warneth them to consider what is expedient, lett by this long breaking off as it were from marriage, they be diuied vp in continencie. ¶ 1. Doe nothing els. 5. Fifty, hee hath taught that marriage is not simply necessary, lett all men but first them which haue not the gift of continencie, y^e and this gift is a special grace of God. 6. Sixty, hee giueth the selfe same reason touching the second marriage, to wⁱth, that a single life is to be allowed, but for such as haue the gift of continencie: otherwise they ought to marry againe, that the selfe cause may bee at peace. ¶ This whole place is set against them which condemne freyall marriages. 8. So he turneth with himselfe, when hee telleth the willful disobedience of y^e disobedient, that call upon God with a quiet conscience. ¶ 11. Mat. 5. 32. and 1 Cor. 7. 10. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

13 *Another argument why fornication is to be shunned, because it defileth the body with a peculiar kinde of filthinesse. 14. The third argument: Because a fornicator is facile glori, for hee is ready to let his body be sold to any other, much lesse to his glory.*

1 *¶ Hee teacheth concerning marriage, that although a single life be his comendment, which he will declare afterwards, yet that marriage is necessary for the avoiding of fornication, but so that neither one nor any may have many wives, nor any wife many husbands. A Touching these matters whereof you were inquisi. 2. Commendation, and (as we say) prudent. For marriage bringeth many good things with it, and that by reason of the corruption of our first estate.*

1. *¶ 1. The 27. 2. Secondly, hee sheweth that the parties married, must with singular affection emulately loue one the other. 3. The word (duty) conuinceth all kinde of beneuolence, though hee speake more of one thing in this that followeth.*

3 *¶ Thirdly, hee sheweth that they are such in order power, as touching the body do so that they may not desist one another. 4. He adueth an exception, unless the one abide from the other by mutual consent, that they may the better giue himselfe to prayer, wherein notwithstanding hee warneth them to consider what is expedient, lett by this long breaking off as it were from marriage, they be diuied vp in continencie. ¶ 1. Doe nothing els. 5. Fifty, hee hath taught that marriage is not simply necessary, lett all men but first them which haue not the gift of continencie, y^e and this gift is a special grace of God. 6. Sixty, hee giueth the selfe same reason touching the second marriage, to wⁱth, that a single life is to be allowed, but for such as haue the gift of continencie: otherwise they ought to marry againe, that the selfe cause may bee at peace. ¶ This whole place is set against them which condemne freyall marriages. 8. So he turneth with himselfe, when hee telleth the willful disobedience of y^e disobedient, that call upon God with a quiet conscience. ¶ 11. Mat. 5. 32. and 1 Cor. 7. 10. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

which will not suffer you to bee tempted about that you bee able, but will euen ¹¹ giue the issue with the temptation, that ye may be able to beare it.

14 Wherefore my beloved, flee from idolatrie.

15 I speake as vnto them which haue vnderstanding: iudge ye what I say.

16 The cup of a blessing which we bleſſe, is it not the ¹² communion of the blood of Chriſt? The bread which we breake, is it not the communion of the body of Chriſt?

17 For we that are many, are one bread and one body, becauſe wee all are partakers of one bread.

18 Behold Iſrael, which is after the fleſh: are not they which eate the ſacrifices ¹³ partakers of the Altar?

19 What ſay I then? that the idole is any thing? or that that which is ſacrificed to idoles, is any thing?

20 Nay, but that theſe things which the Gentiles ſacrifice, they ſacrifice to deuils, and not vnto God: and I would not that ye ſhould haue fellowſhip with the deuils.

21 Ye cannot drinke the cup of the Lord, and the cup of the deuils. Ye cannot be partakers of the Lords table, and of the table of the deuils.

22 Doe wee prouoke the Lord to anger? are we ſtronger then he?

23 ¹⁴ All things are lawfull for mee, but all things are not expedient: all things are lawfull for mee, but all things edifie not.

24 Let no man ſeek his owne, but every man anothers wealth.

25 Whatſoever is ſold in the ſhambles, eate ye, and aſke no queſtion for conſcience ſake.

26 ¹⁵ For the earth is the Lords, and ¹⁶ all that therein is.

27 If any of them which beleuee not, call you to a feaſt, and if ye will goe, whatſoever is ſet before you, eate, aſking no queſtion for conſcience ſake.

28 But if any man ſay vnto you, This is ſacrificed vnto idoles, eate it not, becauſe of him that ſhewed it, and for the conſcience (for the earth is the Lords, and all that therein is)

29 And the conſcience, I ſay, not thine, but of that other: ¹⁷ for why ſhould my libertie be con-

demned of another mans conſcience?

30 For if I ſpoken Gods y benefit bee partaker, why am I cuill liked of, for that wherefore I giue thanks?

31 ¹⁸ Whether therefore yee eate, or drinke, or whatſoever yee do, do all to the glory of God.

32 Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I pleaſe all men in all things, not ſeeking mine owne profit, but the profit of many, that they might be ſaued.

ſe he not our ſiluer, but Gods glory, and ſo the ſaluation of many as were vnto wherein the Apoſtle ſheweth not to propound h ſelfe to the Corinthians (euen his owne ſocke): as: for example, but ſo that hee calleth them backe to Chriſt vnto whom he himſelfe hath regard.

CHAP. XI.

1 Hee bleſſeth the Corinthians, for that in their holy aſſemblies, 4 men doe pray lauding their heads couered, 6 and women haue ſhorter, and becauſe their meeting ended to euill, 22 how mingled prophane banquet with the holy Supper of the Lords, 23 which hee requires to be celebrated according to Christs institution.

BE ye followers of mee, euen as I am of Chriſt.

2 Now brethren, I commend you that ye remember all my things, and keepe the ordinances, as I deliuered them to you.

3 But I wil that ye know, that Chriſt is the head of every man: and the man is the womans head: and God is Chriſtes head.

4 Every man praying or prophesying hauing any thing on his head, diſhonoureth his head.

5 But every woman that prayeth or prophesieth bareheaded, diſhonoureth her head: for it is euen one very thing, as though ſhee were ſhauen.

6 Therefore if the woman be not couered, let her alſo be ſhorn: and if ſhe be ſhame for a woman to be ſhorn or ſhauen, let her be couered.

7 For a man ought not to couer his head: for as much as he is the image & glory of God: but the woman is the glory of the man.

8 For the man is not of the woman, but the woman of the man.

9 For the man was not created for the womans ſake: but the woman for the mans ſake.

10 Therefore ought the woman to haue power on her head, becauſe of the Angels.

and make not ory of doctrine, but alſo of eccleſiaſtical conſtitutions. Then applying it to the queſtion propoſed, touching the comely apparell both of men and women in publick aſſemblies, hee declareth that the woman is one degree beneath the man by the ordinance of God, and that the man is ſubiect to Chriſt, that the glory of God ought to appeare in him for the preeminence of the ſex. ¹⁹ Ephes. 5.23.

1 In which, then Chriſt our mediator. 3 Huſband and god euen, that I men doe euer pray or preach in publick aſſemblies hauing their heads couered (which was then a ſigne of ſubiectiō) they did as it were ſpoyle the liberties of their diguities, & gaue Gods ordinance. 6 Inſtead of that the was a poliſhe line ſeruing only for the conuinienee of the time that Paul lived in, by the reaſon, becauſe in their dayes for a ſerue to ſpeake bareheaded in an aſſembly was a ſigne of ſubiectiō. 4 And in 1 he ſet her concludeth, that women which ſhewe themſelves in publick and eccleſiaſtical aſſemblies, without the ſigne and token of their ſubiectiō, that is to ſay, vncouered, diſhonour themſelves. 5 The firſt argument taken from the common ſenſe of man, ſo far as nature teacheth women, that it is diſhonell for them to come abroad bareheaded, ſeruing that the haſh giuen them ſhould be long haire, which they doe willingly, vnto eare and necke, but they can not will ſhould to haire in ſhauen. 6 The taking away of it ſhould be: Haue not men alſo haire giue: then I graunt, ſaith the Apoſtle, but the man is our matter in this: For man was made to be the rule and poſtule, that the glory of God ſhould appeare in his rule and authority: but the woman was made, the type: for ſen of her obedience, ſhee might more honour her husband. ²⁰ Gen 1.26. eui 5.1. and 9.6. eui 3.10.

7 Hee proueth the inequality of the woman, by that the man is the matter whereof the woman was firſt made. ²¹ Gen 2.22.

8 Secondly by that, that the woman was made for man and not the man for the woman ſake. 9 The couſation: Women muſt kee couered, ſo freely by this external ſigne the ſubiectiō. 6 A couering which is a ſigne of ſubiectiō. 10 What this meaneth, I doe not yett vnderſtand.

Kkk a

11 Neuer-

3 If I may ſtrongly
Gods benefice ſee
the meate, or that
meate, why ſhould I
through my fault,
cauſe that ſome
of God to turne to
my ſhame?

4 Colos. 3.17.
9 The conſolation:
10 We muſt
our ſin in
ſuch fort, that we
ſeem as were vnto

the Corinthians (euen
his owne ſocke): as:
for example, but ſo
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Kkk a

11 Neuer-

God is the same which worketh all in all.

7 But the manifestation of the Spirit is given to every man, to ⁸ profit withall.

8 For to one is given by the Spirit the word of wisdom; and to another the word of knowledge by the same Spirit :

9 And to another a ¹⁰ given faith by the same Spirit :

10 And to another the ¹¹ operations of great works; and to another, ¹² prophesie; and to another, the ¹³ discerning of spirits; and to another, diversities of tongues; and to another, the interpretation of tongues.

11 And all these things worketh one and the selfe same Spirit, distributing to every man severally ¹² as he will.

12 For as the body is one, and hath many members, and all the members of the body, which is one, though they be many, yet are ¹³ but one body : so ¹⁴ euen so is ¹⁵ Christ.

13 For by one Spirit are we all baptized into ¹⁶ one body, whether we be Jewes, or Grecians, whether we be bond, or free, and have bene all made to ¹⁷ drinke into one Spirit.

14 For the body also is not one member, but many.

15 If the foote would say, Because I am not the hand, I am not of the body, is it therefore not of the body?

16 And if the eare would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, were were the smelling?

18 But nowe hath God disposed the members every one of them in the body at his owne pleasure.

19 For if they were all one member, where were the body?

20 But now are there many members, yet but one body.

21 And the eye cannot say vnto the hand, I haue no neede of thee: nor the hand againe to the foete, I haue no neede of you.

22 Yea, much rather those members of the body, which seeme to bee ²³ more feeble, are necessary.

23 And vpon those members of the body, which we thinke most vnholie, put we more ²⁴ honesty on: and our vncomely parts haue more comeliness on.

24 For our comely parts neede it not: but God hath tempered the body together, and hath giuen the more honour to that ²⁵ part which lacked,

25 Left there should be any diuision in the body: but that the members should haue the same ²⁶ care one for another.

26 Therefore if one member suffer, all suffer with it: if one member be had in honour, all the members reioyce with it.

27 Now ye are the body of Christ, and members for ²⁸ your part.

28 And God hath ordeined some in the Church: as first Apostles, secondly Prophets, thirdly teachers, then them that doe miracles: after that, the gifts of healing, ²⁹ helpers, ³⁰ gouernours, diuinitie of tongues.

29 Are all Apostles? are all Prophets? are all teachers?

30 Are all doers of miracles? haue all the gifts of healing? doe all speake with tongues? doe all interpret?

31 But desire you the best gifts, and I will yet shew you a more excellent way.

manite both in commodities, and discommodities, offices, and therefore finally accounted of ³² the rest.

32 Should I follow their opinions and offices to the profit and preferment of the whole body? ³³ Nowe hee applie the same doctrine to the Corinthians without any allegorie, warning them that being there are diuers functions and diuers gifts, it is their duty, not to offend one against another, either by enuy or ambition, but rather that they bring Ioynd together in loue and charity one with another, every one of them beflow to the profit of all, that which he hath receiued, according as his ministry doeth require.

For all churches where I see they are dispersed shew the whole world, are diuers members of one body, ³⁴ Ephesians 4.11. The offices of Deacons.

He getteth forth the order of Elders, which was the maintenance of the Churches discipline. ³⁵ He seeth them that are ambitious and enuious, and such as are most profitable to the Church, and so if they contented to exall one another in loue, which fauor palleth all other gifts.

CHAP. XIII.

Hee sheweth that there are gifts of excellencie, which in Gods sight are no corrupt, if Charitie be way: 4 and therefore be dignified vnto the commendation of it.

Though I speake with the tongues of men and Angels, and haue no loue, I am as sounding braile, or a binking cymbal.

2 And though I had the gift of prophesie, and knew all secrets and all knowledge, yet, if I had all faith, so that I could remoue ³ mountains, and had not loue, I were nothing.

3 And though I feede the poore with all my goods, and though I giue my body, that I bee burned, and haue not loue, it profiteth mee nothing.

the ende wherefore those gifts are giuen. For to what purpose are those gifts but to Gods glory and the profit of the Church, as is be ore proued? so that those gifts without Charity haue no right life. ⁴ A very carrell kinde of emptying a matter, as if he said, if there were any tongues of Angels, and I had them, and did use them to the benefit of my neighbor, it were nothing: but hee haue a vaine and gauding kinde of talking. ⁵ The gifts are vaine and no certaine found. ⁶ By faith, hee receiveth the gift of doing miracles, yet not that faith which is faith which cannot be moved of Loue, as the other may. ⁷ Mat. 17.20.

¶ Mat 33

4 Loue

12 Nowe on the other side hee speaketh vnto those which were included with more excellent gifts, willing them not to despise the inferior as vaine, profitable, and as though they feared to see the face of God.

13 And hee sayeth here, I am to such fort tempered, this inequality, that the more excellent and beautiful is enuies can be no wide lacke the more abject and such as we are ashamed of, and that they should haue care to see vnto them, and to cooer them, that by this means the ecclesie which is on both parts might keepe the whole body in peace and concord: that although I seech part be considered a part, they are of diuers degrees and condition, yet because they are ioyned together, they haue a com-

14 Of the modest and careful officers, and therefore finally accounted of the rest.

15 Hee getteth forth the order of Elders, which was the maintenance of the Churches discipline.

16 He seeth them that are ambitious and enuious, and such as are most profitable to the Church, and so if they contented to exall one another in loue, which fauor palleth all other gifts.

17 Hee receiveth the gift of doing miracles, yet not that faith which is faith which cannot be moved of Loue, as the other may.

18 Hee receiveth the gift of doing miracles, yet not that faith which is faith which cannot be moved of Loue, as the other may.

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25 Hee receiveth the gift of doing miracles, yet not that faith which is faith which cannot be moved of Loue, as the other may.

seeing he knoweth not what thou sayest?

17 For thou verely giuest thanks well, but the other is not edified.

18 ⁸ I thanke my God, I speake languages more
then ye all.

19 Yet had I rather in the Church to speake
9 words with mine vnderstanding, that I
might also instruct others, then ten thousand
words in a *strange* tongue.

20 Brethren, be not $\&$ children in vnderstanding, but as cōcerning maliciouſnes, be children, but in vnderstanding be of a ripe age.

21 In the Law it is written, † By men of other tongues, & by other languages will I speake vnto this people: yet so shall they not heare mee, saith the Lord.

22 ¹⁰ Wherefore *strange* tongues are for a signe, not to them that beleeue, but to them that beleeue not : but prophesying *serueth* not for them that beleeue not, but for them which beleeue.

23 ¹¹ If therefore, when the whole Church is come together in one, and all speake *strange* tongues, there come in they that are ^f vnlearned, or they which beleue not, will they not say, that we are out of your wit?

24 But if all prophesie, and there come in one that beleueeth not, or one vnlearned, hee is rebuked of all men-and is iudged of all.

25 And so are the secrets of his heart made manifest, and so he will fall downe on his face and worship God, and say plainly that God is in you in deed.

26 ¹² What is to be *done* then, brethren? when we come together, *according as* euery one of you hath a Psalme, *or* hath doctrine, *or* hath a tongue, *or* hath reuelation, *or* hath interpretation, let all things be done vnto edifying.

27 ¹³ If any man speake a *strange* tongue, let it be by two, or at the most, by three, and that by course, and let one interpret:

28 But if there be no interpreter, let him keepe
silence in the Church, *which speaketh languages,*
and let him speake to himselfe, and to God

29 ¹⁴ Let the Prophets speake, two or three,
and let the other iudge.

30 And if any thing bee revealed to another
that firrth by, let the first hold his peace.

31 For yee may all prophesie one by one, that
all may learne and all may haue comfort.

33 And the ^tspirits of the Prophets, are subject
to the Prophets.

33 For God is not *the author* of confusion,
out of peace, as *we see* in all the Churches of the
Saints.

34 15: Let your women keepe silence in the Churches: for it is not permitted vnto them to speake: but *they ought* to be subiect, as also x the law saith.

11. *Wine to other to be mad, much like can the vaults! all be in love.* *11* The conclusion: The editing of the words and figures of the life of all spiritual gifts. *12* The manner of tongue. *13* may be lawful for one two, or at the most for tongue, one after another in an assembly, so that there be not if there be none to expound, let him that hath that gift. *14* *15* The manner of prophesying: Let two or three to other judge of that that is pronounced, whether it be agreeable or no: If it in examination the Lord give any man ought to be allowed to speak. *16* Let him that be allowed to prophesy, let him be allowed to sing, or the singing of the Church. *17* Let him that be allowed to sing, let him be allowed to be judged, each to others judgment. *18* *The doctrine which we are inspired with Gods Spirit. 19* Women are commanded to be silent, and they are commanded to ask of their husbands. *20, 21, 22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100* *101* *102* *103* *104* *105* *106* *107* *108* *109* *110* *111* *112* *113* *114* *115* *116* *117* *118* *119* *120* *121* *122* *123* *124* *125* *126* *127* *128* *129* *130* *131* *132* *133* *134* *135* *136* *137* *138* *139* *140* *141* *142* *143* *144* *145* *146* *147* *148* *149* *150* *151* *152* *153* *154* *155* *156* *157* *158* *159* *160* *161* *162* *163* *164* *165* *166* *167* *168* *169* *170* *171* *172* *173* *174* *175* *176* *177* *178* *179* *180* *181* *182* *183* *184* *185* *186* *187* *188* *189* *190* *191* *192* *193* *194* *195* *196* *197* *198* *199* *200* *201* *202* *203* *204* *205* *206* *207* *208* *209* *210* *211* *212* *213* *214* *215* *216* *217* *218* *219* *220* *221* *222* *223* *224* *225* *226* *227* *228* *229* *230* *231* *232* *233* *234* *235* *236* *237* *238* *239* *240* *241* *242* *243* *244* *245* *246* *247* *248* *249* *250* *251* *252* *253* *254* *255* *256* *257* *258* *259* *260* *261* *262* *263* *264* *265* *266* *267* *268* *269* *270* *271* *272* *273* *274* *275* *276* *277* *278* *279* *280* *281* *282* *283* *284* *285* *286* *287* *288* *289* *290* *291* *292* *293* *294* *295* *296* *297* *298* *299* *300* *301* *302* *303* *304* *305* *306* *307* *308* *309* *310* *311* *312* *313* *314* *315* *316* *317* *318* *319* *320* *321* *322* *323* *324* *325* *326* *327* *328* *329* *330* *331* *332* *333* *334* *335* *336* *337* *338* *339* *340* *341* *342* *343* *344* *345* *346* *347* *348* *349* *350* *351* *352* *353* *354* *355* *356* *357* *358* *359* *360* *361* *362* *363* *364* *365* *366* *367* *368* *369* *370* *371* *372* *373* *374* *375* *376* *377* *378* *379* *380* *381* *382* *383* *384* *385* *386* *387* *388* *389* *390* *391* *392* *393* *394* *395* *396* *397* *398* *399* *400* *401* *402* *403* *404* *405* *406* *407* *408* *409* *410* *411* *412* *413* *414* *415* *416* *417* *418* *419* *420* *421* *422* *423* *424* *425* *426* *427* *428* *429* *430* *431* *432* *433* *434* *435* *436* *437* *438* *439* *440* *441* *442* *443* *444* *445* *446* *447* *448* *449* *450* *451* *452*

35 And if they will learne any thing, let them aske their husbands at home: for it is a shame for women to speake in the Church.

36 ¹⁶ Came the worde of God out from you?
either came it vnto you onely?

37 If any man thinke himselfe to be a Prophet,
or spiritual, let him acknowledge that the things
that I write vnto you, are the commandements of
the Lord.

38 17 And if any man be ignorant, let him bee ignorant.

39 ¹⁸ Wherefore, brethren, covet to prophesie, and forbid not to speake languages.

40 Let all things be done honestly, and by order.

for such as be stubbornly ignorant, and will not abide to be taught notwithstanding in those things which are right. 18 Pray to be retained and kept in Congregations, the gift of tongues den but all things must be done orderly.

CHAP. XV.

1 The Gospel that Paul preached. 3 The death and resurrection
of Christ. 8 Paul saves Corin. 9 Hee had persecuted this
Church, whensoever before he was made a minister. 12 Christ
first rose againe, and wee all shall rise by him. 26 The last
resurrection. 29 To be baptised for death. 32 At Ephesus Paul
fought with beasts. 35 How the dead are raised. 45 The first
1st Adam. The last Adam. 47 The first and second man. We
shall all be changed, we shall not all sleepe. 53 Deaths sting.
57 Victorie. 58 Conscience and Reasoning.

Moreouer, ¹ & brethren, I declare vnto you
the Gospel, which I preached vnto you,
which yee haue also receiued, and wherein yee
continue.

2 And whereby yee are sau'd, if yee keepe in memorie, after what manner I preached it vnto you. ^b except ye haue beleue'd in vaine.

3 For first of all, I deliuered vnto you that which I receiued, howe that Christ died for our sinnes, according to the $\&$ Scriptures.

4 And that hee was buried, and that he arose
the third day, according to the Scriptures.

5 * And that he was seene of Cephas, then of
the twelve.

6 After that, hee was seene of more then fife
hundredth brethren at d once: whereof many re-
maine vnto this present, and some also are a-
leepe.

7 After that, he was seene of Iames: then of
all the Apostles.

8 *² And laft of all, he was feene alfo of me,
as of one borne out of due time.

9 * For I am the least of the Apostles, which am not meet to be called an Apostle, because I persecuted the Church of God.

10 ♣ But by the grace of God, I am that I am: and his grace which is in me, was not in vaine: but I laboured more abundantly then they al: yet not I, but the grace of God which is with me.

11 Wherefore, whether it were I, or they, fo
we preach, and so haue ye beleecued.

12 ¶ Now if it be preached, that Christ is risen

the hundred brethren and last of all by his own. * *Gal. 1: 10*
 floss between you continue yet. * *Wich is very hard, and cannot*
 and believe, must needs reap the fruit of faith. * *Jai. 3: 5* 1 per
 * *John 20: 19* c Of those it is clue picked and chosen. *Am*
 commonly said: *welsh*, though *Indes* was out of the number. *d*
 ment, together and at one instant. * *Mt. 9: 5* 3 He manifest
 the authority of his Apostleship, which was requisite to be in good
 forthright, that this Epistle might bee of force and weight among
 cause feaw be comperh himselfe in such fort as a certaine d
 one other, that he maketh himselfe inferior to them all. * *Ephes*
 7: 3 The first argument to provee that there is a resurrection
 is then againe, therefore the dead shall all rise againe.

Kkk 4 from

✠ Rom. 16. 16.
✠ Cor. 13. 12.
1 Pet. 5. 7.
By these words,
in bewailing their
worrell kind of curse
and excommunication
on that was a-
mong the Jews:
and the words are
as much to say as
our Lord commeth
to the coming of the Lord

and Priscilla with the Church that is in their
house, salute you greatly in the Lord.

20 All the brethren greete you. Greete ye one
another with an ✠ holy kisse.

21 The salutation of me Paul with mine owne
hand,

22 If any man loue not the Lord Iesus Christ,
let him be had in execration ^m maran-atha.

So that his meaning may be this, Let him be accursed euen to the
coming of the Lord, that is to say, to his death day euen for euer.

23 The grace of our Lord Iesus Christ be with
you,

24 My loue be with you all in Christ Iesus,
Amen.

The first Epistle to the Corinthians,
written from Philippi, and sent by
Stephanas, and Fortunatus, and A-
chaicus, and Timotheus,

THE SECOND EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

2 ¹ Her be ginneth with the phrase of afflictions, & declaring what
he hath suffered in Christ, & how happy God afflicted him.
27 He saith he was not upon any light affliction, it was as come not, ac-
cording to his promise.

PAVL, an Apostle of Iesus Christ, by the will of God, and
our brother Timotheus, to the
Church of God, which is at Co-
rinthos, with all the Saints, which
are in all Achaia:

2 Grace be with you, and peace from God
our Father, and from the Lord Iesus Christ.

3 ✠ Blessed be God, euen the Father of our
Lord Iesus Christ, the Father of ^b mercies, and the
God of all comfort,

4 Which comforteth vs in all our tribulation,
3 that we may be able to comfort them which are
in any affliction by the comfort wherewith wee
our selues are comforted of God.

5 For as the ✠ sufferings of Christ abound
in vs, so our consolation aboundeth through
Christ.

6 ✠ And whether we be afflicted, it is for your
consolation and saluation, which is wrought in
the enduring of the same sufferings, which we al-
so suffer: or whether we be comforted, it is for
your consolation and saluation.

7 And our hope is steadfast concerning you, in
as much as wee know, that as ye are partakers of
the sufferings, so shall ye be also of the consolation.

8 ✠ For brethren, we would not have you igno-
rant of our affliction, which came vnto vs in
Asia, how we were pressed out of measure passing
strength, so that we altogether doubted euen of
life.

9 Yea, we receiued the sentence of death in
for our selues, because wee should not trust in
our selues, but in God which raiseth the dead.

10 ¹ Most mercifull. 3 The Lord doth comfort vs to this end
and purpose, that we may be made more fully comfort others. 6 The mis-
eries which we suffer for Christ, or which Christ suffers in vs. 8 The con-
solation that either his afflictions wherewith hee was often afflicted, or the consolation
which hee receiued of God, may iustly be desired, seeing that the Corinthi-
ans both might and ought to take great occasion to be confirmed by either of
them. 4 Although saluation be given vs freely, yet because there is a way ap-
pointed whereby wee must come to it, which is the race of an innocent and upright
life, which we must runne, therefore we are made to worke our saluation. Philippi-
ans 2. 12. And because in God ourly that of the free good will worketh all things in
vs, therefore is hee made to worke the saluation in vs by his free will some things in
which we must passe to overruling life after that we have once come all in-
nocent.

5 Hee willeth also that he is not only not ashamed of his afflictions,
but that he desireth also to have all men know the greatness of them, and also his
deliuee from them, although it be not yet past. 7 I know not as all what to
do, neither did I see by mans helpe which way to save my life. 8 I was reioiced with
in my selfe to die.

10 Who deliuered vs from so great a death,
and doeth deliuee us: in whom we trust, that ye
hereafter he will deliuee us.

11 ✠ So that yee labour together in pray-
er for vs, that for the gift bestowed vpon vs for
many, thanks may be giuen by many persons
for vs.

12 ✠ For our reioicing is this, the testimonie
of our conscience, that in simplicitie and godly
purenesse, and not in fleshly wisdom, but by the
grace of God we haue had our conseruation in
the world, and most of all to you wards.

13 For wee write ✠ none other things vnto
you, then that yee read or els that yee acknow-
ledge, and I trust ye shall acknowledge vnto the
end.

14 Euen as yee haue acknowledged vs partly,
that we are your reioicing, euen as ye are ours,
in the day of our Lord Iesus.

15 And in this confidence was I minded first
to come vnto you, that yee might haue had a
double grace,

16 And to passe by you into Macedonia, and
to come againe out of Macedonia, vnto you, and
to be led forth toward Iudea of you.

17 When I therefore was thus minded, did I
live lightnesse? or minded I those things which I
minde, according to the flesh, that with me
should be, a Yea, yea, and Nay, nay?

18 ✠ Yea, God is faithful, that our word to-
ward you was not Yea, and Nay.

19 ✠ For the Sonne of God Iesus Christ, who
was preached among you by vs, that is, by mee,
and Siluanus, and Timotheus, was not Yea, and
Nay: but in ✠ him it was Yea.

20 ✠ For all the promises of God in him are
Yea, and are in ✠ him Amen, vnto the glory of
God through ✠ vs.

plainnes of mind, as God himselfe can witness. 1 Trusting to that they will believe, who
God of his free goodnes hath giuen mee from heaven. 2 He saith he writeth freely and
simply for that hee writeth in coloured robes, hee is rightly said to write without guile, and
as this hee saith that the Corinthians shall know and like of very well. 1 Perills, as Paul
reioicing in the Lord was that he had come to the Corinthians: and they should be reioiced
that hee had come to the Corinthians, and taught them in person, and in the
word. 3 When hee shall sit as iudge. 4 Another benefit. 5 Hee putteth away their timor
and a false report by denying it, and first of all in that that diuers were about to
reioice the Corinthians, that in the preaching of the Gospel, Paul agreed not to take
life: for this was the nature and the case. 6 As men do, which will gladly prom-
ise anything, and change their purpose at every turning of an hand. 7 That (that is)
and say a thing. 8 He calleth God to witness, and for iudge of his words
in preaching and teaching one fellowe fellowe. 9 True, and all things which
were horrible wickedness to doubt. 10 He ioyeth a lot with himselfe in his
loues as witnesseth with whom hee fully consented in teaching one fellowe fellowe
wit, one fellowe fellowe. 11 Was not diuers and watering. 12 Thus, as God
12 Last of all hee declareth the summe of his doctrine, to wit, that all the promises of
saluation are sure and ratified in Christ. 13 Christ is set forth to be believed and
them all made assuredly, and without all doubt. 14 Through our ministry.

✠ From the
danger.

✠ That hee
himselfe, as he
bathen all in God,
and therein
all consisteth
that hee hath
taught much to the
prayer of the
faithfull.

✠ The end of
afflictions of the
Saints, is the
glory of God, and
therefore they
ought to be
precious to
vs.

✠ Secondly
putteth away
another benefit,
in which place he
willeth much to
be done, as he
is not
lightly to be
condemned, seeing
that hee hath
promised to
come vnto you
and came.

✠ And first he
saith of the
certainty of his
mind, and
consistency,
which they haue
back by his
word, which hee
saith hee was
promised to
come vnto you
and came.

✠ And first he
saith of the
certainty of his
mind, and
consistency,
which they haue
back by his
word, which hee
saith hee was
promised to
come vnto you
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saith of the
certainty of his
mind, and
consistency,
which they haue
back by his
word, which hee
saith hee was
promised to
come vnto you
and came.

11 And it is God which stablisheth vs with you in Christ, and hath anointed vs.
12 Who hath also sealed vs, and hath given the 7 earnest of the Spirit in our hearts.

13 Now, I call God for a record vnto my soule, that to spare you, I came not as yet vnto Corinthus.

14 Nor that wee haue dominion ouer your faith, but wee are helpers of your ioy: for by faith ye stand.

15 For that wee haue dominion ouer your faith, but wee are helpers of your ioy: for by faith ye stand. *As earnest, is, what you receiue to confirme a promise.* 16 Now coming to the matter, I desire, that hee did not onely not lightly after his purpose of coming to them, but rather that hee came not vnto them for this cause, that he might not be constrained to de le me thereby with them being present, then he would. *As I might my selfe, and the danger of myne iudgement.* 17 Hee remoueth all suspicion of arrogancie, declaring that he speaketh not as a Lord vnto them, but as a freeman appointed of God to minister. *He setteth this up as a peace of confidence, which God is author of, and which is the end of the Gospel.*

C A A P. II.

1 Hee excuseth his not coming vnto them, 2 and principally reprehendeth them. 3 He sheweth that faith is his affliction towards whom, 4 that hee neuer reioyceth but where they are worrie. 5 Perceiving the adulterers, whom hee commanded to be delivered up to Satan, hee requesteth that they forgive him. 6 He questioneth his going into Macedonia.

Be I determined thus in my selfe, that I would not come againe to you in a heauinesse.
2 For if I make you iorie, who is hee then that should make me glad, but the same which is made iorie by me?

3 And I wrote this same thing vnto you, left when I came, I should take heauinesse of them of whom I ought to reioyce: this a confidence haue I in you all, that my ioy is the ioy of you all.

4 For in great affliction, and anguish of heart I wrote vnto you with many teares: not that ye should be made for y, but that yee might perceiue the loue which I haue, specially vnto you.

5 And if any hath caused sorrow, the same hath not made me sorrow, but partly (left I should more charge him) you all.

6 It is sufficient vnto the same man, that hee was rebuked of many.

7 So that now contrariwise yee ought rather to forgive him, and comfort him, lest the same should bee swallowed vp with ouermuch heauinesse.

8 Wherefore, I pray you, that you would forgive him your loue towards him.

9 For this cause alldid I write, that I might know the proofof you, whether yee would bee obedient in all things.

10 To whom yee forgive any thing, I forgive also: for verely if I forgive any thing, to whom I forgive it, for your sakes forgive I it in the sight of Christ,

11 Left Satan should circumuent vs: for wee are not ignorant of his enterprises.

12 Furthermore, when I came to Troas to preach Christes Gospel, and a doore was opened vnto me of the Lord,

13 I had no rest in my spirit, because I found

not Titus my brother, but tooke my leaue of them, and went away into Macedonia.

14 Now thanks be vnto God, which alwayes maketh vs to triumph in Christ, and maketh manifest the fauour of his knowledge by vs in euery place.

15 For we are vnto God the sweet fauour of Christ, in them that are faued, and in them which perish.

16 To the one we are the fauour of death, vnto death, and to the other the fauour of life, vnto life, and who is sufficient for these things?

17 For we are not as many, which make merchandise of the word of God: but as of sinceritie, but as of God in the sight of God speake we in Christ.

many reioiced and detested him, seeing that hee preached Christ, not onely as a Saviour of them that beleue, but also as a iudge of them that contemne him. 4 A gaue, he putteth away all suspicion of arrogancie, attributing all things that hee did, to the vertue of God, whom hee serueth in secret, and without all dishonest ostentation: wherewith he maketh remembrance even to the first verse of the next chapter. 5 Chap. 4. 1. Hee doth not handle it craftily and contentiously, but softly and gently: he ought, and hee setteth a watchword which is taken from backsliders, which ought to play the false charlots with whetstone cometh into their hands.

C H A P. III.

1 Hee doth not have any commendation, 2 then their continuing in the faith. 3 Hee is a minister, not of the letter, but of the Spirit. 4 Hee sheweth the difference of the Law, and the Gospel, 13 that the brightness of the Law doth rather dimme the light of the Gospel: 15 But the Gospel doth make manifest Gods countenance vnto vs.

Do we begin to praiue our selues againe? or neede we as some other, Epistles of recommendations vnto you, or letters of recommendations from you?

2 Yee are our Epistle, written in our hearts, which is vnderstood and read of all men.

3 In that ye are manifest, to be the Epistle of Christ, b ministered by vs, and written, not with incke, but with the Spirit of the e liuing God, not in tables of stone, but in fleshy tables of the heart.

4 And such a trust haue we through Christ to God:

5 Not that wee are sufficient of our selues, to thinke any thing as of our selues: but our sufficiency is of God,

6 Who alld hath made vs able ministers of the New Testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giueth life.

7 If then the ministratiō of death written with letters 8 and ingrauen in stones, was glorious, so that the children of Israel could not behold the face of Moses, for the glorie of his

honor of Levi, with the ministratiō of the Gospel, and the Apostolicall ministratiō, which hee liueth afterward more fully. 4 This boldness we shew, and that glorie only may we boast of the worthinesse and fruits of our ministratiō. 5 That we are fit and meete to make other men partakers of so great a grace. 6 He amplifieth his ministratiō and his fellowes: that is to say, the ministratiō of the Gospel, comparing it with the ministratiō of the Law, which hee considereth in the person of Moses, by whom the Law was giuen: against whom hee setteth Christ the author of the Gospel. Now this comparison is taken from the very fault of the ministratiō. The Law is as it were a writing of it selfe dead, and without efficacy: but the Gospel, or new cōuenant, is as it were the very virtue of God it selfe, in renewing, iustifying, and saving of men. The Law proclaimes death, accusing all men of varietie, and sinne: The Gospel offereth and giueth righteousness and life: The power of the Law Israel for a time to the promise: The Gospel remoueth to the end of the world. Therefore what is the glory of that in comparison of the minister of this place we may plainly perceiue. 8 Inimicitia and ingratum, is that by this place we may plainly perceiue, that the Apostle speaketh not of the ceremoniall of the Law, but even of the ceremoniall of the Law. 9 The word glory, which is a brightnesse, and a manifest, which was bodily in Moses, but spiritually in Christ, countenance.

6 He alludeth to the writing of the Priest, and the increase of the sacrifices.

7 He denieth that ought should be taken away from the dignity of his Apostolicall doctrine, because they lawe evidently that it was not received with like iocunditie in euery place, nay rather very

8 The Apostle saith, that by his ministratiō, and his fellowes, we are able to make other men partakers of so great a grace.

9 He alludeth to the writing of the Priest, and the increase of the sacrifices.

10 He alludeth to the writing of the Priest, and the increase of the sacrifices.

11 He alludeth to the writing of the Priest, and the increase of the sacrifices.

12 He alludeth to the writing of the Priest, and the increase of the sacrifices.

13 He alludeth to the writing of the Priest, and the increase of the sacrifices.

14 He alludeth to the writing of the Priest, and the increase of the sacrifices.

15 He alludeth to the writing of the Priest, and the increase of the sacrifices.

1 *Whereby God's*

1 *fresh, you and*

1 *with the Spirit*

1 *as a dead thing, but*

1 *a quickening*

1 *working life.*

1 *To wit, of Christ,*

1 *which being im-*

1 *puted to us our*

1 *own, we are not*

1 *only condemned,*

1 *but also we are*

1 *crucified as right-*

1 *eous.*

1 *The Law, and*

1 *sin condemn-*

1 *ous us from*

1 *together with*

1 *Moses, abolished,*

1 *if we consider the*

1 *ministry of*

1 *Moses apart by*

1 *itself.*

1 *Hee sheweth*

1 *wherein standeth*

1 *this glory of*

1 *the preaching*

1 *of the Gospel, to*

1 *win in that*

1 *it steth*

1 *forth plainly*

1 *and*

1 *evidently, that*

1 *which the Law*

1 *shewed darkly,*

1 *for hee then*

1 *that heard it to*

1 *be as of a*

1 *brake of*

1 *Christ,*

1 *which was to*

1 *come after it*

1 *had*

1 *wounded them.*

1 *Exod. 34:34.*

1 *He expoundeth*

1 *by the allegorie*

1 *of Moses his*

1 *covering, which*

1 *was a token of the*

1 *darknesse and*

1 *weaknesse that*

1 *is in men, which*

1 *were rather*

1 *blinded by the*

1 *brilliant shining*

1 *of the Law, than*

1 *by the covering*

1 *of the Gospel, which*

1 *couering was*

1 *taken away by*

1 *the coming of*

1 *Christ, who*

1 *lighteneth the*

1 *hearts, and turneth*

1 *them to the*

1 *Lord, this way*

1 *may bee brought*

1 *from the*

1 *slauerie of this*

1 *blinde, and set*

1 *in the liberty of*

1 *the light, by the*

1 *virtue of*

1 *Christ's*

1 *ministry.*

countenance (which glory is done away)

8 How shall not the ministration of the Spirit be more glorious?

9 For it the ministry of condemnation was glorious, much more doeth the ministration of righteousness exceede in glory.

10 For euē that which was glorified, was not glorified in this point, that is, as touching the exceeding glory.

11 For if that which should bee abolished, was glorious, much more shall that which remaineth be glorious.

12 Seeing then that we haue such trust, wee vse great boldnesse of speech.

13 ¶ And we are not as Moses, which put a vail vpon his face, that the children of Israel should not looke vnto the end of that which should be abolished.

14 Therefore their mindes are hardened: for vntil this day remaineth the fame couering vtaken away in the reading of the olde Testament, which vail in Christ is put away.

15 But euē vnto this day, when Moses is read, the vail is layd ouer their hearts.

16 Neuertheless, when their heart shalbe turned to the Lord, the vail shalbe taken away.

17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is libertie.

18 ¶ But we all behold as in a mirrour the glory of the Lord with open face, and are changed into the same image, from glory to glory, as by the Spirit of the Lord.

¶ The way the allegorie of Moses his couering, which was a token of the darknesse and weaknesse that is in men, which were rather dulled by the bright shining of the Law, than lightened: which couering was taken away by the coming of Christ, who lighteneth the hearts, and turneth them to the Lord, this way may bee brought from the slauerie of this blinde, and set in the liberty of the light, by the virtue of Christ's Spirit. ¶ Into the very bottom of Moses his ministration, in Christ is that Spirit, which taketh away that couering, by working in our hearts, whereas also the Law is selfe called vpon, though in name, because it speaketh to dead men, vntill the Spirit quicken vs. ¶ John 4:14. ¶ 5 Going forwardes in the allegorie of the couering, he compareth the Gospel to a glasse, which although it be most bright and sparkling, yet doeth it not only we dazzle their eyes, which looke in it, as the Law doeth, but also transformeth them with it becometh, so that they also be partakers of the glory and shining of it, to lighten others: as Christ sayd vnto his, You are the light of the world, whereas hee himselfe was the only light. Wee are also commaunded in another place, to shine as candles before the world, because we are partakers of Gods Spirit. But Paul speaketh here properly, of the ministers of the Gospel, as it appeareth both by that that goeth before, and that that cometh after, and that, setting them his owne example and his followers.

CHAP. III.

¶ Hee sheweth that hee hath laboured in preaching the Gospel, 4 that such are euen blinded of Satan, who do not perceiue the brightnesse thereof, 7 that the same is caried in earthen vessels, 10 who are subiect to many miseries, 16 and therefore hee exhorteth them by his owne example to be courageous, 17 and cometh to the present life.

¶ Therefore, seeing that wee haue this ministry, as wee haue receiued mercie, we faint not:

2 But haue cast from vs the clokes of shame, and walke not in crastinies, neither handle wee the word of God deceitfully: but in declaration of the truth we approue our selues to euery mans confidence in the light of God.

3 ¶ If our Gospel be then hid, it is hid to them that are loth.

4 Subtilties, and all kinde of deceits, which men haue after, as it were deuises and lurking holes, to couer their shamefull dealings withall. ¶ This is it that in the former Chapter hee hath manifestly declared of the word of God. ¶ An obiection: May hee hear the Gospel, and yet be no more lightened thereby, than by the preaching of the Law. Hee answereth, The fault is in the men themselves, whose eyes Satan plucketh out, who reueth in this world. And yet notwithstanding doeth hee and his fellows see forth the most cleare light of the Gospel to bee seene and beheld, seeing that Christ whom only they praise, is hee in whom only God will be known, and as it were leane,

4 In whom the god of this world hath blinded the mindes, that is, of the infidels, that the light of the glorious Gospel of Christ, which is the image of God should not shine vnto them.

5 ¶ For we preach not our selues, but Christ Iesus the Lord, and our selues your seruants for Iesus sake.

6 For God ¶ that commanded the light to shine out of darknesse, is he which hath shined in our hearts, to giue the light of the knowledge of the glory of God in the face of Iesus Christ.

7 ¶ But wee haue this treasure in earthen vessels, that the excellencie of that power might be of God, and not of vs.

8 Wee are afflicted on euery side, yet are wee not in distresse: we are in doubt, but yet we despair not.

9 We are persecuted, but not forsaken: cast downe, but we perish not.

10 ¶ Euery where we beare about in our body the dying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodies.

11 For we which liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might bee made manifest in our mortall flesh.

12 ¶ So then death worketh in vs, and life in you.

13 ¶ And because we haue the same spirit of faith, according as it is written, ¶ I beleueed, and therefore haue I spoken, wee also beleuee, and therefore speake.

14 Knowing that he which hath raised vp the Lord Iesus, shal raise vs vp also by Iesus, and shal set vs with you.

15 ¶ For all things are for your sakes: so that that most plenteous grace by the thankgiuing of many, may redound to the praye of God.

16 Therefore we faint not, but though our outward man perish, yet the inward man is renewed dayly.

17 For our light affliction which is but for a moment, causeth vnto vs a farre most excellent and an eternal weight of glory:

18 While we looke not on the things which are seene, but on the things which are not seene: for the things which are seene, are temporal: but the things which are not seene, are eternal.

¶ hee, that all men may perceiue that they stand not by any mans vertue, but by the singular vertue of God, in that they die a thousand times, but neuer perish. ¶ In amplification of the former text, wherein hee compareth his afflictions to a dayle death, and the vertue of the Spirit of God in Christ, to a life, which opposeth that death. ¶ 1 So Paul calleth that miserieable estate and condition that the first Chapter hee called the ministry, to wit, ¶ 6 Which line that life, to wit, by the Spirit of Christ, new life, joy, and a great mercie. ¶ I subiect to this miserieable condition, ¶ 7 A very cunning conclusion: as if he would say, Therefore to bee short, we die, that we may liue by our death, for that they were vnto all the believers during the building of the Churches sake, and they ceased not to confirme all the faithful with the examples of their patience. ¶ 8 Hee declareth the former sentence, shewing that he and his fellows die in a sort to purchase life to others, but yet notwithstanding they are partakers of the same life with them: because they themselves doe first beleeue in him, which they propound to others to beleeue, to wit, that they also shall be saved together with them in Christ. ¶ 9 The same faith by the inspiration of the same Spirit. ¶ 10 ¶ 11 ¶ 12 ¶ 13 ¶ 14 ¶ 15 ¶ 16 ¶ 17 ¶ 18 ¶ 19 ¶ 20 ¶ 21 ¶ 22 ¶ 23 ¶ 24 ¶ 25 ¶ 26 ¶ 27 ¶ 28 ¶ 29 ¶ 30 ¶ 31 ¶ 32 ¶ 33 ¶ 34 ¶ 35 ¶ 36 ¶ 37 ¶ 38 ¶ 39 ¶ 40 ¶ 41 ¶ 42 ¶ 43 ¶ 44 ¶ 45 ¶ 46 ¶ 47 ¶ 48 ¶ 49 ¶ 50 ¶ 51 ¶ 52 ¶ 53 ¶ 54 ¶ 55 ¶ 56 ¶ 57 ¶ 58 ¶ 59 ¶ 60 ¶ 61 ¶ 62 ¶ 63 ¶ 64 ¶ 65 ¶ 66 ¶ 67 ¶ 68 ¶ 69 ¶ 70 ¶ 71 ¶ 72 ¶ 73 ¶ 74 ¶ 75 ¶ 76 ¶ 77 ¶ 78 ¶ 79 ¶ 80 ¶ 81 ¶ 82 ¶ 83 ¶ 84 ¶ 85 ¶ 86 ¶ 87 ¶ 88 ¶ 89 ¶ 90 ¶ 91 ¶ 92 ¶ 93 ¶ 94 ¶ 95 ¶ 96 ¶ 97 ¶ 98 ¶ 99 ¶ 100 ¶ 101 ¶ 102 ¶ 103 ¶ 104 ¶ 105 ¶ 106 ¶ 107 ¶ 108 ¶ 109 ¶ 110 ¶ 111 ¶ 112 ¶ 113 ¶ 114 ¶ 115 ¶ 116 ¶ 117 ¶ 118 ¶ 119 ¶ 120 ¶ 121 ¶ 122 ¶ 123 ¶ 124 ¶ 125 ¶ 126 ¶ 127 ¶ 128 ¶ 129 ¶ 130 ¶ 131 ¶ 132 ¶ 133 ¶ 134 ¶ 135 ¶ 136 ¶ 137 ¶ 138 ¶ 139 ¶ 140 ¶ 141 ¶ 142 ¶ 143 ¶ 144 ¶ 145 ¶ 146 ¶ 147 ¶ 148 ¶ 149 ¶ 150 ¶ 151 ¶ 152 ¶ 153 ¶ 154 ¶ 155 ¶ 156 ¶ 157 ¶ 158 ¶ 159 ¶ 160 ¶ 161 ¶ 162 ¶ 163 ¶ 164 ¶ 165 ¶ 166 ¶ 167 ¶ 168 ¶ 169 ¶ 170 ¶ 171 ¶ 172 ¶ 173 ¶ 174 ¶ 175 ¶ 176 ¶ 177 ¶ 178 ¶ 179 ¶ 180 ¶ 181 ¶ 182 ¶ 183 ¶ 184 ¶ 185 ¶ 186 ¶ 187 ¶ 188 ¶ 189 ¶ 190 ¶ 191 ¶ 192 ¶ 193 ¶ 194 ¶ 195 ¶ 196 ¶ 197 ¶ 198 ¶ 199 ¶ 200 ¶ 201 ¶ 202 ¶ 203 ¶ 204 ¶ 205 ¶ 206 ¶ 207 ¶ 208 ¶ 209 ¶ 210 ¶ 211 ¶ 212 ¶ 213 ¶ 214 ¶ 215 ¶ 216 ¶ 217 ¶ 218 ¶ 219 ¶ 220 ¶ 221 ¶ 222 ¶ 223 ¶ 224 ¶ 225 ¶ 226 ¶ 227 ¶ 228 ¶ 229 ¶ 230 ¶ 231 ¶ 232 ¶ 233 ¶ 234 ¶ 235 ¶ 236 ¶ 237 ¶ 238 ¶ 239 ¶ 240 ¶ 241 ¶ 242 ¶ 243 ¶ 244 ¶ 245 ¶ 246 ¶ 247 ¶ 248 ¶ 249 ¶ 250 ¶ 251 ¶ 252 ¶ 253 ¶ 254 ¶ 255 ¶ 256 ¶ 257 ¶ 258 ¶ 259 ¶ 260 ¶ 261 ¶ 262 ¶ 263 ¶ 264 ¶ 265 ¶ 266 ¶ 267 ¶ 268 ¶ 269 ¶ 270 ¶ 271 ¶ 272 ¶ 273 ¶ 274 ¶ 275 ¶ 276 ¶ 277 ¶ 278 ¶ 279 ¶ 280 ¶ 281 ¶ 282 ¶ 283 ¶ 284 ¶ 285 ¶ 286 ¶ 287 ¶ 288 ¶ 289 ¶ 290 ¶ 291 ¶ 292 ¶ 293 ¶ 294 ¶ 295 ¶ 296 ¶ 297 ¶ 298 ¶ 299 ¶ 300 ¶ 301 ¶ 302 ¶ 303 ¶ 304 ¶ 305 ¶ 306 ¶ 307 ¶ 308 ¶ 309 ¶ 310 ¶ 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¶ 478 ¶ 479 ¶ 480 ¶ 481 ¶ 482 ¶ 483 ¶ 484 ¶ 485 ¶ 486 ¶ 487 ¶ 488 ¶ 489 ¶ 490 ¶ 491 ¶ 492 ¶ 493 ¶ 494 ¶ 495 ¶ 496 ¶ 497 ¶ 498 ¶ 499 ¶ 500 ¶ 501 ¶ 502 ¶ 503 ¶ 504 ¶ 505 ¶ 506 ¶ 507 ¶ 508 ¶ 509 ¶ 510 ¶ 511 ¶ 512 ¶ 513 ¶ 514 ¶ 515 ¶ 516 ¶ 517 ¶ 518 ¶ 519 ¶ 520 ¶ 521 ¶ 522 ¶ 523 ¶ 524 ¶ 525 ¶ 526 ¶ 527 ¶ 528 ¶ 529 ¶ 530 ¶ 531 ¶ 532 ¶ 533 ¶ 534 ¶ 535 ¶ 536 ¶ 537 ¶ 538 ¶ 539 ¶ 540 ¶ 541 ¶ 542 ¶ 543 ¶ 544 ¶ 545 ¶ 546 ¶ 547 ¶ 548 ¶ 549 ¶ 550 ¶ 551 ¶ 552 ¶ 553 ¶ 554 ¶ 555 ¶ 556 ¶ 557 ¶ 558 ¶ 559 ¶ 560 ¶ 561 ¶ 562 ¶ 563 ¶ 564 ¶ 565 ¶ 566 ¶ 567 ¶ 568 ¶ 569 ¶ 570 ¶ 571 ¶ 572 ¶ 573 ¶ 574 ¶ 575 ¶ 576 ¶ 577 ¶ 578 ¶ 579 ¶ 580 ¶ 581 ¶ 582 ¶ 583 ¶ 584 ¶ 585 ¶ 586 ¶ 587 ¶ 588 ¶ 589 ¶ 590 ¶ 591 ¶ 592 ¶ 593 ¶ 594 ¶ 595 ¶ 596 ¶ 597 ¶ 598 ¶ 599 ¶ 600 ¶ 601 ¶ 602 ¶ 603 ¶ 604 ¶ 605 ¶ 606 ¶ 607 ¶ 608 ¶ 609 ¶ 610 ¶ 611 ¶ 612 ¶ 613 ¶ 614 ¶ 615 ¶ 616 ¶ 617 ¶ 618 ¶ 619 ¶ 620 ¶ 621 ¶ 622 ¶ 623 ¶ 624 ¶ 625 ¶ 626 ¶ 627 ¶ 628 ¶ 629 ¶ 630 ¶ 631 ¶ 632 ¶ 633 ¶ 634 ¶ 635 ¶ 636 ¶ 637 ¶ 638 ¶ 639 ¶ 640 ¶ 641 ¶ 642 ¶ 643 ¶ 644 ¶ 645 ¶ 646 ¶ 647 ¶ 648 ¶ 649 ¶ 650 ¶ 651 ¶ 652 ¶ 653 ¶ 654 ¶ 655 ¶ 656 ¶ 657 ¶ 658 ¶ 659 ¶ 660 ¶ 661 ¶ 662 ¶ 663 ¶ 664 ¶ 665 ¶ 666 ¶ 667 ¶ 668 ¶ 669 ¶ 670 ¶ 671 ¶ 672 ¶ 673 ¶ 674 ¶ 675 ¶ 676 ¶ 677 ¶ 678 ¶ 679 ¶ 680 ¶ 681 ¶ 682 ¶ 683 ¶ 684 ¶ 685 ¶ 686 ¶ 687 ¶ 688 ¶ 689 ¶ 690 ¶ 691 ¶ 692 ¶ 693 ¶ 694 ¶ 695 ¶ 696 ¶ 697 ¶ 698 ¶ 699 ¶ 700 ¶ 701 ¶ 702 ¶ 703 ¶ 704 ¶ 705 ¶ 706 ¶ 707 ¶ 708 ¶ 709 ¶ 710 ¶ 711 ¶ 712 ¶ 713 ¶ 714 ¶ 715 ¶ 716 ¶ 717 ¶ 718 ¶ 719 ¶ 720 ¶ 721 ¶ 722 ¶ 723 ¶ 724 ¶ 725 ¶ 726 ¶ 727 ¶ 728 ¶ 729 ¶ 730 ¶ 731 ¶ 732 ¶ 733 ¶ 734 ¶ 735 ¶ 736 ¶ 737 ¶ 738 ¶ 739 ¶ 740 ¶ 741 ¶ 742 ¶ 743 ¶ 744 ¶ 745 ¶ 746 ¶ 747 ¶ 748 ¶ 749 ¶ 750 ¶ 751 ¶ 752 ¶ 753 ¶ 754 ¶ 755 ¶ 756 ¶ 757 ¶ 758 ¶ 759 ¶ 760 ¶ 761 ¶ 762 ¶ 763 ¶ 764 ¶ 765 ¶ 766 ¶ 767 ¶ 768 ¶ 769 ¶ 770 ¶ 771 ¶ 772 ¶ 773 ¶ 774 ¶ 775 ¶ 776 ¶ 777 ¶ 778 ¶ 779 ¶ 780 ¶ 781 ¶ 782 ¶ 783 ¶ 784 ¶ 785 ¶ 786 ¶ 787 ¶ 788 ¶ 789 ¶ 790 ¶ 791 ¶ 792 ¶ 793 ¶ 794 ¶ 795 ¶ 796 ¶ 797 ¶ 798 ¶ 799 ¶ 800 ¶ 801 ¶ 802 ¶ 803 ¶ 804 ¶ 805 ¶ 806 ¶ 807 ¶ 808 ¶ 809 ¶ 810 ¶ 811 ¶ 812 ¶ 813 ¶ 814 ¶ 815 ¶ 816 ¶ 817 ¶ 818 ¶ 819 ¶ 820 ¶ 821 ¶ 822 ¶ 823 ¶ 824 ¶ 825 ¶ 826 ¶ 827 ¶ 828 ¶ 829 ¶ 830 ¶ 831 ¶ 832 ¶ 833 ¶ 834 ¶ 835 ¶ 836 ¶ 837 ¶ 838 ¶ 839 ¶ 840 ¶ 841 ¶ 842 ¶ 843 ¶ 844 ¶ 845 ¶ 846 ¶ 847 ¶ 848 ¶ 849 ¶ 850 ¶ 851 ¶ 852 ¶ 853 ¶ 854 ¶ 855 ¶ 856 ¶ 857 ¶ 858 ¶ 859 ¶ 860 ¶ 861 ¶ 862 ¶ 863 ¶ 864 ¶ 865 ¶ 866 ¶ 867 ¶ 868 ¶ 869 ¶ 870 ¶ 871 ¶ 872 ¶ 873 ¶ 874 ¶ 875 ¶ 876 ¶ 877 ¶ 878 ¶ 879 ¶ 880 ¶ 881 ¶ 882 ¶ 883 ¶ 884 ¶ 885 ¶ 886 ¶ 887 ¶ 888 ¶ 889 ¶ 890 ¶ 891 ¶ 892 ¶ 893 ¶ 894 ¶ 895 ¶ 896 ¶ 897 ¶ 898 ¶ 899 ¶ 900 ¶ 901 ¶ 902 ¶ 903 ¶ 904 ¶ 905 ¶ 906 ¶ 907 ¶ 908 ¶ 909 ¶ 910 ¶ 911 ¶ 912 ¶ 913 ¶ 914 ¶ 915 ¶ 916 ¶ 917 ¶ 918 ¶ 919 ¶ 920 ¶ 921 ¶ 922 ¶ 923 ¶ 924 ¶ 925 ¶ 926 ¶ 927 ¶ 928 ¶ 929 ¶ 930 ¶ 931 ¶ 932 ¶ 933 ¶ 934 ¶ 935 ¶ 936 ¶ 937 ¶ 938 ¶ 939 ¶ 940 ¶ 941 ¶ 942 ¶ 943 ¶ 944 ¶ 945 ¶ 946 ¶ 947 ¶ 948 ¶ 949 ¶ 950 ¶ 951 ¶ 952 ¶ 953 ¶ 954 ¶ 955 ¶ 956 ¶ 957 ¶ 958 ¶ 959 ¶ 960 ¶ 961 ¶ 962 ¶ 963 ¶ 964 ¶ 965 ¶ 966 ¶ 967 ¶ 968 ¶ 969 ¶ 970 ¶ 971 ¶ 972 ¶ 973 ¶ 974 ¶ 975 ¶ 976 ¶ 977 ¶ 978 ¶ 979 ¶ 980 ¶ 981 ¶ 982 ¶ 983 ¶ 984 ¶ 985 ¶ 986 ¶ 987 ¶ 988 ¶ 989 ¶ 990 ¶ 991 ¶ 992 ¶ 993 ¶ 994 ¶ 995 ¶ 996 ¶ 997 ¶ 998 ¶ 999 ¶ 1000

ches of Macedonia,

2 Because in ^b great trial of affliction their joy abounded, and their most extreme povertrie abounded vnto their rich liberalitie.

3 For to their power (I beare record) yea, and beyond their power they were willing,

4 And prayed vs with great instance, that we would receiue the ^d grace, and fellowship of the ministring which is toward the Saints.

5 And *thou they* did, not as wee looked for: but gaue their owne felmes first to the Lord, and after vnto vs by the will of God,

6 That wee should exhort Titus, that as hee had begun, sahe would also accomplish the same grace among you also.

7 Therefore, as ye abound in every thing, in faith and word, and knowledge, and in all diligence, and in your loue towards vs, *even so* see that ye abound in this grace also.

8 ^s This I say not by commandement, but because of the diligence of others: therefore prouoe I the naturallnesse of your loue.

9 For ye know the grace of our Lord Iesus Christ, that hee being rich, for your sakes became poore, that yee through his povertrie might be made rich.

10 And I shew *my* minde herein: for this is expedient for you, which haue begun not to doe only, but also to ^g will a yere agoe.

11 Now therefore performe to doe it also, that as *there* was a readinesse to will, *even so* ye may performe it to that which ye haue.

12 ^e For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 ⁷ Neither is it that other men should be eased and you grieved: But vpon ^h like condition, at this time your abundance *supplieth* their lacke:

14 That also their abundance may be for your lacke, that there may be equalitie:

15 As it is written, ⁺ He that gathered much, had nothing ouer, and he that gathered litle, had not the lesse.

16 ⁺ And thanks be vnto God, which hath put in the heart of Titus the same care for you.

17 Because he accepted the exhortation, yea, hee was so careful, that of his owne accord hee went vnto you.

18 And wee haue sent also with him the brother, whose praise is in the Gospel throughout all the Churches.

19 (And not so only, but is also chosen of the Churches to be a fellow in our iourney, concerning this ^k grace that is ministred by vs vnto the glory of the same Lord, and *deklarati*on of your prompt minde)

20 Auiding this, that no man should blame vs in this abundance that is ministred by vs,

21 ⁺ Proudning for honest things, not only before the Lord, but also before men.

22 And wee haue sent with them our brother, whom wee haue oft times proued to be diligent

in many things, but now much more diligent, for the great confidence, which *I* haue in you.

23 Whether *any* doe enquire of Titus, be it my fellow and helper to onward: or of our ^m brethren, they are messengers of the Churches, and the ⁿ glory of Christ.

24 Wherefore shew toward them, and before the ^o Churches the proofe of your loue, and of the reioycing that we haue of you.

dealing, in whose presence you are, for inasmuch as you see the messengers whom they haue chosen by all their confents, and sent them into you.

CHAP. IX.

1 *Why, albeit hee thinke well of their ready will, 3 yet earnestly exhorteth them, 4 hee reioyceth a reason, 6 hee commendeth almes to feede iourne, 10 which God doth repay with great gaines.*

For ¹ as touching the ministring to the Saints, it is superfluous for me to write vnto you.

2 For I know your readines of mind, whereof I boast my selfe of you vnto them of Macedonia, and say, that Achaia was prepared a yere agoe, and your zeale hath prouoked many.

3 Now haue I sent the brethren, lest our reioycing over you should bee in vaine in this behalfe, that ye (as I haue sayd) be ready.

4 Left if they of Macedonia come with mee, and finde you vnprepared, we (that wee may not say, you) should be ashamed in this my constant boasting.

5 Wherefore, I thought it necessary to exhort the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might bee ready, and come as of beneuolence, and not as of ^b niggardinesse.

6 ⁺ This yet remember, that hee which soweth sparingly, shall reape also sparingly, and hee that soweth liberally, shall reape also liberally.

7 As every man ^c witheth in his heart, *so* let him giue, not ^d grudgingly, or of ^e necessity: ⁺ for God loueth a cheerefull giuer.

8 And God is able to make ^f all grace to abound toward you, that ye alwayes hauing all sufficiency in all things, may abound in ^g every good worke,

9 ⁺ As it is written, He hath sparfed abroad and hath giuen to the poore: his beneuolence remaineth for ^h euer.

10 Also he that findeth seede to the sower, will minister likewise bread for foode, and multiple your seede, and increase the ⁱ fruits of your beneuolence.)

11 That on all partes ye may be made rich vnto all liberalitie, which causeth through vs thanksgiuing vnto God.

12 ⁺ For the ministration of this seruice not only supplieth the necessities of the Saints, but also abundantly causeth many to giue thanks to God,

13 (Which by the ^k experiment of this ministration prayse God for your ^l voluntary sub-

in Titus his two companions.

n. In whom the glory of Christ is set forth.

o. All churches shall be witnesses of this your ready

dealing, in whose presence you are, for inasmuch as you see the messengers whom they haue chosen by all their confents, and sent them into you.

x. He wisely meeteth with the incitation which the Corinthians might conceiue, as though the Apolles in vraying them to be carefully, should doubt of their good will.

Therefore hee wiseth that hee doth it not to teach them that they ought to help the Saints, seeing that he had become surety for them to the Macedonians, but once to them that vnto them they which were running of them, to the end that all things might be done in a better radnesse, and also be more plentiful.

y. The word which hee useth, significth such a liberallitie, and selfdeniall of minde, as cannot be wrought with any terror or feare.

z. As from counter men.

aa. Almes must be giuen neither niggardly, nor with a lasciuall minde, or hardly: but a frank and free almes is compared to a sowing which hath a most plentifull harvest of most abundant blessings following it.

cc. Determineth and appointeth freely with himselfe.

dd. Rom. 12.8.

ee. With a sparing and niggardly heart.

ff. As God be boundfull liberalitie.

gg. To helpe others by all means possible, in doing them good in their necessity.

hh. Galat. 12.9.

ii. As exhorting: New David seeketh of men that feareth God, and loueth his neighbour, who shall neuer want (saith he) to giue others.

kk. In this more bound to subseruise to the needy, abounding in liberallitie.

ll. Another excellent and double fruit of this rule is to wards he Saints, is this: that it giueth occasion to praye to God, and that our faith is thereby exalted manifest.

mm. In this proofe of your liberalitie in the helping and iustifying others.

nn. In shewing with our confents, that you acknowledge that only God which you haue willingly submitted your selves vnto, declaring thereby, that you agree with the Church as Hierusalem,

mission

Christian libertie is mutuall, that prayer ion may be observed. ^b That let anyone in your abundance you help others, which are poore, with some part of your good, as I desire in this first lesson of theirs upon you. ^c Exodus 16. 18. Hee comendeth it true, and his two companions for many causes both their credit might not be suspected, as though hee had sent them slyly to spoyle the Churches, and also that they might bee so much the readier to contribute. ^d These practices of the Gospel. ^e These almes which are bestowed for the reliefe of the Church of Hierusalem. ^f In the plentifull liberalitie of the Churches, which is commended to you. ^g Rom. 12. 17.

C H A P. XIII.

4. Hee concludeth, that he will only let his minies against the vaine bragges of the false Apolles, and there with also ex- u- feth him selfe for that by his in- portunitee, hee was constrained to speake so much of these things as he did to wit, because that if his Apolleship were suborned his doctrine must needs faile.

5. That I might feele the vertue of Christ more and more: For the weaker that our infirmities are, the more death Christ's vertue appeare in them.

6. I doe not onely take them patiently, and with a good heart, but also I take great pleasure in them.

7. Again he maketh the Corin- thians witnesses of those things whereby God had sealed his Apolleshippe amongst them, and again he declareth by cer- taine arguments, how far he is from all con- fousion, and also how hee is affec- tioned towards them.

8. The arguments whereby it may well appeare, that I am indeed an Apolles of Iesus Christ.

9. Chap. x. 9. I was not flouth- full in getting my fying with mine owne hands, but I might not be bur- densome to you.

10. Hee putteth away also her most grievous slander, to wit, that hee did subtilly, and by others make his profite of them. 7. Hee concludeth, that hee writeth not these things unto them, although he needed to defend himselfe for he is quile of nothing; but because it is becomen for them to doubt nothing of his fidelity who insinuated them.

11. As it becometh him to speake truly and sincerely, that possiblish himselfe to be in Christ, that is to say, to be a Christian. 8. Having confirmed his au- thority unto them hee reuoketh them thereby, and threatneth them also like an Apo- stle, the way also that he will not spare them hereafter, unless they repent, seeing that this is the third time that he had warned them.

for thee: for my power is made perfect through weaknesse. 4 Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may dwell in me.

10 Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake: for when I am weak, then am I strong.

11 I was a foole to boast my selfe: yee have compelled me: for I ought to have beene com- mended to you: for in nothing was I inferiour vnto the very chiefe Apostles, though I bee nothing.

12 The signes of an Apostle were wrought among you with all patience, with signes, and wonders, and great workes.

13 For what is it, wherein ye were inferiours vnto other Churches, except that I haue not bene flouthfull to your hinderance? forgie me this wrong.

14 Behold, the third time I am ready to come vnto you, and yet will I not be flouthfull to your hinderance: for I seeke not yours, but you: for the children ought not to lay vp for the fathers, but the fathers for the children.

15 And I will most gladly bestow, and will be bestowed for your foules: though the more I loue you, the lesse I am loued.

16 But bee it that I charged you not: yet for as much as I was crafty, I tooke you with guile.

17 Did I pill you by any of them whom I sent vnto you?

18 I haue directed Titus, and with him I haue sent a brother: did Titus pill you of any thing? walked we not in the selfe samel spirit? walked we not in the same steps?

19 7 Again, thinke yee that wee excuse our selues vnto you? we speake before God in Christ. But wee doe all things, dearly beloued, for your edifying.

20 For I feare lest when I come, I shall not find you such as I would: and that I shall find you such as ye would not, and lest there bee strife, enuying, wrath, contentious, backbitings, whisperings, swellings, and discord.

21 I feare lest when I come againe, my God abase me among you, and I shall bewaile many of them which haue sinned already, and haue not repented of the vncleannesse, and fornication, and wantonnesse which they haue committed.

10. Hee putteth away also her most grievous slander, to wit, that hee did subtilly, and by others make his profite of them. 7. Hee concludeth, that hee writeth not these things unto them, although he needed to defend himselfe for he is quile of nothing; but because it is becomen for them to doubt nothing of his fidelity who insinuated them.

11. As it becometh him to speake truly and sincerely, that possiblish himselfe to be in Christ, that is to say, to be a Christian. 8. Having confirmed his au- thority unto them hee reuoketh them thereby, and threatneth them also like an Apo- stle, the way also that he will not spare them hereafter, unless they repent, seeing that this is the third time that he had warned them.

1. Commencing the third time, he denounceth the sharper con- sequence towards them. 5. Hee haue a perfect trial of the power of Christ in his Apolleship: 10. A length hee prayeth for their re- pentance, 11. And in faith thus prayeth.

10 this is the third time that I come vnto you, In the mouth of two or three witnesses shall euery word stand.

2 I told you before, and tell you before: as though I had beene present the second time, so write I now being absent to them, which hereto- fore haue sinned, and to all others, that if I come againe, I will not spare,

3 Seeing that yee seeke experience of Christ, that speake in mee, which towards you is not weak, but is mightie in you.

4 For as though hee was crucified concerning his infirmities, yet liueth hee through the power of God. And we no doubt are weak in him, but wee shall liue with him, through the power of God towards you.

5 3 Proue your selues whether yee are in the faith: examine your selues: know you your owne felues, how that Iesus Christ is in you except yee be reprobrates?

6 But I trust that yee shall knowe that wee are not reprobrates.

7 Nowe I pray vnto God that yee doe none euill, nor that we should seeme approued, but that yee would doe that which is honest: though we be as crepbrates.

8 For wee can not doe any thing against the truth, but for the truth.

9 For we are glad when we are weak, and that yee are strong: this also we wish for, even your perfection.

10 Therefore write I these things being absent, lest when I am present, I should vse sharp- nesse, according to the power which the Lorde hath giuen mee, to edification, and not to destruction.

11 4 Finally brethren, fare ye wel: be perfect: be of good comfort: be of one minde: liue in peace, and the God of loue and peace shall be with you.

12 Greete one another with an holy kisse. All the Saints salute you.

13 The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost be with you all, Amen.

¶ The second Epistle to the Corinthians writ- ten from Philippi, a citie in Macedonia, and sent by Titus and Lucas.

felues towards their faithfull Apostle, apt and willing to be- moreouer, that the past is not for his owne sake, and estimat in, so that hee may be to their saluation, which is the onely merke that hee sheweth in- to his grace. d. That all things may be in good order among you, and the members of the Church returned into their place, which haue bene shaken and out of place. 4. A briefe exhortation, but yet such an one as comprehendeth all the parts of a Christian mans life. 5. He salueth them familiarly, and in confidence with them.

4. That is, 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

10 ¹⁰ For as many as are of the workes of the Lawe, ¹¹ are vnder the curse: ¹² for it is written, ¹³ Cursed is every man that continueth not in all things, which are written in the booke of the Law, to doe them.

11 ¹⁴ And that no man is iustified by the Law in the sight of God, it is evident: ¹⁵ for the iust shall liue by faith.

12 ¹⁶ And the Law is not of faith: but ¹⁷ the man that shall doe those things, shall liue in them.

13 ¹⁸ Christ hath redeemed vs from the curse of the Law, made a curse for vs, (for it is written, ¹⁹ Cursed is every one that hangeth on tree)

14 ²⁰ That the blessing of Abraham might come on the Gentiles through Christ Iesus, that we might receive the promise of the Spirit through faith.

15 ²¹ Brethren, I speake as men doe: though it be but a man covenauer, when it is confirmed, yet no man doth abrogate it, or addeth any thing thereto.

16 Now to Abraham and his seede were the promises made. He saith not, And to the seeds, as speaking of many: but, And to thy seede, as of one, ¹⁷ which is Christ.

17 ¹⁸ And this I say, that the covenauer that was confirmed afore of God ¹⁹ in respect of Christ, ²⁰ the Law which was four hundred and thirty yeeres after, cannot disannull, that it should make the promise of nought effect.

18 ²¹ For if the inheritance be of the Law,

it is no more by the promise, but God gaue it freely vnto Abraham by promise.

19 ²² Wherefore then ²³ serueth the Law? It was added because of the transgressors, ²⁴ till the seed came, vnto the which the promise was made: ²⁵ and it was ordained by Angels in the hand of a Mediatour.

20 Now a Mediatour is not a Mediatour of one: ²⁶ but God is one.

21 ²⁷ Is the Law then against the promises of God? God forbid: For it there had been a Law giuen which could haue giuen life, surely righteousness should haue been by the Law.

22 But the Scripture hath ²³ concluded ²⁴ all vnder sinne, that the promise by the faith of Iesus Christ should be giuen vnto them that beleue.

23 ²⁵ But before faith came, we were kept vnder the Lawe, as vnder a garrison, and shut vp vnto ²⁶ that faith, which should afterward be reuealed.

24 Wherefore the Law was our scholemaster to bring vs to Christ, that we might be made righteous by faith.

25 But after that faith is come, we are no longer vnder a scholemaster.

26 ²⁷ For ye are all the sonnes of God by faith, in Christ Iesus.

27 ²⁸ For as many as are baptized into Christ, haue ²⁹ put on Christ.

28 There is neither Iew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all ²⁹ one in Christ Iesus.

29 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

As an obiect of faith, the former was free: if the inheritance be not by the Law (but the faith in it) then why was the Law given, since that the promise was made? Therefore, for the sake of the promise, it is not to be taken from us: and to teach them to look for a promise, in whom at length that promise of giuing all people should be fulfilled: and not that the Law was given to justify men.

That men might understand by faith, that they are justified by faith: that the promise of God, which he reuealed vnto Abraham, and that in Christ. Vntill the promise made was fulfilled, and then fulfilled, as from the Law, which was given to the Jews, and Gentiles: for by this word, we may not understand that Christ alone

by himselfe, but coupled and ioyned together with his body. A confirmation of the former promise taken from the man: and forme of giuing the Law: for it was giuen by Angels, striking a great terror into all, and by Moses a mediator conuincing between. Now they that are one, need no Mediatour, but they that are twaine at the least, and that are at variance: one with another. Therefore the Law is selfe and the Mediatour were witnesses of the wrath of God: and not that God would by this means reconcile men to himselfe, and abolish the promise, or add the Law vnto the promise.

Commended and giuen, as proclaimed. By the Lawe and sinfulness. A taking away of an obiect, left any man might say, that sinfulness by confit of the Law which had made a conscience, leaving it added to the conscience, or the former conscience are broken. This faith the apostle, comprehend not to pass in God, who is almighty one, and the selfe same, and he himselfe.

The conclusion uttered by a manner of a king a question, and it is the same that was uttered before, verse 17, by proceeding of another rule: for the argument is new, and is this: God is alwayes like vnto himselfe. Therefore the Law was not giuen to abolish the promise. But it should abolish it, if it came life. For by that means, it should iustifie, and therefore it should abolish that iustification which was promised to Abraham and to his seede by faith. Nay it was rather giuen to bring to light the guiltiness of all men, to the ends that all believers being to Christ promised, might be freely justified in him.

By the word of Scripture, hee saith vnto the Lawe.

Rom 3. 9. All men, and what looke cometh from man, in for every one of the words, there is an argument against the matter of workes: for all the words, promise, faith, Christ, might be giuen to beleue, are against matter, and not one of them can stand with differing works. The second is sublooth another handling of the second part of this Epistle: the first was in this: A though the Lawe (that is, the whole power of Gods house according to the Law) doe not iustifie, it is therefore to be abolished, bringing Abraham himselfe was circumcised, and his posteritie held: till the vlt of Moses Lawe? Paul affirmeth that it ought to be abolished, because it was instituted for that end and purpose, that it should be as it were a schoolmaster and keeper, to the people of God, vntill the promise appeared in deede, that is to say, Christ, and the Gospel manifestly published with great efficacy of the Spirit.

The cause why we were kept vnder the Lawe, is yet downe here. Because we changed not the condition of seruants, hee addeth that we are free by condition, and therefore, being we are out of our childhood, we haue no more neede of a keeper and Schoolmaster. Vntill a generall particle least the lowest: the least should not think themselves bound with the bond of the Lawe, hee pronounceth that it is common to all beleevers, because it is a pledge of our deliuerie in Christ, as well to the Iewes as to the Grecians, thereby it means a Lawe truly one in Christ, that is to say, that it is not divided into Iewes and Gentiles, or into Iewes and Gentiles. See heere Baptism, whereby we are circumcised, which the false apostles haue wrangled of. The Church must not on Christ, will not be a garment, and therefore with him that is made through faith and without blame. You are all as one: and so in this grace love and communion signified.

CHAP. IIII.

Being delivered from the bondage of the Law, & by Christs compassions, who is the rede thereof, 9 it is very absurd to slide back to beggerly rudiments: 13 He calleth them againe therefore on the parties of the doctrine of the Gospel, as coming from his mercy with a first allegory.

1 He declareth that by a not a double similitude, which he said before concerning the keeper and schoolmaster: For he saith that the Law (that is the whole governance of Gods house according to the Law) was as it were a tutor or officer appointed for a time, till such time as that protection and overseeing which was but for a time being ended, we should at length come to be at our owne liberty, and should live as children, & not as servants, & c. For as much as the Law was but for a time, he saith that the governance of the Law was as it were an A B C and as certain principles in comparison of the doctrine of the Gospel.

a This is added, because that this allegory is considered as a tutor and governor, may hardly be counted as a freedom. b The Law is called rudiments, because that by the Law God instructs.

But in the Church as it were by baptism, and afterward poured on his holy Spirit most plentifully in the same of the Gospel. c He saith that the Law was ended at his time, that curious men may cease to aske, why that schoolmaster lasted so long. And moreover, that we are not so free by nature, but by adoption, and that in that sense of God, who therefore took upon us our flesh, that we might be made his brethren. d The time is said to be full, when all parts of it are perfect and ended, and therefore Christ could have come either before or later. e He calleth Mary a woman in respect of the flesh, and as a woman in a courtly sense for a virgin, for she remained a virgin still. f Rom 8.15. g The adoption of the sonnes of God, a free inheritance, but it is not a free inheritance in time appointed first. h He saith that we are in such sort free and yet in bondage, that in the same season we must be governed by the Spirit of Christ, which reigning in our hearts, may reach us the true service of the Father. But this is not to be free, but rather to enjoy true liberty, as it becomes to sonnes and heirs. i By that that followeth he gathereth that what went before: For if we have his Spirit, we are his sonnes, and of his love his sonnes, then are we free. j The holy Ghost, who is the Father and of the same: But there is a special reason why he is called the Spirit of the Son, we will, because the holy Ghost teacheth us our adoption in Christ, and maketh us a full assurance of it. k The word, Sermon, is not taken here for one that teacheth in sin, which is proper to the infidels, but for one that teacheth under the ceremony of the Law, which is proper to the Jews. l Paraker of his disciples. m He uplieth the former doctrine to the Galatians, with a peculiar reprehension of their corruption on them: the Jews might have pretended some excuse at that time when they were brought up to that service of the Law. But seeing the Galatians were taken and called out of idolatry to Christ in liberty: what yet ever in that they have to go backe to those impotent and beggerly rudiments? l They are called impotent and beggerly ceremonies, being, considered upon by themselves without Christ: and againe, for that by that measure they gave good testimony that they were beggers in Christ, when a not withstanding, for men to fall backe from Christ to ceremonies, is nothing else, but to cast away riches, and to follow beggary. n By going backward. o He exhorteth them as much things things wherein he might have seemed to have spoken somewhat sharply, yet very gently and discreetly, declaring his goodwill towards them in such sort, that the Galatians could not but either be utterly despised when they seeke their things, or acknowledge their owne lighter estate with tears, and desire pardon, as many do.

Then I say, that the heire as long as hee is a childe, differeth nothing from a servant, though he be Lord of all,

2 But is ynder tutors and governours, vntill the time appointed of the Father.

3 Euen so, we when we were children, were in bondage vnder the rudiments of the world.

4 But when the fulnesse of time was come, God sent forth his Sonne made of a woman, and made vnder the Law,

5 That he might redeem them which were vnder the Law, that we might receive the adoption of the sonnes;

6 And because ye are sonnes, God hath sent forth the Spirit of his Sonne into your hearts, which crieth, Abba, Father.

7 Wherefore, thou art no more a servant, but a sonne: now if thou be a sonne, thou art also the heire of God through Christ.

8 But euen then, when ye knewe not God, ye did seruice vnto them, which by nature are not gods:

9 But now seeing ye know God, yea, rather are known of God, how turne ye againe vnto impotent and beggerly rudiments, whereunto as from the beginning ye will bee in bondage againe?

10 Ye observe dayes, and moneths, and times and yeeres.

11 I am in feare of you, lest I have bestowed on you labour in vaine.

12 Ye be ye as I (for I am euen as you) brethren, I beseech you: ye haue not hurt me at all.

13 And ye know, how through my infirmities of the flesh, I preached the Gospel vnto you at the first.

14 And the trial of mee which was in my

flesh, ye despised not, neither abhorred: but ye received mee as an Angel of God, yea, as Christ Iesus.

15 What was then your felicity for I beare you record, that if it had bene possible, ye would haue plucked out your owne eyes, and haue giuen them vnto me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They are ielous ouer you 9 amisse ye, they would exclude you, that ye should altogether loue them.

18 But it is a good thing to loue earnestly alwayes in a good thing, and not onely when I am present with you,

19 My little children, of whom I traualle in birth againe, vntill Christ be formed in you.

20 And I would I were with you now, that I might chage my voice: for I am in doubt of you.

21 Tell me, ye that will be vnder the Law, do ye not heare the Law?

22 For it is written, that Abraham had two sonnes, one by a servant, and one by a free woman.

23 But he which was of the servant, was borne after the flesh: and he which was of the free woman, was borne by promise.

24 By the which things another thing is meant: for these members are the two testaments, the one which is Agar of mount Sinai, which gendred vnto bondage.

25 (For Agar & Sina is a mountaine in Arabia, and it is anwerth to Hierusalem which now is) and she is in bondage with her children.

26 But Hierusalem, which is above, is free: which is the mother of vs all.

27 For it is written, & I choise thee barren that bearest no children, breake forth, & cry, thou that trauallest not: for the I desolate hath many moe children then she which hath an husband.

28 Therefore, brethren, we are after the manner of Isaac, children of the promise.

29 But as then he that was borne after the flesh, persecuted him that was borne after the Spirit, euen so it is now.

common to them both, but not with like success: for as Abraham began to live, by the common use of nature, of Agar his bondmaid and a stranger, and began the life of Sara a free woman by the virtue of the promise and by grace only, and the life of Sara was not free, but also persecuted the latter: so we are now common, and as it were two joint, a bond to Abraham of Saris two common, as I were two mothers. The one was made in Sinai, but the land of promise, in which covenant Abraham children according to the flesh were born: as he, the lesser which seeketh righteousness by the Law, that is, by the Law: but the true heires, may they shall at length be cast out of the house as they that possess the true heires. The other was made in that high Hierusalem, or in Sina, (as we say of the father of Christ) which begeth children of promise, to wit, believers, by the virtue of the holy Ghost, which children (as Abraham) do tell their flesh in the promise, and it is only by the right of children shall be inheritors of the inheritance, and their seruants shall be thrust out. & That is the great. & Gal 16.15. c Genesis 21.1. x An old man, and by the common use of nature. y By virtue of the promise, which Abraham had borne on for himselfe and his seed, for otherwise Abraham and Sara were past bearing and bearing children. z These are reprobates and doth forth. a They are called two common, and the cleare Testament, and mother of the New: which was not to be done, but by the gift of the times, and the distribut of the governments. b He saith that Sina, because that covenant was made in that mountaine, of which mountaine is also a shadow. c Looke how the case hath beene betwixt Agar and her children, so standeth it betwixt Hierusalem and her: d That is, Sina. e Which covenant, and of great comfort. f He sheweth that in this allegorie, he hath followed the heppes of Esay, who foretold that the Church should be made and called of the children of barren Sara, that is to say, of them which onely spiritually should be borne: Abraham as children by faith, rather then of fruitful Agar, even then flourishing by calling off of the lawes, and calling of the Gentiles: & Amos 9.1. f He saith that Esay foretold and was fulfilled. x Rom 8.9. y After the manner of Esay, who foretold that the children of the barren woman, shall be the heires of the promise, and that the children of the barren woman shall be the heires of the promise. z By the common use of nature, as I have written of Gods promise after a spiritual manner.

30 But what saith the Scripture? Put out the seruant and her sonne: for the sonne of the seruant shall not bee heire with the sonne of the free woman.

31 Then brethren, we are not children of the seruant, but of the free woman,

that the children of the bondmaid shall not bee heires,

CHAP. V.

1 Standing declared that we came of the free woman, hee sheweth the price of that freedom, 2 and howe we should use the same, 16 that we may obey the Spirit, 19 and resist the flesh.

Stand fast therefore in the libertie wherewith Christ hath made vs free, and be not entangled againe with the yoke of bondage.

2 Behold, I Paul say vnto you, that if ye be a circumcised, Christ shall profit you nothing.

3 For I testifie againe to euery man, which is circumcised, that he is bound to keepe the whole Law.

4 Ye are abolished from Christ: whosoever are iustified by the Law, ye are fallen from grace.

5 For we through the Spirit waite for the hope of righteousnesse through faith.

6 For in Iesus Christ neither circumcision auaileth any thing, neither vncircumcision, but faith which worketh by loue.

7 Ye did run well: who did let you, that ye did not obey the truth?

8 It is not the perswasion of him that calleth you.

9 A little leauen doeth leauen the whole lump.

10 I haue trust in you through the Lord, that ye will bee none otherwise minded: but hee that troubleth you, that beare his condemnation, whose loier he be.

11 And brethren, if I yet preach circumcision, why doe I yet suffer persecution? Then is the slander of the crosse abolished.

12 Would to God they were euen cut off, which doe so disquiet you.

13 For brethren, ye haue bene called vnto li-

bertie: 18 onely vs for your libertie as an occasion vnto the flesh, but by loue serue one another.

14 For all the Law is fulfilled in one word, which is this, Thou shalt loue thy neighbour as thy selfe.

15 If ye bite and deuoure one another, take heed lest ye be consumed one of another.

16 Then I say, Walke in the Spirit, and ye shall not fulfill the lusts of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to another, so that ye cannot doe the same things that ye would.

18 And if ye be led by the Spirit, ye are not vnder the Law.

19 Moreouer the works of the flesh are manifest, which are adulterie, fornication, vncleanness, wantonnesse,

20 Idolatrie, witchcraft, hatred, debate, emulation, wrath, contentions, seditions, heresies,

21 Enuie, murders, drunkennesse, gluttonie, and such like, whereof I tell you before, as I also haue told you before, that they which doe such things, shall not inherite the kingdome of God.

22 But the fruit of the Spirit is loue, ioy, peace, long suffering, gentleness, goodnesse, faith,

23 Meekenesse, temperance: 27 against such there is no law,

24 For they that are Christ, haue crucified the flesh with the affections and the lustes.

25 If we liue in the Spirit, let vs also walke in the Spirit.

26 Let vs not be desirous of vaine glory, prouoking one another, enuying one another.

part regenerate: but he willeth them to remember that they are endued with the Spirit: 1 God, which hath deliuered them from the lawe of sinne, and 10 of the Law, so farre forth as it is the reue of sinne, that they should not giue their felicitie to lustes. 1 Rom. 13. 14. 1 per. 2. 11. 1 For the flesh dwelleth enen in the regenerate men, but the Spirit reigneth, although not without great strife, as is largely set forth, Rom. 7. 16 Hee teacheth not particularly, while hee spake generally, reckoning vs for chief effects of the Spirit, and adding them to the fruit of the Spirit, that no man may pretend ignorance. 2 Therefore they are not the fruits of free will, but so farre forth as our will is made free by grace. 17 Let that any man should obiect that Paul played the Sophister, as one who argueth the Spirit, vnto nothing but that which the Law commandeth: he therewith alie requireth not that literal and outward obedience, but spiritual, which proceedeth not from the Law, but from the Spirit of Christ, which doth brege vs againe, and must and ought to be it a ruler and ruler of our life. 1 If we be inwardly ruled with the quickning Spirit, which conuerts vs to do in sinne, and liue to God, let vs knowe it is our duty, that vs, by the gift of life. 18 Hee addeth peculiar exhortations according as hee knowe the Galatians subiect to diuers vices: and first of all hee warneth them to take heed of ambition, which vice hath two fellowes, backbiting and enuie, out of which two it cannot bee but many contentions must needs arise.

CHAP. VI.

1 Now he exhorteth particularly of christe toward such as offend, 2 toward the Ministers of the word, 10 and those that are of the household of faith: 12 Now like vnto such who haue a carnalistic scale of the Law, 13 glorying in the mangling of the flesh, 14 and war in the crosse of Christ.

1 Brethren, if a man be suddenly taken in any offence, whereof ye which are spiritual, restore such one with the spirit of meekenesse, 2 considering thy selfe, lest thou also be tempted,

bee moderated and tempered by the spirit of meekenesse. 4 Through the malice of the flesh and the diuill, 5 Which are upheld by the worship of Gods Spirit, 6 Labour to fill up that that is wanting in him, 7 that is a thide of speech which the Hebrewes use, giuing to understand thereby, that all good gifts come from God. 8 Hee toucheth the force for they commonly are must excuse judges, which forget their own iniquities.

23 The third part of this Epistle, shewing that the right vice of Christian libertie consisteth in this, that being deliuered and set at libertie from the lawe of sinne and the flesh, and being obedient to the Spirit, we should free vnto one another's salvation through loue. 25 He propoundeth the loue of our neighbour as a rule wherunto all Christians ought to referre all their actions, and therewith to circumscribe the testimony of the Law. 26 The particle (Al) must be reformed in the first command. 27 Limit. 19. 18. Mat. 23. 3. Mar. 12. 31. Rom. 13. 9. 28. 14 An exhortation to the duties of charitie by the promise that each of them shall be rewarded: because that no man can provide himselfe for himselfe, when they that haue one another. 15 Hee acknowledgeth the great workmanship of the godly, for that they are but in

part regenerate: but he willeth them to remember that they are endued with the Spirit: 1 God, which hath deliuered them from the lawe of sinne, and 10 of the Law, so farre forth as it is the reue of sinne, that they should not giue their felicitie to lustes. 1 Rom. 13. 14. 1 per. 2. 11. 1 For the flesh dwelleth enen in the regenerate men, but the Spirit reigneth, although not without great strife, as is largely set forth, Rom. 7. 16 Hee teacheth not particularly, while hee spake generally, reckoning vs for chief effects of the Spirit, and adding them to the fruit of the Spirit, that no man may pretend ignorance. 2 Therefore they are not the fruits of free will, but so farre forth as our will is made free by grace. 17 Let that any man should obiect that Paul played the Sophister, as one who argueth the Spirit, vnto nothing but that which the Law commandeth: he therewith alie requireth not that literal and outward obedience, but spiritual, which proceedeth not from the Law, but from the Spirit of Christ, which doth brege vs againe, and must and ought to be it a ruler and ruler of our life. 1 If we be inwardly ruled with the quickning Spirit, which conuerts vs to do in sinne, and liue to God, let vs knowe it is our duty, that vs, by the gift of life. 18 Hee addeth peculiar exhortations according as hee knowe the Galatians subiect to diuers vices: and first of all hee warneth them to take heed of ambition, which vice hath two fellowes, backbiting and enuie, out of which two it cannot bee but many contentions must needs arise.

1 He that soweth
barnes is the seed of reprobation
to rise up
our brother which
is fallen and not
proudly to op-
press him. There-
fore every one
must seek to have
commenda-ⁿ of
his own life by
sowing of him-
self, and not by
reprehending
others.

2 *Christ in plain
and flat words cal-
leth the comman-
dments of charitie,
his comman-
dments.*

3 *1 Cor. 9. 2.*

4 *A reason where-
fore men ought to
have the greatest
eye vpon them-
selves, because
that every man
shall be judged be-
fore God accord-
ing to his owne
life, and not by
comparing him-
self with other men.*

5 *It is meet that masters should be found by their schol-
ars, so farre forth as they are able. f Of whatsoever he hath, according to his abili-
ties. 1 Cor. 9. 7.*

6 *Hee comman-
deth liberality towards the poore, and first
of all children them which were not assumed to pre-
tend this, and that, and all be-
cause they would not helpe their neighbour,
at though they said that could de-
serve God: and af-
terward compar-
eth almes to a spi-
rituall sowing, which shall have a most plenti-
full harvest, so that it shall be very profitable
and com-
peth counten-
gignallitie to
a carnall sowing,
which cost nothing
can be gathered
but such things
as fade away,
and perish by
and by.*

7 *Against such
as are liberal at the beginning,
but continue not,
because the har-
vest is to be de-
ferred very long,
at though the
seed be time
and the harvest
were at
our instant.*

8 *They that are
of the household
of faith, that is,
such as are
loyned with vs
in the profes-
sion of the
same faith,
ought to be
preferred before
all others, yet
notwithstanding
that our libe-
rality extend to
all.*

2 *Bear ye one anothers burden, and so fulfil
the Law of Christ.*

3 *For if any man seeme to himselfe that he is
somewhat, when he is nothing, he deceiveth him-
self in his imagination.*

4 *But let every man proue his owne worke:
and then shall he have reioicing in himselfe only
and not in another.*

5 *For every man shall beare his owne bur-
den.*

6 *Let him that is taught in the word, make
him that hath taught him, partaker of all his
goods.*

7 *Be not deceived: God is not mocked:
for whatsoever a man soweth, that shall hee also
reape.*

8 *For hee that soweth to his flesh, shall
of the flesh reape corruption: but hee that
soweth to the spirit, shall of the spirit reape life euer-
lasting.*

9 *Let vs not therefore be wearie of well
doing: for in due season wee shall reape, if wee
faint not.*

10 *While we have therefore time, let vs doe
good vnto all men, but specially vnto them, which
are of the household of faith.*

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all.*

11 *Ye see how large a letter I have written
vnto you with mine owne hand.*

12 *As many as desire to make a faire shew in
the flesh, they constrain you to be circumcised,
only because they would not suffer persecution
for the crosse of Christ.*

13 *For they themselves which are circumcised
keepe not the law, but desire to have you circum-
cised, that they might reioyce in 1 your flesh.*

14 *But God forbid that I should reioyce, but
in the crosse of our Lord Iesus Christ, whereby
the world is crucified vnto me, and I vnto the world.*

15 *For in Christ Iesus neither circumcision
availeth any thing, nor vncircumcision, but a new
creature.*

16 *And as many as walke according to this
rule, peace & shalbe vpon them, and mercy, and
the blessing of God.*

17 *From henceforth let no man put me to
business: for I beare in my bodie the marks of
the Lord Iesus.*

18 *Brethren, the grace of our Lord Iesus
Christ be with you & spirit, Amen.*

19 *Unto the Galatians written from Rome.*

20 *In keeping of ceremonies. 4 For the preaching of him that is now crucified. 1 Thier
house entangled in traditions, for yet he hath us in the form of circumcision. 2 I
desire not to compare myselfe with them, knowing that on the contrary you
reioyce in those afflictions which are sufficient for Christs sake, and as hee is
of the world, so death is in like sort the same world as example, which is the
circumcision of a true life. 3 When Paul visiteth the world it is not for
part, it signifieth to reare a man selfe wholly in a thing, and to content himselfe
therein. 4 From the true Iesus, whose praise is of God and not of men. Rom. 1. 9. 5
Circumcising still in the same maner, hee opposeth his miserie and the mark of his
stripes which he bore for Christs sake against the shame of the ceremoniall cir-
cumcision, as the true mark of his Apostleship. 6 Marketh him out as he was a
they used in old time, to mark their servants that had run away from them. 7
They importeth much, whose mark we beare: for the cause marketh the Martyr and
righteousness. 8 Taking his sinewell of them, hee withereth them grace, and the
against the deceipts of the false apostles, which laboured to haue a whole soured
into their brains. 9 With your mindes and hearts.*

10 *The Gentiles
had verily
the Law, which
was written
in their hearts,
and which
their consciences
could not
forget. 11
The Gentiles
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THE EPISTLE OF PAUL TO THE EPHESIANS.

CHAP. I.

1 *After the salutation, 4. be reioycers of the free election of
God, 5. and adoption, 7. 13 from whence comes salu-
ation as from the true and naturall fountaine: and because so high
a mystery cannot be understood, 14 hee prayeth that the full
knowledge of Christs may by God be revealed vnto the
Ephesians.*

2 *An Apostle of Iesus Christ by
the will of God, to the Saints
which are at Ephesus, and to the
faithfull in Christ Iesus.*

3 *Grace be with you, & peace
from God our Father, and from
the Lord Iesus Christ.*

4 *Blessed be God, the Father of our
Lord Iesus Christ, which hath blessed vs with all
spirituall blessing in heauenly things in Christ,*

5 *Grace be with you, & peace
from God our Father, and from
the Lord Iesus Christ.*

6 *Blessed be God, the Father of our
Lord Iesus Christ, which hath blessed vs with all
spirituall blessing in heauenly things in Christ,*

7 *By whom we haue redemption through
his bloodification and justification, whereof hee will speake hereafter,
also two things are to be noted, to wit, that hee will speake hereafter
from the grace of election, and againe, what parente lower in vs, is the great
God, who hath freely of his mercie choise vs. 8 Then God had choise vs
in his mercie, or otherwise should haue bene holy, but to the end we should know
By being clothed with Christs righteousness, 9 Truly, and sincerely. 10
plain exposition of the efficient cause, and also of overall election, whereby
God is layde to haue choise vs in Christ, to wit, because it pleased him
vs one when we were yett vnborne, whom hee would make to bee his children
Iesus Christ: so that there is no reason here of our election to bee thought, but
free mercie of God, neither is faith which God foreknew, the cause of predestination,
but the effect, 8 God respecteth nothing, which that predestineth vs, is the great
God, who hath freely of his mercie choise vs. 9 Then God had choise vs*

his blood, *even* the forgiveness of sinnes, according to his rich grace:

12 ¹² Whereby he hath been abundant toward vs in all wisdom and understanding,
9 And hath opened vnto vs the myſterie of his will: according to his good pleaſure, which he had purpoſed in him.

10 ¹⁴ That in the diſpenſation of the fulneſſe of the times, hee might gather together in one all things, both which are in heauen, and which are in earth, *even* in Chriſt.

11 ¹⁵ In whom alſo we are choſen when wee were predeſtinate according to the purpoſe of him, which worketh all things after the counſel of his owne will,

12 That wee, which firſt truſted in Chriſt, ſhould be vnto the praiſe of his glory:

13 ¹⁷ In whom alſo ye haue truſted, after that ye heard the 7th worde of truth, *even* the Goſpel of your ſaluation: wherein alſo after that ye beleueed, yee were sealed with the holy Spirit of promiſe,

14 Which is the earnest of our inheritance, for the redemption of that libertie purchaſed vnto the praiſe of his glory.

15 ¹⁷ Therefore alſo after that I heard of the faith which ye haue in the Lord Ieſus, and loue toward all the Saints,

16 I ceaſe not to giue thanks for you, making mention of you in my prayers,

17 ¹⁸ That the God of our Lord Ieſus Chriſt, that Father of glory, might giue vnto you the Spirit of wiſedome, and reuelation through the acknowledgement of him,

18 That the eyes of your vnderſtanding may be enlightened, that yee may know what the hope is of his calling, and what the riches of his glorious inheritance are in the Saints,

19 ¹⁹ And what is the exceeding greatneſſe of his power toward vs, which beleuee, according to the working of his mighty power,

20 ²⁰ Which he wrought in Chriſt, when he raiſed him from the dead, & ſet him at his right hand in the heauenly places,

21 Faire above all principallitie, and power, and might, and domination, and euery Name, that is named, not in this world onely, but alſo in that that is to come,

22 ²² And hath made all things ſubiect vnder his feete, and hath giuen him ouer all things to be the head of the Church,

23 Which is his body, *even* the fulneſſe of him that filleth all in all things.

of the fleſh. 2 To be ſet on Gods right hand, is to be partaker of the ſoueraignty which he beſtows on all creatures. A Euery thing whatſoever is done, or about all things be they of greater ſuch power or excellency. 21 That wee ſhould not thinke that that excellent glory of Chriſt: a thing whereunto we haue ſought to doo, bee when we ſee him be appointed of God the Father head of all the Church, and therefore the bodie muſt be ioyned to this hand, which others ſee ſhould bee a myſtery thin which the members: which notwithstanding is not of newneſſe (ſee ing that the Church is rather quickened and ſanctified by the onely verue of Chriſt, in ſuch a way as that hee needeth the ſanctification) but of the infinite good will and abun- dancy of God, who would haue to ioine vs to his Sonne. 6 In ſuch manner that there is nothing but vs ſubiect to him. c For the loue of Chriſt in ſo great toward the Church, that though hee doo ſubiect all things, yet hee cleaueſt himſelfe but a myſtery and ſuffered beſide, ſubiect hee haue the Church ioined to him as his body.

C H A P. II.

1 The better to ſet out the grace of Chriſt, hee ſet a compariſon, calling them to minde, 5 that they were altogether callowes and alienſt, 8 that they are ſaued by grace, 13 and brought nere, 16 by reconciliation through Chriſt, 17 publiſhed by the Goſpel.

And 4 you haue been quickened, that were

dead in 2 trespaffes and finnes,

2 Wherein in times paſt ye walked, according to the courſe of this world, and 6 after the prince that ruleth in the ayre, *even* the ſpirit, that now is worketh in the children of diſobedience,

3 Among whom we alſo had our conuerſation in times paſt in the luſts of our fleſh, in fulfilling the will of the fleſh, and of the minde, and 7 were by nature the children of wrath, as well as others.

4 But God which is rich in mercy, through his great loue wherewith he loued vs,

5 *Even* when we were dead by finnes, hath quickened vs together in Chriſt, by whoſe grace ye are ſaued,

6 And hath raiſed vs vp together, and made vs ſit together in the heauenly places in Chriſt Ieſus,

which are not regenerate: for as the immortality of them which are damned, is uſe- leſſe, ſo the bliſſing together of body and ſoule, a properly no life, but death in ſome which are ruled by the ſpirit of God. 2 Hee ſheweth the cauſe of death: to wit, finnes. 3 Hee prooueth by the effects that all were ſpiritually dead. 4 Hee prooueth this cauſe to be vniueriall, in ſuch as all are ſubject to Satan. 5 The pleaſure of the Prince. 5 Men are ſubject to Satan, becauſe they are willingly rebellious againſt God. 6 They are called the children of diſobedience, which are giuen to diſobedience. 6 After that hee hath ſeriously condemned the Gentiles, hee conſidereth that the Iewes, among whom hee numbeth himſelfe, are not a whit better. 7 By the name of fleſh in the ſit place, hee meaneth the whole man, which he diuideth in two parts: into the fleſh, which is the part that the Philo- ſophers terme without reſon, and into the thought, which they call reaſonable: ſo that hee teacheth nothing in man ſelfe dead, but conſidereth that the whole man is ſubject to the ſame of wrath. 7 The concluſion: All men are borne ſubject to the wrath and curſe of God. 8 Men are ſaid to be the children of wrath perfectly, that are ſay, guilty of euill doing death by the iudgement of God, who is angry with them. 9 Prophesie people which were not God. 8 Now hee ſet forth another member of the compariſon, declaring our excellency, to wit, that by the verue of Chriſt we are delivered from that death, as we are partakers of eternall life, to the ende that our hearts were merry with him. And by diuine and ſo diuine means hee bea- tifies them in their hearts, that the firſt curſe of this beſetie is the five members of God, and Chriſt his ſelfe in the eternall cano: and ſith in the ſubſtance, which alſo is the firſt gift of God: and the ende is Gods glory. 9 To wit, as hee addeth of rewards in Chriſt, for as yet this is not fulfilled in vs, but on ly in our head, by whoſe ſpirit we haue begun to die to ſinne, and liue to God, until that we be fully brought to an ende: but yet this hope is certain for we are ſet of ſuch a way that we are of that we haue received already.

7 That he might shew in the ages to come the exceeding riches of his grace through his kinde toward vs in Christ Iesus.

8 For by ^b grace are yee saved through faith, and that not of your felues: it is the gift of God,

9 & not of works, lest any man should boast himselfe.

10 For we are ⁱ his workmanship created in Christ Iesus vnto good works, which God hath ordained, that we should walke in them.

11 Wherefore remember that yee being in time past Gentiles in the flesh, and called vncircumcision of them, which are ⁱ called circumcision in the flesh, made with hands,

12 That yee were, *I say*, at that time ^m without Christ, and were ⁿ aliens from the common wealth of Israel, and were ^o strangers from the covenants of promise, and had no hope, and were without God in the world.

13 But now in Christ Iesus, ye which once were farre off, are made neere by the blood of Christ.

14 For he is our peace, which hath made of both one, and hath broken the stoppe of the partition wall,

15 & in abrogating through his flesh the hatred, that ^{is}, the Law of commandments which standeth in ordinances, for to make of twaine one new man in himselfe, ^o making peace,

16 And that hee might reconcile both vnto God in ^o one body by his crosse, and ^p slay hatred thereby,

17 And came, and preached peace to you which were affare off, & to them that were neere.

18 For ^q through him wee haue both an entrance vnto the Father by one Spirit.

19 Now therefore ye are no more strangers and forreiners: but citizens with the Saints, and of the household of God,

20 And are built vpon the foundation of the Apostles and Prophets, Iesus Christ him selfe being the ^r chiefe corner stone,

21 In whom all the building ^s coupled together, groweth vnto an holy Temple in the Lord.

22 In whom yee also are built together to bee the habitation of God by the Spirit.

So, then, Grace, that is the gift of God, and faith, that standeth with another, to which two, these are contrary, to be saved by our felues, or by our works. Therefore what means they which would dispute together things of so contrary nature? He that is very expeditiously and narrowly from our works the praise of justification, seeing that the good works themselves are the effects of grace in vs.

He speaketh here of Grace, and not of nature: therefore be the world neuer so good, look what they are they are of grace. As applying the former doctrine to the Gentiles, he sheweth that they were not only as the leues, by nature, but also as an especiall sort, strangers & without God: and therefore they ought to much the rather remember that came to great a benediction of God. & You were called to no otherwise than Gentiles, that all the world might witness of your conuersion.

Off the fift which were in women from you by the mark of circumcision, the marks of the covenant. He beginneth first with Christ, who was the end of all the promises. You had no right or title, to the common wealth of Israel. Rom 9.4. 11 Christ is the only bond of the lewes and Gentiles, whereby they are reconciled to God. 12 As by the ceremonies and lawe flipp appointed by the Law, the lewes were divided from the Gentiles, so now in Christ, having broken downe the partition wall, ioyne them both together, both in himselfe, and beuolunt themselves, and to God. 13 Whereby it foloweth, that whosoever shall liueth the ceremonies of the Law, maketh the grace of Christ voyde and of none effect. Col. 2.14. 14 He alludeth to the sacrifices of the Lawe, which represented that true and onely sacrifice. For he destroyed death by death, and tasted it as it were to the crosse. 15 The preaching of the Gospel, is an effect of his inurement of his grace, common as well to the lewes as to the Gentiles. 16 Christ is the gate as it were, by whom we come to the Father, and the holy Ghost is as it were our lodger who lodgeth vs. 17 The conclusion: The Gentiles are taken into the fellowship of salvation. And their deservings, the excellencies of the Church, calling it the tie and bowle of God. 18 The Lord committed the doctrine of the nation, first to the Prophets, and then to the Apostles, the end whereof, shall manner as I were and substance, is Christ. Therefore that is indeed the true and Catholique Church, which is builded vpon Christ by the Prophets and Apostles, as a spiritual Temple consecrated to God. 19 That is the head of the building, for the foundations are as it were the heads of the buildings. 20 That God is the superstructure not only of the foundation, but also of the whole building.

CHAP. III.

1 Hee declareth that therefore hee hath read many things of the Jewes, & because hee preached the myserie touching the salvation of the Gentiles, & at Gods commendation. 2 I desire hee desired the Ephesians not to faile for his afflictions. 12 And for this cause hee prayeth vnto God, 18 that they may understand the great loue of Christ.

Or ⁱ this cause, I Paul am the prisoner of Iesus Christ for you Gentiles.

2 It yee haue heard of the dispensation of the grace of God, which is given me to youward,

3 That ^{is}, that God by reuelation hath shewed this myserie vnto mee (as I wrote aboue in fewe wordes,

4 Whereby when yee read, yee may knowe mine understanding in the myserie of Christ)

5 Which in ^b other ages was not opened vnto the sonnes of men, as it is now reuelled vnto his holy Apostles and Prophets by the Spirit,

6 That the Gentiles should bee inheriters also, and of the same body, and partakers of his promise in Christ by the Gospel,

7 Whereof I am made a minister by the gift of the grace of God given vnto mee through the effectfull working of his power.

8 Euen vnto mee the least of all Saints is this grace given, that I should preach among the Gentiles the vnsearchable riches of Christ.

9 And to make cleare vnto all men what the fellowshipe of the myserie is, which from the beginning of the world hath bene hid in God, who hath created all things by Iesus Christ,

10 To the intent, that now vnto principalities and powers in heauenly places, might bee known by the Church the manifold wisedome of God,

11 According to the eternall purpose, which he wrought in Christ Iesus our Lord:

12 By whom we haue boldnesse and entrance with confidence, by faith in him.

13 Wherefore I desire that ye faint not at my tribulations for your sakes, which is your glory.

14 For this cause I bowe my knees vnto the Father of our Lord Iesus Christ,

15 (Of whom is named the whole ^r familie in heauen and in earth)

16 That he might grant you according to the riches of his glory, that ye may be strengthened by his Spirit in the inner man,

17 That Christ may dwell in your hearts by faith:

18 That yee, being rooted and grounded in loue, may be able to comprehend with all Saints ^s what is the breadth, and length, and depth, and height:

19 And to knowe the ^t loue of Christ, which passeth knowledge, that ye may be filled with all ^u fullnesse of God.

20 Vnto him therefore that is able to doe exceeding abundantly aboue all that wee aske or thinke, according to the power that worketh in vs,

21 Be praise in the Church by Christ Iesus, throwt all generations for euer. Amen.

preaching and hearing the wordes which are needfull not only to them which are youngling in religion, but euen to the oldest also. that it is growing vnto and more by faith in Christ, be not conuicted with all spirit all ages, may be grounded and rooted in the knowledge of it: at immeasurable love, whereunto God the Father hath loued vs in Christ, being thus the whole familie, whereby part is already received into heauen, and part is yet here on earth, depends vpon the almightie of the heauenly Father, in his onely Sonnes. 2 All that which is in the world hath but one household Father, and that is the Church which is adored in Christ. According to the greenesse of his mercie. 2 Look Rom. 1.22. 3 Where with God loueth vs, which is the source of our election. I have profited that would Christ in all euery part. 4 Which God hath shewed vs in Christ I. Whosoever shall all the capacities of mans wit, to comprehend is fully in his mind: for whereunto he hath the Spirit of God, preuents so much (according to the measure that God hath given him) in sufficient salvation. 12 So that we be able to understand, a halfe of things are requisite to make us perfect with God. 14 The breadth: that is to thanksgiving, whereby the Ephesians also may be confirmed to hope, for any thing of God.

CHAP.

19 An argument taken from the example of Christ, most grace and meekness, both for a dooming of those who are wicked, and for a comfort to those who are good.

by whom ye are sealed vnto day of redemption.

31 Let all bitterness, and anger, and wrath, crying, and euil speaking be put away from you, with all maliciouſnesse.

32 Be ye courteous one to another, and tender hearted, freely forgiving one another, ¹⁰ euen as God for Christs sake, freely forgave you.

and much more for hauing consideration of the miserable, and gentle behauiour to gods all men.

CHAP. V.

2 Left in these verses which be rephrased, they should be lights by his administrations, 3 be testified them by denouncing iudgement, 8 and sheweth them forward: 15 Then bee defended from general lessons of manners, 21 to the particular duties of wives, 25 and their husbands.

Be ye therefore followers of God, as Ieare children,

2 And walke in loue, euen as Christ hath loved vs, and hath giuen himselfe for vs, to be an offering and a sacrifice of a sweete smelling sauour to God.

3 But fornication, and all vncleannesse, or couetousnesse, let it not be once named among you, as it becometh Saints,

4 Neither filthinesse, neither foolish talking, neither a selfing, which are things not comely, but rather giuing of thanks.

5 For this ye know, that no whoremonger, neither vncleane person, nor couetous person, which is an idolater, hath any inheritance in the kingdom of Christ, and of God.

6 Let no man deceiue you with vaine words: for, for such things cometh the wrath of God vpon the children of disobedience.

7 Be not therefore companions with them.

8 For ye were once darknesse, but are now light in the Lord: walke as children of light,

9 (For the fruit of the spirit is in all goodnesse, and righteousness, and truth)

10 Approouing that which is pleasing to the Lord.

11 And haue no fellowship with the vnfruitful works of darkness, but euen reprove them rather.

12 For it is shame euen to speake of the things which are done of them in secret.

13 But all things when they are reproofed of the light, are manifest: for it is light that maketh all things manifest.

14 Wherefore f sayeth, Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee light.

15 Take heede therefore that ye walke circumspectly, not as fooles, but as wise,

16 Redeeming the season: for the dayes are euill.

17 Wherefore be ye not vnwise, but understand what the will of the Lord is.

18 And be not drunke with wine, wherein is

excesse: but be filled with the Spirit,

19 Speaking vnto your selues in Psalms, and hymnes, and spiritual songs, singing, and making melody to the Lord in your hearts,

20 Giuing thanks alwayes for all things vnto God euen the Father, in the Name of our Lord Iesus Christ,

21 Submitting your selues oneto another in the feare of God,

22 ¶ 7 Wives, submit your selues vnto your husbands, as vnto the Lord.

23 ¶ 9 For the husband is the wiues head, euen as Christ is the head of the Church, ¹⁰ and the same is the sauour of his body.

24 ¶ 11 Therefore as the Church is in subiection to Christ, euen so let the wiues bee to their husbands in euery thing.

25 ¶ 13 Husbands, loue your wiues, euen as Christ loued the Church, and gaue himselfe for it,

26 ¶ 13 That he might sanctifie it, and cleanse it by the washing of water through the word,

27 That he might make it vnto himselfe a glorious Church, ¹⁰ not hauing spot or wrinkle, or any such thing: but that it should bee holy and without blame.

28 ¶ 13 So ought men to loue their wiues, as their owne bodies: he that loueth his wife, loueth himselfe.

29 For no man euer yet hated his own flesh, but nourisheth and cherisheth it, euen as the Lord doeth the Church.

30 For we are members of his body, of his flesh, and of his bones.

31 ¶ For this cause shall a man leaue father and mother, and shall cleaue to his wife, and they twaine shall be one flesh.

32 ¶ 13 This is a great secret, but I speake concerning Christ, and concerning the Church.

33 ¶ 13 Therefore euen you, ¹⁰ as ye see let euery one loue his wife, euen as himselfe, and as the wife seeth for that shee sear her husband.

also very profitable: as also the saluator of the Church is of Christ, almost the same.

11 The co clusion of the wiues dutie towards their husbands: Coloss 3. 19.

12 The husbands dutie towards their wives, in to loue their flesh, of which loue, the loue of Christ towards his Church, is a lively picture.

13 Because many men pretend the innocencie of their wives, to their charge: as he hardness of cruelty, the Apostle willes vs to make what manner of Church Christ gaue, when he layed it to himselfe, and how he deeth not not let the all her selfe and vn cleanness, but cleanse it not to wipe the same away from his cleanness, vntill hee has wholly purged it.

14 Made it holy, by the washing of water through the word, which is a wonderful to faith, but is sealed by the sacrament of the Supper.

15 The Church, as it is considered in itselfe, shall not be without which, for it is the mark in the flesh: as for while it is in this life, it is in a race: but it is considered in Christ, it is cleane and without wrinkle.

16 Another picture: Every man loueth himselfe, euen of nature: the cleare hee sheweth againe that loueth not his wife: hee procreath the consequence, first by the mystical joining of Christ and the Church together, and then by the ordinance of God, the saying, that man and wife are one, that is, not to be diuided.

17 The Headship to the making of the woman, which signifieth her being together with Christ, which is a wonder to faith, but is sealed by the sacrament of the Supper.

18 Corin 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

19 That he might sanctifie it, and cleanse it by the washing of water through the word, which signifieth her being together with Christ, which is a wonder to faith, but is sealed by the sacrament of the Supper.

20 Giuing thanks alwayes for all things vnto God euen the Father, in the Name of our Lord Iesus Christ, which signifieth her being together with Christ, which is a wonder to faith, but is sealed by the sacrament of the Supper.

CHAP. VI.

1 Whereunto the duties of children, 5 Parents, 6 and masters

10 Then hee speaketh of the seruantes that the faithfull haue, 12 and what respect we muste vse in the same: 13 to be commended to Iehoua.

Children,

¶ John 13. 34.

and 15. 12.

1 John 3. 23.

¶ Chap. 4. 29.

Coloss. 3. 5.

1 Corin. 1. 7.

1 Now be cometh to another kind of affliction, which is in that part of the mind, which men call contentious or difficult, and be reprobate.

12 For the most part of men count them not for sin, but for the godly.

13 Because these sinners are such that the most part of men count them not for sin, but for the godly.

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72 Because these sinners are such that the most part of men count them not for sin, but for the godly.

8 * Who hath also declared vnto vs your loue in the Spirit.

9 For this cause we also since the day that wee heard of it, cease not to pray for you, & to desire that ye might be fulfilled with knowledge of his will in all wiſdome, and ſpiritually vnderſtanding.

10 That ye might walke worthy of the Lord, and pleaſe him in all things, being fruitful in all good workes, & increaſing in the knowledge of God,

11 Strengthened with all might through his glorious power, vnto all patience, and long ſuffering with joyfullneſſe,

12 Giuing thanks vnto the Father which hath made vs mee to be partakers of the inheritance of the Saints in light,

13 Who hath deliuered vs from the power of darkeneſſe, and hath translated vs into the kingdom of his deare ſonne,

14 In whom wee haue redemption through his blood, that is, the forgiveness of finnes.

15 Who is the Image of the inviſible God, the firſt begotten of euey creature.

16 For by him were all things created which are in heauen, and which are in earth, things viſible and inviſible: whether they be Thrones, or Dominions, or Principalties, or Powers, all things were created by him, and for him,

17 And he is before all things, and in him all things conſiſt.

18 And hee is the head of the body of the Church: he is the beginning, and the firſt begotten of the dead, that in all things hee might haue the preminence,

19 * For it pleaſed the Father, that in him ſhould be all fulneſſe dwell,

20 And through peace made by that blood of that his croſſe to reconcile to himſelf through him, through him, I ſay, all things, both which are in earth, and which are in heauen.

21 And you which were in times paſt ſtrangers and enemies, becauſe your minds were ſet in

euill works, haſt he now alſo reconciled, 22 In that body of his fleſh through death, to make you holy and vnblemable, & without fault in his fight,

23 * If ye continue grounded and ſtabliſhed in the faith, and bee not mooued away from the hope of the Goſpel, whereof yee haue heard, and which hath bene preached to euey creature, which is vnder heauen, 24 whereof I Paul am a miniſter.

25 Now reioice I in my ſufferings for you, & fulfill the reſt of the afflictions of Chriſt in my fleſh, for his bodies ſake, which is the Church.

26 Whereof I am a miniſter, according to the diſpenſation of God which is giuen me vnto youward, to fulfill the word of God.

27 Which is the myſtery hid ſince the world began, and from all ages, but now is made maniſeſt to his Saints,

28 To whome God would make known what is the riches of his glorious myſtery among the Gentiles, which riches is Chriſt in you, the hope of glory.

29 Whom wee preach, admoniſhing euey man, and teaching euey man in all wiſdome, that we may preſent euey man perfect in Chriſt Ieſus.

30 Whereunto I alſo labour & ſtrive, according to his working which worketh in me mightily.

The Churches with theſe examples of patience. 1 For your profit and commendation. 2 The afflictions of the Church are ſaid to be Chriſts afflictions, by reaſon of ſuch fellowſhip and miſſion together that the body and the head haue bene one in the ſufferings, ſo that there is no more need to haue the Church redeemed, but that Chriſt ſtrength his power in the daily weakneſſe of the Church, and that for the comfort of the whole body. 3 Hee bringeth another proofe of his Apoſtleship, to wit that God is the author of all, by whom alſo he was appointed, ſingularly Apoſtle of the Gentiles, to the end that by this means ſhould come might to be fulfilled in him, which the Prophets foretold of the calling of the Gentiles, & Rom. 16. 26. & 1. Cor. 1. 1. & 1. Tim. 2. 8. & 1. Pet. 1. 12. & 1. Pet. 1. 13. & 1. Pet. 1. 14. & 1. Pet. 1. 15. & 1. Pet. 1. 16. & 1. Pet. 1. 17. & 1. Pet. 1. 18. & 1. Pet. 1. 19. & 1. Pet. 1. 20. & 1. Pet. 1. 21. & 1. Pet. 1. 22. & 1. Pet. 1. 23. & 1. Pet. 1. 24. & 1. 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✠ *Titim 4. 14.*

14 ✠ Luke the beloued phyſician greeteth you, and Demas,

15 Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his houle.

16 And when this Epistle is read of you, cause that it bee read in the Church of the Laodiceans also, and that ye likewise read the Epistle written from Laodicea.

17 And say to Archippus, Take heede to the ministratione, that thou haſt receiued in the Lord, that thou fulfill it.

18 The salutation by the hande of mee Paul, Remember my bands. Grace bee with you. Amen.

✠ Written from Rome to the Colossians, and sent by Tychicus, and Onesimus.

THE FIRST EPISTLE OF PAVL TO THE THESS- SALONIANS.

CHAP. I.

2 Therefore beginneth with thanksgiving, 4 to put them in mind that whatsoeuer was praſe worthy in them is come of Gods goodnesse: 8 and that they are an example vnto others.

PAUL, and Silvanus, and Timotheus, vnto the Church of the Theſſalonians, which is in God the Father, and in the Lord Iesus Christ: Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

2 We giue God thanks alwayes for you all, making mention of you in our prayers

3 Without ceasing, remembering your effectuall faith, and diligēt loue, and the patience of your hope in our Lord Iesus Christ, in the sight of God, euen our Father,

4 Knowing, beloued brethren, that yee are elect of God.

5 For our Gospel was not vnto you in word only, but also in power, & in the holy Ghost, and in much assurance, as ye know after what manner we were among you for your sakes.

6 And yee became followers of vs, and of the Lord, and receiued the word in much affliction, with & joy of the holy Ghost,

7 So that yee were as ensamples to all that beleeue in Macedonia and in Achaia.

8 For from you founded our the word of the Lord, not in Macedonia and in Achaia onely: but your faith also which is toward God, spread abroad in all quarters, that we need not to speake any thing.

9 For 4 they themselves shew of vs what manner ofſenting in we had vnto you, 5 and how yee turned to God from idoles, to serue the liuing and true God,

10 And to looke for his Sonne from heauen, whom he raised from the dead, euen Iesus which deliuereth vs from 6 that wrath to come.

they cannot doubt of his doctrine, which hath bene so many wayes confirmed vnto them, euen from his athen as they themselves did well know. 6 Paul sheweth by two things, that these followed very great fruit of his preaching, to wit, by theſe gifts of the holy Ghost, and that certain assurance which was thorowly fixed in their myndes, as appeared by their willing bearing of the crosse. 4 Another reason, because euen to that day, they embraced the Gospel with great cheerfulness, inasmuch that they were an example to all their neighbours: so that it should bee more thane to them to faim in the midraice. 5 With this which cometh from the holy Ghost, 4 All the believers, 5 It is no true connection to forsake idoles, vntill a man thereunto shall worship the true and liuing God in Christ the onely redeemer. 6 This word (that) must put here without cause: and by (what) is meant that rage and punishment, which the Lord will iudge the world at length in his terrible wrath.

CHAP. II.

1 Hee declareth how faithfully hee preached the Gospel vnto them, 5 seeking neither game, 6 nor praife of men: 10 and bee proueth the same by their owne testimonies: 13 that they did conuergently bene persecutors of their countrymen: 17 that hee desired very much to see them.

For 1 yee your selues know, brethren, that our entrance in vnto you was not in vaine,

2 But euen after that wee had suffered before, and were shamefully entreated at 4 Philippi (as yee know) wee were bold in 3 our God, to speake vnto you the Gospel of God, with much stirring.

3 For our exhortation was not by deceit, nor by vncleanness, nor by guile.

4 But as wee were allowed of God, that the Gospel should be committed vnto vs, so wee speake, not as they that please men, but God, which 5 approueth our hearts.

5 Neither yet did we enue fly flattering words, as ye know, nor coloured coustoulnesse, God is record.

6 Neither fought we praife of men, neither of you, nor of others, when we might haue bene chargeable, as the Apostles of Christ.

7 But we were 6 gentle among you, euen as a nourse cherisheth her children.

8 6 Thus being affectioned toward you, our good will was to haue dealt vnto you, not the Gospel of God onely, but also our owne soules, because ye were deare vnto vs.

9 For ye remember, brethren, 4 our labour and traueile: for we laboured day and night, because wee would not bee chargeable vnto any of you, and preached vnto you the Gospel of God.

10 5 Ye are witnesses, and God also, how holily and iustly, and vnblameably wee behaued our selues among you that beleeue.

11 5 As ye know how that we exhorted you, and comforted, and besought euery one of you (as a father his children)

12 10 That ye: would walke worthy of God, who hath called you vnto his kingdome and glory.

13 13 For this cause also thanke wee God without ceasing, that when yee receiued the word of God, which ye heard of vs, ye receiued it not as the word of men, but as it is indeed the word of God, which also worketh in you that beleeue.

d Which likeh and alloweth of pride. 5 To submit himselfe to the will, to winne them, and to elchew all pride. 6 When I might haue had the expenses of the church. 7 Wee were not rough, but gentle, as fathers, that is neither ambitious nor couetous, but as fathers, as patiently, as fathers, as mothers. 8 To haue the flocke that is committed vnto him in manner of his own life. 9 To depart with his own right, rather than to let chargeable his sheepe. 10 As 20. 34. 1 Cor. 4. 12. 2 Th. 3. 8. 8. To excell other people of godly life. 9 To exhort and comfort with a faithful word and affection. 12 To exhort all diligently and earnestly to leade a godly life. 13 To that end and purpose that I spake of the che. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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13 The manner of the resurrection shall be thus: The bodies of the dead shall be raised out of sleep, at the found of the trumpet of God, Christ himselfe shall descend from heauen. The Saints (for he speaketh properly of them) which shall be found alive together with the dead shall arise. *Thalbe tak n vpo into the cloudes to meete the Lorde, and shall bee in perpetuall glory with him.*

15 For this say we vnto you by the word of the Lord that we which lue, and are remaining in the coming of the Lord, shall not preuent them which sleepe.

16 For the Lord himselfe shall descend from heauen with a shout, and with the voyce of the Archangel, and with the trumpet of God: and the dead in Christ shall rise first:

17 Then shall we which lue and remaine, bee caught vp with them alio in the cloudes, to meet the Lord in the aire: and so shall we euer be with the Lord.

18 Wherefore, comfort your selues one another with these words.

19 *In the Name of the Lord as though he himselfe spake vnto you. He speaketh of such things, as though he should see out of them: witness the Lord shall stand alone at his coming: let us be patient: and therefore every one of us ought to be in such a waiting, as if the Lord were coming at every moment. He the word which the Apostle speaketh here, speaketh properly of the incorruptible, which mariners use one to another, when they aliogether with one floure put forth their oares and rowe together.*

20 Suddenly and in the twinkling of an eye.

CHAP. V.

1 *Considering the curious searching for the seasons of Christ's coming, hee warneth them to be ready daily to receive him: 11 And so giueth them sundry good lessons.*

But of the times and seasons, brethren, yee haue no neede that I write vnto you.

2 For ye your selues know perfectly, that the day of the Lord shall come, euen as a thiefe in the night.

3 For when they shall say, Peace and safety, then shall come vpon them sudden destruction, as the traunsaie vpon a woman with childe, and they shall not escape.

4 But ye, brethren, are not in darkenesse, that that day shall come on you, as it were a thiefe.

5 Yee are all the children of light, and the children of the day: ye are not of the night, neither of darkenesse.

6 Therefore let vs not sleepe as do other, but let vs watch and be sober.

7 For they that sleepe sleepe in the night, and they that be drunken, are drunken in the night.

8 But let vs which are of the day, be sober, putting on the breastplate of faith and loue, and the gace of saluation for an helmet.

9 For God hath not appointed vs vnto wrath, but to obtaine saluation by the means of our Lord Iesus Christ.

10 Which died for vs, that whether we wake

or sleepe, we should lue together with him.

11 Wherefore exhort one another, and edifie one another, euen as you doe.

12 Now we beatech you brethren, that ye acknowledge them which labour among you, and are ouer you in the Lord, & admonish you.

13 That ye haue them in singular loue for their workes sake. 8 Bee at peace among your selues.

14 We desire you, brethren, admonish them that are out of order: comfort the feeble minded: beare with the weak: be patient toward all men.

15 See that none recompense euill for euill vnto any man: but euer follow that which is good, both toward your selues, & toward all men.

16 Reioyce euer more.

17 Pray continually.

18 In all things giue thanks: for this is the will of God in Christ Iesus toward you.

19 Quench not the Spirit.

20 Despise not a prophcing.

21 Trie all things, & keep that which is good.

22 Abstaine from all appearance of euill.

23 Now the very God of peace I sanctifie you thorowout: and I pray God that your whole spirit and soule and body may be kept blamelesse vnto the coming of our Lord Iesus Christ.

24 Faithfull is hee which calleth you, which will also I doe it.

25 Brethren, pray for vs.

26 Greete all the brethren with an holy Kisse.

27 I charge you in the Lord, that this Epistle be read vnto all the brethren the Saints.

28 The grace of our Lord Iesus Christ be with you, Amen.

¶ The first Epistle vnto the Thessalonians written from Athens.

ding. 10 Charity ought not to be overcome with any iniury. 11 A quiet and peaceful minde nourished with conuall prayer, respecting the will of God. 12 The markes of the Spirit of God that are kindled in vs, a enourish vs daily hearing the word of God: but true doctrine must bee diligently distinguished from false.

13 A generall conclusion that we waite for the coming of Christ: we give our heart to pursue both in vniuersall will and body, the open gace and strength of the Spirit of God. 14 We are to be separated from the world, and made you holy in selfe through his spirit in Christ Iesus whom euery one shall attaine vnto that trumpet.

15 The good will of God is his sure continuall iougaunt: all diuilliall whereto we haue a lue vnto in our vocation. 16 We are to be sober, and euer like him selfe, who performeth in diuilliall power: he promisseth and fulfill all calling: nothing else but with declaring and true setting forth of God with therefore the saluation of the elect is safe and sure. 17 We will also in peace pray.

18 The last part of the Epistle, wherein with most heighly charge, hee commendeth both himselfe and this Epistle vnto them.

THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

CHAP. I.

3 *He commends the increase of faith and charity, 4 And the patience of the Thessalonians: 6 And desiring Gods vengeance against such as oppose the Gospel, 10 He teacheth the godly to wait for the last iudgement.*

Paul and Siluanus, and Timotheus, vnto the Church of the Thessalonians, which is in God our Father, and in the Lord Iesus Christ:

Grace be with you, and peace fro God our Father, & from the Lord Iesus Christ.

3 Wee ought to thanke God alwayes for you brethren, as it is meet, because that your faith a growth exceedingly, and the loue of euery one of you toward another aboundeth.

4 So that we our selues reioyce of you in the Churches of God, because of your patience and faith in all your persecutions and tribulations that ye suffer.

more our, shewing with what gifts they must chiefly fight, to wit, with faith and charity, which must daily increase. 7 That whereas they grew up before, they should receive more increase every day more and more.

5 ¶ Which



5 ¶ Which is a manifest token of the righteous judgement of God, that yee may be counted worthy of the kingdom of God, for the which ye a'lo suffer.

6 ¶ For it is a righteous thing with God, to recompense tribulation to them that trouble you,

7 And to you which are troubled, rest with vs, ¶ when the Lord Iesus shall shewe himselfe from heauen with his mighty Angels,

8 In flaming fire, rendering vengeance vnto them, ¶ that doe not know God, and which obey not vnto the Gospel of our Lord Iesus Christ,

9 Which shall bee punished with everlasting perdition from the presence of the Lord, and from the glory of his power,

10 When he shall come to be glorified in his Saints, & to be made marueilous in all them that beleue (7 because our testimony toward you was beleued) in that day.

11 ¶ Wherefore, we also pray alwayes for you, that our God may make you worthy of his calling, & fulfill all the good pleasure of his goodness, and the wo'ke of faith with power,

12 That the Name of our Lord Iesus Christ may be glorified in you, and yee in him, according to the grace of our God, and of the Lord Iesus Christ.

1. A most glorious description of the second coming of Christ, to bee first against the enemies of the gospel, and the triumph of the wicked. 2. There is no knowledge of Gods vocation, without the Gospel of Ch. 17. The children of God shall be counted by the faith which they haue in the Gospel, which is granted vnto them by the Apostles. 3. Seeing that wee haue the marke first before us, in remembrance that wee are vnto it. And wee goe to it, by certayne degrees of grace: first by the free love and good pleasure of God, by vertue whereof all other graces comes: from thence proceedeth the free calling to Christ, and his calling, which, whereupon followeth both the glorifying of Christ in vs, and the glorifying of vs in Christ. 4. By reading her message, the very arte of calling, that shall be the thing wherunto we are called, which is the glory of that beauriful kingdom. 5. Which he determined long since, only upon his gracious and merciful goodness to vs. 6. So then, faith is an excellent wo'ke of God in vs: and wee see here plainly that the Apostle teacheth nothing to free will, to make it checkmate with Gods working therein, as the Papists deare.

CHAP. II.

¶ He sheweth that the day of the Lord shall come, still there be a departure from the faith, 3. and that Antichrist be revealed, 8. whose destruction he seeth out: 15. and therupon exhorteth to confidence.

Nowe we beseech you, brethren, by the commanding of our Lord Iesus Christ, and by our assembling vnto him,

2 That yee bee not suddenly moued from your minde, nor troubled neither by spirit, nor by word, nor by letter, as it were from vs, as though the day of Christ were at hand.

3 Let no man deceive you by any means: 3 for that day shall not come, except there come a departing first, and that that man of sinne be disclosed, *even the sonne of perdition,*

4 Which is an aduerfarian, and exalteth himselfe against all that is called God, or that is

1. The second part of the Epistle, containing an excellent prophetic of the last of the Church, which shall come from the Apostles times vnto the last day of the Church. 2. The Apostle teacheth us, that the day shall not come, except there come a departing first, and that that man of sinne be disclosed, even the sonne of perdition. 3. Let no man deceive you by any means: 3 for that day shall not come, except there come a departing first, and that that man of sinne be disclosed, even the sonne of perdition. 4. Which is an aduerfarian, and exalteth himselfe against all that is called God, or that is

worshipped: 4 so that he doeth sit as God in the Temple of God, shewing himselfe that hee is God.

5 Remember yee not, that when I was yet with you, I told you these things?

6 And now yee knowe what withholdeth, that hee might be revealed in his time.

7 ¶ For the myserie of iniquitie doeth already worke: 7 onely hee which now withholdeth, shall let till it be taken out of the way.

8 And then shall that wicked man be revealed, ¶ whom the Lord shall consume with the spirit of his mouth, and shall abolish with the brightnesse of his coming,

9 *Even him* whose coming is by the effectuall working of Satan, with all power, and signes, and lying wonders,

10 And in all deceiuablenesse of vnrighteousnesse, among them that perish, because they receiued not the loue of the truth, that they might be saved.

11 And therefore God shall send them a strong delusion, that they should beleue lies,

12 That all they might be damned which beleueed not the truth, but had pleasure in vnrighteousnesse.

13 ¶ But we ought to giue thanks alway to God for you, brethren, beloved of the Lord, because that God hath from the beginning chosen you to saluation, through sanctification of the Spirit, and the faith of truth,

14 Whereunto hee called you by our Gospel, to obtaine the glory of our Lord Iesus Christ.

15 ¶ Therefore, brethren stand fast, and keepe the instructions which ye haue bene taught, either by word, or by your Epistle.

16 Now the same Iesus Christ our Lord, and our God, euen the Father, which hath loued vs, and hath giuen vs everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in euery word and good worke.

1. Word for word, that letteth follow that is to say, he shall tread downe the Law cleane vnder foot. 2. J. 11. 4. 4. Bring to naught. 1. With his words: for the same Ministers of the word are as a mouth, whereby the Lord breatheth out that mighty and everlasting word, which shall beke his enemies in powder, as it were with an iron rod. 2. He foretelleth that Satan will beuow all his might and power, and shall all false miracles: as hee can to establish that state, and that his great sickeles, because the wickednesse of the world doth defile it: yet so, that only the vnsatiable shall perish through his decree. 3. Which are partly false, and partly vnsatiable to establish a falsehood. 4. A most mighty working to deceive them. 5. They liked best to sell, that they had pleasure in them, which is the great ill maner that may be. 6. The elect shall stand stedfast and safe from all their mischances. Now election is known by the testimonies: Faith is gathered by vnsatiable faith: by that we accord vnto the truth: truth, by calling through the preaching of the Gospel: from whence we come to length: a certain hope of glorification. 7. To stablish you. 8. Faith which layeth hold vnto the truth of the Gospel, which is the Gospel. 9. By our preaching. 10. The conclusion: It remaineth, that there be content in the doctrine which was delivered vnto vs by the mouth and writings of the Apostles, through the free good will of God, which comforteth vs with an inimitable hope and also in all godlikenesse our whole life long.

CHAP. III.

¶ He desireth them to forsake the preaching of the Gospel, with their hands, 6. and to withdraw themselves from the same, who through idleness, 11. and carnalitie pervert good order: 14. whom hee excludeth from the company of the faithful.

Furthermore, brethren, pray for vs, that the word of the Lord may haue free passage, and be glorified, euen as it is with you,

2 And that we may be delivered from vnre-

1. We adde now confidently our request, that the word of the Lord may haue free passage, and be glorified, euen as it is with you. 2. And that we may be delivered from vnre-

4 He foretelleth that Antichrist, that is, a wicked man, be that shall occupy that place, and shall be away from God, that shall not rigne without the Church but in the very bones of the Church. 5 This perdition is continually decreed to the Antichrist Church, but it was not God of them that followed. 6 What hindres and slayeth. 7 Euen in the Apostles, thus the Church found the ruins of the Apostolicall state were layed, but yet to that they decayed men. 8 He foretelleth that when the empire of Rome is taken away, the seat shall fall away from God, that shall succede and shall holde his place, as the olden waters, Tullian, Chrysostome, and Hierome do expound it. 9 He which now is in authority, and shall rule all the world, the Roman Empire. 10 That wickednesse shall length be decreed by the word of the Lord, and verily be abolished by Christs coming.

11 We adde now confidently our request, that the word of the Lord may haue free passage, and be glorified, euen as it is with you. 12 And that we may be delivered from vnre-

13 We adde now confidently our request, that the word of the Lord may haue free passage, and be glorified, euen as it is with you. 14 And that we may be delivered from vnre-

15 We adde now confidently our request, that the word of the Lord may haue free passage, and be glorified, euen as it is with you. 16 And that we may be delivered from vnre-

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19 We adde now confidently our request, that the word of the Lord may haue free passage, and be glorified, euen as it is with you. 20 And that we may be delivered from vnre-

It is no marvelle that the Gospel is hated of so many, seeing that faith is a rare gift of God. Now withstanding the Church shall never be destroyed by the multitude of the wicked, because it is grounded & stayed upon the faithful promise of God.

6 From Satans flures, or from nill.

7 The second admonition is that they followed alwayes the doctrine of the Apostles as a rule of their life.

8 Timothy he diligently and earnestly admonished them of two things which are given vs by the only grace of God, to wit, of charity, and a watchfull minde to the coming of Christ.

9 For by his faith, that id e and false persons sought not to be received of the Church, say, that they are not to be feared.

10 Let hee might seeme to deale hardly with them, but let us looke himselfe for an example, who besides his traile in preaching, laboured with his hands, that his faith was not simply bound to doe.

11 For as much as hee had beene a Minister of the Gospel, hee was not to be feared.

12 And that hee might be an example to the Church, hee was not to be feared.

13 For as much as hee had beene a Minister of the Gospel, hee was not to be feared.

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Conable and enill men : * for all men have not faith.

3 But the Lord is faithfull, which will stablish you, and keepe you from euill.

4 And wee are perfwaded of you through the Lord, that ye both do, and will do the things which we warne you of.

5 And the Lord guide your hearts to the lone of God, and the waiting for of Christ.

6 We warne you, brethren, in the Name of our Lord Iesus Christ, that yee withdraw your felues from euery brother that walketh inordinately, and not after the instruction, which hee received of vs.

7 For ye your felues know, how ye ought to follow vs: for we behaued not our felues inordinately among you,

8 Neither tooke wee bread of any man for nought: but we wrought with labour & traualle night and day, because we would not be chargeable to any of you.

9 Not because we haue not authoritie, but that we might make our felues an example vnto you to follow vs.

10 For euen when we were with you, this we warned you of, that if there were any, which would not worke, that he should not eate,

11 For we heare, that there are some which

then they which neglect their owne.

12 The Lord commandeth, and the Apostles pray in the Name of Christ, first, that no man be idle, and next, that euery one doe quietly and carefully see to doe his dutie in that office & calling wherunto the Lord hath placed him.

13 We must haue no familiarity with this euill custom, that some men without this cause vs not to be diligent in well doing.

14 Excommunication is no fellowship with the excommunicate.

15 The end of the excommunication is to bring him to repentance, but the saluation of the finner, that at last through shame hee may be driuen to repentance.

16 We must seeke him familiarly with the excommunicate, that we diligently seeke all occasions, and meanes that any may be brought againe into the right way.

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THE FIRST EPISTLE OF PAUL TO TIMOTHEVS.

CHAP. I.

Setting forth a perfect pattern of a true Pastor, whose office especially consisteth in teaching, hee warneth him that vaine questions are to be avoided, which his charity and faith hee should not be ashamed to be aske of him, as hee is made through the grace of God.

Aul * an Apostle of Iesus Christ, by the commandement of our Sauour, and of our Lord Iesus Christ our hope,

2 Vnto Timotheus my naturall sonne in the faith : Grace, mercie, and peace from God our Father, & from Christ Iesus our Lord.

3 As I besought thee to abide still in Ephesus, when I departed into Macedonia, so doe, that thou mayest warne some, that they teach none other doctrine,

4 Neither that they giue heed to fables and genealogies which are endlesse, which breed questions rather then godly edifying which is by faith.

5 For the ende of the commandement

is a loue out of a pure heart, and of a good conscience, and of faith vnsained,

6 From the which things some haue erred, and haue turned vnto vaine iangling.

7 They would be doctours of the Law, and yet vnderstand not what they speake, neither whereof they affirme.

8 And we know, that the Law is good, if a man vse it lawfully.

9 Knowing this, that the Law is not giuen vnto a righteous man, but vnto the lawlesse and disobedient, to the vngodly, and to f sinners, to the inuoluy, and to the prophane, to murderers of fathers and mothers, to manslayers,

10 To whoremongers, to buggers, to men-stealers, to liars, to the periured, and if there be any other thing that is contrary to wholesome doctrine.

11 Which is according to the glorious Gospel of the blessed God, which is committed vnto me.

12 The taking away of an obedienc: Hee condemneth not the Law, but requires the right vse and practise of it. Hee in deed escape the curse of the Law, and therefore doth not abhorre it, who seeing and cleaueing their things which they condemneth, giue him himselfe hall his ear: to observe it and not to be led away by a vaine babbling of outward and curious matters.

13 And such an one as, when the word hath ended with true doctrine, and with the holy Ghost. If hee asume an arde as were of sinning.

14 Hee is then against God and against his calling, not only the Law, but the Gospel also, which condemneth not, but greatly commendeth the whole frame of doctrine contained in the commandmentes of God, and therefore hee calleth it a glorious Gospel, and the Gospel of the blessed God, the vertue wherof the babbler knoweth not.

15 A reason why neither any other Gospel, neither hee taught, then hee taught in the Church, neither after any other form, because there is no other Gospel beside that which God committed to him.

16 Therefore

walke among 7 you inordinately, and worke not at all, but be busie bodies.

12 Therefore them that are such, we warne and exhort by our Lord Iesus Christ, that they worke with quietnesse and eat their owne bread.

13 And ye, brethren, be not wearie in well doing.

14 If any man obey not this our saying in this letter, note him, and haue no companie with him, that he may be ashamed.

15 Yet count him not as an enemy, but admonish him as a brother.

16 Now the Lord himselfe of peace giue you peace alwayes by all meanes. The Lord be with you all.

17 The salutation of mee Paul, with mine owne hand, which is the token in euery Epistle: so I write,

18 The grace of our Lord Iesus Christ be with you all, Amen.

The second Epistle to the Thessalonians, written from Athens.

then they which neglect their owne.

12 The Lord commandeth, and the Apostles pray in the Name of Christ, first, that no man be idle, and next, that euery one doe quietly and carefully see to doe his dutie in that office & calling wherunto the Lord hath placed him.

13 We must haue no familiarity with this euill custom, that some men without this cause vs not to be diligent in well doing.

14 Excommunication is no fellowship with the excommunicate.

15 The end of the excommunication is to bring him to repentance, but the saluation of the finner, that at last through shame hee may be driuen to repentance.

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13 " Therefore I thanke him which hath made mee strong, *that is*, Christ Iesus our Lorde : for hee counted me faithfull , and put mee in *his* ser-

13 When before I was a blasphem^r, and a
persecuter, and an oppressor; but I was received
to mercie: for I did it ignorantly through vane-
glorie.

14 But the grace of our Lord was exceeding abundant ¹² with faith & loue, which is in Christ Iesus.

15 ¶ This is a true saying, and by al meanes
worthy to be receiued, that † Christ Iesus came
into the world to saue sinners, of whome I am
chiefe.

16 Notwithstanding for this cause was I re-
 ceined to mercie, that Iesus Christ should first
 shew on me al long suffering vnto the enfample
 of them, which shal in time to come beleeue in
 him vnto eternall life.

17 ¹⁴ Now vnto the King euerlasting, immortal, inuifible, vnto God & onely wife, *be honour and glory, for euer, and euer, Amen.*

1815 This commaundment commit I vnto thee, foare Timotheus, according to the prophecies, which went before vpon thee, that thou¹ by them shouldest fight a good fight,

19. Having in faith and a good conscience,
which some haue put away, and as concerning
faith, haue made shipwracke.

20 Of whom is Hymeneus, and Alexander,
 17 whom I haue ¹¹ deliuered vnto Satan, that
 they might ^o learne not to blaspHEME.

5 4 For there is one God, and one Mediatour
betweene God & man, *which is the,* ^b man Christ
Iesus.

6 Who gaue him selfe a ranfome for all men,
5 to be that testimonie in due time,
7 ♣ Whereunto I am ordeined a preacher

and an Apostle (I speake the truth in Christ, and lye not) *even* a teacher of the Gentiles in *c* faith and veritie.

8 ¶ I will therefore that the men pray, euerie
where ^d lifting vpppure hands without ^e wrath
or ^f doubting.

9 ♣?Likewife also the women, that they aray themselves in comely apparell, with shamefastnes and modestie, not with broyded haire, or gold, or

10 But (as becommeth women that professe the feare of God) with good works.

11 Let the woman learne in filence with all
subiection.

12 ∴ I permit not a woman to teach, ^sneither
to vsurpe authoritie over the man, but to bee in
silence.

13 ⁹ For * Adam was first formed, then Eve.
14 * ¹⁰ And Adam was not g deceived, but
the woman was deceived, and was in the transg.

15 "Notwithstanding, through bearing of children shee shall bee faued, if they continue in faith, and loue, and holinesse with modestie.

[illegible]

CHAP. II.

1 He exhorteith them to make publike prayers for all men, 4, 5, and that for two causes: 8 and therefore hee willeth all men in all places to pray, 9 and declarerh in what apparell, 11 and with what modestie women ought to bebaue themselves in holy assemblies.

I I Exhort therefore, that first of all supplications, prayers, intercessions, *and* giuing of thanks be made for all men.

2 For Kings, and for all that are in authority, ² that wee may lead a quiet and a peaceable life in all godlinesse and ² honestie.

3 For this is good & acceptable in the sight
of God our Saviour.

4 3 Who will that all men shal be saued, and
come vnto the acknowledging of the trueth.

men pray for all men, and especially for all manner of Magistrates at that time somewhat doubted of, fearing that kings, earls, and nobles were at that time enemies of the Church. As An argument to wit, because the magistrates are appointed to this end, namely and chiefly live in all godliness and honesty, and therefore them especially to God, that they may faithfully execute to *the Word containeth all kinds of duties, which is to feed the flock.* Another argument is, that the Churches or Congregations are the way, and the difference of nation, kind, age, or sex is the bond of calling of all sorts, we, forasmuch that are of the Gospel, will have his Church gathered together after this sort, to be made for all.

CHAP. III.

1 Hee setteth out Bishops, 8 and Christiane dancers with their
wives, 12 children and familie. 15 He calleth the Church the
house of God.

CHAP. III.

THis ¹ is a true saying, ² If any man ³ desire
the office of a Bishop, hee desireth a worthe
worke.

2 * A Bishop therefore must be vnreprovable the husband of one ^b wife, watching, tempe-

the third place cometh to she perfoms themselves, speaking first
toward of Deacons, and heere with a preface, that the Church may
certaine and fixe rules. 2. A Bp. speaketh to the minister of the
sacred dignitie, but wotke, and that excellēt worke; and then
be furnished with many vertues to that home and abroad. When
before hee been choosen, to examine well his learning, his gifts,
his life. A Bp. speaketh not here of ambitious feeding, that
not be a worse fault in the Church, but generally of the min-
ister of man, and dignitie to be desired, and to be desired, the Church
not to be desired, but to be desired, the Lord. Titus. 6. & Therefore
not marrye men from the office of Bishops, only because they are
christ.

4. God shon'd not
els be manifested
to be the only
God of all men,
vntlesse he shon'd
shew his goodness
in sauing all sorts
of men: neither
shon'd Christ be
free to be the
only mediator
between God &
all sorts of men,
by hauing taken
vpon him that na-
ture of man which
is common to all
men, vntlesse he had
fastified for all
sorts of men. and
made intercession
for all.

A confirmation
because that enen
to the Gentiles
is the secret of sal
uation now ope
ned and made ma
nifest, &e Apostle
him self being ap
pointed properly
to this office
which hee doeth
faithfully and sin
erally execute.

found doctrine, and
of the persons
of places is taken
came together
er together eue
God publickly
the purification
of an all offence,
and *thing is selfe, the*
griefes and offences
science, I doubt
hardly) see appoin
delle, being come—
2. Cor. 14. 34.
the Congregation,
I should bee their
condurance of God,
made the woman
10. Then be
that the m. was
meanes, and there
11. Hee ad
that women may
of marriage holy

Having dispraised the treatise, as well of doctrine, and of the manner of handling of it; is also of public prayer, he now in Pastors, and shew that these be words is not an ore a Bishop must ore it is requisite and able to be, and which there can, and disposition God, and in see that shute is married, is anti-

e A common ſlip-
per and our ſins
will ſit by it.

d Left by reaſon
that he is advanced
ſo that degree hee
take occaſion to be
proud, which will

c Under him, and ſo
he fall into the ſame
condemnation that
ſhe dunt himſelfe

b Fallen into.
Likewiſe the
deacons muſt firſt
be proued that

there may be a
good tryal of their
houſelies,

truth, ſubi-
titude, and ſo
made vnde of
conſcience, that

they are well in-
ſtructed in the do-
ctrine of faith, and

to be thorow
in their good con-
ſcience and integ-
ry.

e Theſe are they
that ſhall ſee to
be pure.

d Chap. 19.
The doctrine of
the Goſpel, which
is a myſterie, becauſe
for ſin and blood
not reuile it.

c Regard muſt be
had alio to the
Paſtors and Dea-
cons wifes.

b They that haue
more wifes then
one at one time,
muſt neither be
called to be mini-
ſters, nor to be
Deacons.

a Honour and
eſtimation.

e Bold and aſſured confidence without feare.
Paul purpoſing to adde many
peculiar things per-
taining to the daylie
life of a Paſtor, ſpeaketh firſt a word or two
concerning his coming to Timothee, that hee ſhould be ſo much the more careful,
left at his coming he ſhould be reproved of negligence.

d The Paſtor hath
alwayes to thinke, how that hee is occupied in the houſe of the liuing God, wherein
the treaſure of offe is treaſured: kept.

c To wit, in reſpect of men: for the Church reſteth
upon that corner ſtone, Chriſt, and is the preſerver of the truth, but not the maſter.

b There is nothing more excellent then this truth, where the Church is the kee-
per and preſerver here among men, the miniſterie of the word being appointed to
that end and purpoſe: for it teacheth us the great matters that may be thought
of, to wit, that God is hee we vnder in the perſon of Chriſt; by taking our nature vpon
him, whoſe Maieſtie acknowledge ſing in to great weakeneſſe was manifeſted in
many wayes, inſomuch that the ſight of it pierced the very Angels: and to conclude, he
being preached vnto the Gentiles was received of them, and inſow placed aboue in
glorie vnſpeakable.

a The power of the Godhead ſhewed it ſelfe ſomany ſloths in
that make ſil of Chriſt, who though hee were a weak man, yet all the world knoweth
he was and is God.

rate, modeſt, harberous, apt to teach,

3 Nor e giuen to wine, no ſtriker, not giuen to
filthy luſe, but gentle, no fighter, not couetous,

4 One that can rule his owne houſe honeſtly,
hauing children vnder obedience with all honeſty

5 For if any cannot rule his owne houſe, how
ſhall he care for the Church of God?

6 He may not be a yong ſchollar, left he being
puffed vp, fall into the condemnation of the
deuill.

7 Hee muſt alſo bee well reported of, euen of
them which are without, left he fall into rebuke,
and the ſnare of the deuil.

8 Likewiſe muſt Deacons be graue, not
double tongued, not giuen vnto much wine, nei-
ther to filthy luſe,

9 Hauing the myſtery of the faith in pure
conſcience.

10 And let them firſt be proued, then let them
miniſter, if they be found blameleſſe.

11 Likewiſe their wifes muſt be honeſt, not
euil ſpeakers, but ſober, and faithful in all things.

12 Let the Deacons be the husbands of one
wife, and ſuch as can rule their children well, and
their owne houſholds.

13 For they that haue miniſtered wel, get them-
ſelues a good degree, and great liberty in the
faith, which is in Chriſt Ieſus.

14 Theſe things write I vnto thee, truſting
to come very thorowly vnto thee.

15 But if I tarry long, that thou mayeſt yet
knowe, how thou oughteſt to behaue thy ſelfe in
the houſe of God, which is the Church of the li-
uing God, the pillar and ground of truth.

16 And without controuerſie, great is the
myſterie of godlineſſe, which is God is manifeſt in
the fleſh, crucified in the ſpirit, ſeene of An-
gels, preached vnto the Gentiles, beleueed on
in the world, and receiued vp in glory.

Paul purpoſing to adde many
peculiar things per-
taining to the daylie
life of a Paſtor, ſpeaketh firſt a word or two
concerning his coming to Timothee, that hee ſhould be ſo much the more careful,
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that make ſil of Chriſt, who though hee were a weak man, yet all the world knoweth
he was and is God.

CHAP. IIII.

1 Hee conſidereth as well falſe doctrine, 2 of marriage, and the
choſe of meates, 3 as alſo prophane ſabbes, 8 and conſider-
eth the godly exerciſe, 13 and the dayly reading of the Scrip-
tures.

*N*OW the ſpirit ſpeaketh evidently, that in the
laſter times ſome ſhall depart from the faith,
and ſhall giue heed vnto ſpirits of errour, and do-
ctrines of deuils.

2 Which ſpeaketh lies through hypocriſie, &
haue their conſciences burned with an hot iron,

3 And ſhall bring in by the ſuggeſtion of Setan, and ſo that a great number ſhall giue
eare to them, 4 From the doctrine of God, 5 All though heretikes conſider
holineſſe eare ſome yet they haue no conſcience. 6 For they will not wey
practiſe the arte of diſtorted perſons and places that we may not thinke they will be
laſking in ſome our conſcience or ſerue our remembrance of holineſſe.

7 Whoſe conſcience
muſt be hard that there ſeem a hard Reſiſtance over it, and ſo be come to haue a cleaner
it, and now at length required of warre neceſſary, ſo be burned with an hot iron.

3 Forbidding to marry, and commanding to
abſtaine from meates 4 which God hath created
to be receiued 5 with giuing thanks of them
which beleeue and know the truth.

4 For euery creature of God is good, and no-
thing ought to be reſeſed, if it be receiued with
thankgiuing.

5 For it is ſanctified by the worde of
God, and prayer.

6 If thou put the brethren in remembrance
of theſe things, thou ſhalt bee a good miniſter of
Ieſus Chriſt, which hath bene nourished vp in the
words of faith, and of good doctrine which thou
haſt continually followed.

7 But caſt away prophane, and olde wifes
fables, 11 and exerciſe thy ſelfe vnto godlineſſe.

8 For bodily exerciſe profiteth little: but
godlineſſe is profitable vnto all things, which hath
the promiſe of the life preſent, and of that that is
to come.

9 This is a true ſaying, and by all meanes
worthy to be receiued.

10 For theſe we labour and are rebuked,
becauſe we truſt in the liuing God, which is the
Saviour of all men, ſpecially of thoſe that be-
leeue.

11 Theſe things warne and teach.

12 Let no man deſpiſe thy youth, but be-
vnto them that beleeue, an enſample, in worde,
in conuerſation, in loue, in ſpirit, in faith and in
pureneſſe.

13 Till I come, giue attendance to reading,
to exhortation and to doctrine.

14 Deſpiſe not the gift that is in thee, which
was giuen thee by prophetic with the laying
on of the hands of the company of the Elder-
ſhip.

15 Theſe things exerciſe, and giue thy ſelfe
vnto them, that it may be ſeene how thou profeſt
among all men.

16 Take heed vnto thy ſelfe, and vnto learn-
ing: continue therein: for in doing this thou
ſhalt both ſaue thy ſelfe, and them that heare
thee.

reſpect of, ſo that we may uſe it with a good conſcience, as recipients as the Lord hath
e We conſidered and acknowledge that God is the maker & giuer of holineſſe among
us. Secondly, that we are of the number of thoſe, who through Chriſt beſeſſed
recovered that right over all creatures, which Adam loſt by his fall. Thirdly, by
our prayer we are able to ſee the Lord, that we may reſt theſe meats with a good conſcience,
we receive as his handes. Fourthly, we make an end of our eating and drinking, with
thankgiuing and prayer: and ſo are our meates ſanctified in vs. 5 The conſcience
with an exhortation to Timothee, to propound theſe things diligently to the Churches,
which hee had ſucked of the Apoſtles, euen in a manner from the ſeat. 7 To wit,
parting from the ſeat of 10. Hee teſtifieth againe the doctrine, 11. conſidering
falſe and apoſtatic doctrine, but alſo againſt all vane and curious ſciences, 12. it
is not only to ſaue the miniſtry of the word, but alſo that his life be godly and religious. 13 In the true ſeruing of God. 14 Godlineſſe
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thee, but in ſuch the promiſe of the life preſent, and of that that is to come.

15 Hee giueth alſo theſe in his matter, and ſeweth that they which theſe themſelues
to godlineſſe, although they are afflicted and reprobed, are not ſtanding out to
be counted miſerable as other men are, becauſe they are not afflicted for that cauſe
that other men are and the end of them both is ſaue different one from the other. For
how can God ſaue him, which is ſubtilly conſidered his enemies? And he
willeth that this doctrine be well beate in into their heads. 16 Now beſeſſed
that exhortation, ſhewing which are the true vertues of a Paſtor, 17. theſe
are reſeſſed, although hee be but young, yet hee, ſuch preach and ſaue are well
of charitie, zeale, ſerue, and pure: 18. But there is no mention made of the croſſe
ſtyle, ſting, croake, and ſuch other fooliſh and childiſh toys. 19 The priuilege
exerciſe of Paſtors, is continually reading of the Scriptures, whereout they may draw
mat of wholeſome doctrine and exhortation, on both to themſelues and to others.

20 Faith is by hearing, and hearing by preaching: and therefore the miniſtry of
the word is ſo ſaid to ſaue themſelues and other, for that in them the Lords word
word of reconciliation.

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the word is ſo ſaid to ſaue themſelues and other, for that in them the Lords word
word of reconciliation.

5 He commendeth severely, and excommunicate is or casteth out of the Church as proud men, such as content not themselves with Christs doctrine, (that is to say, the doctrine of godlineffe) but wearie be in their felices and others in vaine questions, (for all other things are vaine) because they content not themselves in Christs doctrine, and as lying deceivers, because they favour or sound of nothing but vanity: as mad men, because they trouble theme use so much in matters of nothings as mischievous plagues, for that they cause great contentions, and corrupt mens mindes and judgement: to be short, as prophane and wicked, because they abuse the precious name of godlineffe and religion: to flatter thee.

6 But godlineffe is great gaine, if a man be content with that he hath.

7 For we brought nothing into the world, and it is certaine, that we can carry nothing out.

8 Therefore when wee have fooode and rayment, let vs therewith be content.

9 For they that will be rich, fall into temptation and snares, and into many foolish and noisome lustes, which drowne men in perdition and destruction.

10 For the desire of money is the roote of all euill, which while some lusted after, they erred from the faith, and 2 peared themselves thorow with many sorowes.

11 But thou, O man of God, flee these things, and follow after righteousness, godlineffe, faith, lone patience, and meeknesse.

12 Fight the good fight of faith: lay holde of eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 If any man teach otherwise, and consenteth not to the wholesome words of the Lord Iesus Christ, and to the doctrine which is according to godlineffe,

4 Hee is puffed vp and knoweth nothing, but doteth about questions and b strife of wordes, whereof cometh enuie, strife, railings, euill surmings,

5 Forward disputations of men of corrupt mindes and destitute of the truth, which thinke that gaine is godlineffe: from such separate thy selfe.

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13 If any man teach otherwise, and consenteth not to the wholesome words, and not about matter: and by words as he meaneth all those things which I have no part in them, and whereby we can reap no profit. c Such as we see in these flammellish schools of Poprie, which are nothing else but vaine babbling and prating. d Hee turneth away fully the name of gaine and lucre, considering that godlineffe is great gain, but lures after another fort, to wit, because it bringeth true sufficientie. 7 Hee mocketh their follie, which doe so greedily gaze at, or false things, that they can in no wayes bee satisfied, and yet notwithstanding they cannot say that it exelle. 8 Hee sayeth Timothee from courteouslie after another sort, to wit, because it droweth with an infinite lot of lustes, and those very hateful. wherewith courteous men doe torment themselves so farre forth, that in the ende they call away from them their faith and glorification. d Sorow and griefe doe as yet peace thorow the minde of man, and are the harvest and true fruites of conuulsion. 9 A peculiar exhortation to diuers vertues, wherewith is behooueth the Faithfull especially to bee furnished. e Whom the Spirit of God rules.

13 I charge thee in the sight of God, who quickeneth all things, and before Iesus Christ, which vnder Pontius Pilate 2 witnessed a good confession,

14 That thou keep thee this commandment without spot, and vneblameable, vntill the appearing of our Lord Iesus Christ,

15 Which in due time hee shall shew, that is: blessed and Prince vnto the King of kings and Lord of lords,

16 Who only hath immortality, and dwelleth in the light that none can attaine vnto, whom neuer man saw, neither can see, vnto whom bee honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they bee not high minded, and that they be trust not in vncertaine riches, but in the liuing God, (which giueth vs abundantly all things to enioy)

18 That they doe good, and bee rich in good works, & be ready to distribute, & communicate,

19 Laying vp in store for themselves a good foundation against the time to come, that they may obtaine eternal life.

20 O Timothee, keepe that which is committed vnto thee, and anoid prophane and vaine babblings, and oppositions of science falsely so called,

21 Which while some i professe, they haue erred concerning the faith. Grace be with thee. Amen.

The first Epistle to Timotheus, written from Laodicea, which is the chiefest city of Phrygia Pacaciana.

and gentle conditions. e In things pertaining to this life, with whom they are compared which are rich in good works. f Marke 4.19 Luke 12.45. b The word is, and that is, a blessing: for hee receiveth the fruits of the earth, and the gift of the Spirit of God which dwelleth in vs, and therefore of satisfaction that shall be giuen vs. 13 Hee rehereth the chiefest of all the commandments, to wit, hee ought to be deeplye implicated in the minde of all mankind the worde, to wit, that they shew all vaine babblings of sophistrie, and counsell the simplicitie of sincere doctrine. i Not onely in word but also in countenance and gestures: to be short, whilst their behaviour was such, that even when they held peace they would make men beleue their heads were occupied about making lawfull and weightie matters, even when they erred concerning the faith.

THE SECOND EPISTLE OF PAUL TO TIMOTHEVS.

CHAP I.

3 He commendeth Timotheus faith, 6 and exhorteth him to goe on faithfully in the charge committed vnto him: 8 and that neither for bonds, 15 nor cherishing of others, he faint. 11 Hee triumpheth of his Apostleship. 13 Hee willeth him to haue care of the thing committed vnto him, 16 and p^ro^perlye Onf^r showeth.

Aul an Apostle of Iesus Christ by the will of God, according to the promise of life which is in Christ Iesus,

2 To Timotheus my beloued sonne: Grace, mercie and a peace from God the Father, and from Iesus Christ our Lord.

3 I thank God, whom I serue from mine yelders with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,

4 Desiring to see thee, mindfull of thy teares, that I may be filled with ioy:

5 When I call to remembrance the vnfeined faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and am assured that it dwelleth in thee also.

6 Wherefore I put thee in remembrance that thou stirre vp the gift of God which is in thee, by the putting on of nine hands.

7 For God hath not giuen to vs the Spirit of feare, but of power, and of loue, and of a sound minde.

8 Be not therefore ashamed of the testimony

on the contrary file must labour as much as we can to suffer and keep the peace as thou canst, and persevere as we can when the Lord is distressed: the ignominie or shame of the crosse is not onely not to be ashamed of, but also to be glorious and to be our bubble first, because the Crosse wherein the godly are afflicted is the testimonie of Christ: and secondly, because it is the way to the power of God appereth in them,

9 Whereunto I desire to be made partaker of the glorious power of the Spirit which God hath giuen vnto vs, which was and shall come vpon vs.

10 The gift of God is as it were a consecration: namely that which is in thee, which was and shall come vpon vs.

11 Wherefore I put thee in remembrance that thou stirre vp the gift of God which is in thee, by the putting on of nine hands.

12 For God hath not giuen to vs the Spirit of feare, but of power, and of loue, and of a sound minde.

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15 The gift of God is as it were a consecration: namely that which is in thee, which was and shall come vpon vs.

16 Wherefore I put thee in remembrance that thou stirre vp the gift of God which is in thee, by the putting on of nine hands.

a Sent of God to preach that life which hee promised in Christ Iesus. b The chiefest marke that hee sheweth at in this Epistle to confirm Timothee to continue continually and manfully euen to the ende, letting first before him the great good will hee beareth him, and then reckoning vp the excellent gifts which God would send him: to be to be a liberator in Timothee, and his ancestors, which might to much the more make him bound to God. c Actes 23.3. d I and Aristarchus, Nicanor and Lucius: for hee speaks not of Pharisaiens, but of Christians.



To keepe
the gift of
the Spirit of
God which
dwelleth in
vs, which
was and
shall come
vpon vs.
The gift of
God is as
it were a
consecration:
namely that
which is in
thee, which
was and
shall come
vpon vs.
Wherefore I
put thee in
remembrance
that thou
stirre vp the
gift of God
which is in
thee, by the
putting on
of nine hands.
For God hath
not giuen to
vs the Spirit
of feare, but
of power, and
of loue, and
of a sound
minde.
Be not therefore
ashamed of the
testimony
on the contrary
file must labour
as much as we
can to suffer
and keep the
peace as thou
canst, and
persevere as
we can when
the Lord is
distressed:
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or shame of
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of, but also
to be glorious
and to be our
bubble first,
because the
Crosse wherein
the godly are
afflicted is the
testimonie of
Christ: and
secondly, because
it is the way
to the power
of God appereth
in them,

nie of our Lord, neither of me: his prisoner: but be partaker of the afflictions of the Gospel according to the power of God,

9 Who hath suied vs, and called vs with an holy calling, not according to our works, but according to his owne purpose and grace, which was given to vs through Christ Iesus before the world was,

10 But is now made manifest by that appearing of our Saviour Iesus Christ, who hath abolished death, and hath brought life and immortality vnto k light through the Gospel,

11 Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things, 7 but I am not ashamed: for I knowe whom I haue beleueed, and am perswaded that he is able to keepe that which I haue committed to him against that day.

13 Keepe the true paterne of the wholesome words, which thou hast heard of me in faith and loue which is in Christ Iesus.

14 That wothy thing which was committed to thee, keepe through the holy Ghost, which dwelleth in vs.

15 This thou knowest, that all they which are in Asia, be turned from me: of which sort are Phygellus and Hermogenes.

16 The Lord giue mercy vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine.

17 But when he was at Rome, he sought mee out very diligently and found me.

18 The Lord grant vnto him that he may find mercy with the Lord at that day, and in how many things he hath ministered vnto me at Ephesus, thou knowest very well.

19 And I desire that thou shouldest see me, that I might tell thee of mine afflictions, and how I am kept in bonds. But I will not be ashamed, for I knowe whom I haue beleueed, and am perswaded that he is able to keepe that which I haue committed to him against that day.

CHAP. II.

1 The letter is fit as before in the Christian warfare, 2 he taketh his stand, 3 he is a soldier, 4 he is a man of war, 5 he is a man of blood, 6 he is a man of fire, 7 he is a man of iron, 8 he is a man of steel, 9 he is a man of brass, 10 he is a man of copper, 11 he is a man of lead, 12 he is a man of tin, 13 he is a man of silver, 14 he is a man of gold, 15 he is a man of precious stones, 16 he is a man of pearls, 17 he is a man of diamonds, 18 he is a man of rubies, 19 he is a man of sapphires, 20 he is a man of emeralds, 21 he is a man of crystals, 22 he is a man of pearls, 23 he is a man of diamonds, 24 he is a man of rubies, 25 he is a man of sapphires, 26 he is a man of emeralds, 27 he is a man of crystals, 28 he is a man of pearls, 29 he is a man of diamonds, 30 he is a man of rubies, 31 he is a man of sapphires, 32 he is a man of emeralds, 33 he is a man of crystals, 34 he is a man of pearls, 35 he is a man of diamonds, 36 he is a man of rubies, 37 he is a man of sapphires, 38 he is a man of emeralds, 39 he is a man of crystals, 40 he is a man of pearls, 41 he is a man of diamonds, 42 he is a man of rubies, 43 he is a man of sapphires, 44 he is a man of emeralds, 45 he is a man of crystals, 46 he is a man of pearls, 47 he is a man of diamonds, 48 he is a man of rubies, 49 he is a man of sapphires, 50 he is a man of emeralds, 51 he is a man of crystals, 52 he is a man of pearls, 53 he is a man of diamonds, 54 he is a man of rubies, 55 he is a man of sapphires, 56 he is a man of emeralds, 57 he is a man of crystals, 58 he is a man of pearls, 59 he is a man of diamonds, 60 he is a man of rubies, 61 he is a man of sapphires, 62 he is a man of emeralds, 63 he is a man of crystals, 64 he is a man of pearls, 65 he is a man of diamonds, 66 he is a man of rubies, 67 he is a man of sapphires, 68 he is a man of emeralds, 69 he is a man of crystals, 70 he is a man of pearls, 71 he is a man of diamonds, 72 he is a man of rubies, 73 he is a man of sapphires, 74 he is a man of emeralds, 75 he is a man of crystals, 76 he is a man of pearls, 77 he is a man of diamonds, 78 he is a man of rubies, 79 he is a man of sapphires, 80 he is a man of emeralds, 81 he is a man of crystals, 82 he is a man of pearls, 83 he is a man of diamonds, 84 he is a man of rubies, 85 he is a man of sapphires, 86 he is a man of emeralds, 87 he is a man of crystals, 88 he is a man of pearls, 89 he is a man of diamonds, 90 he is a man of rubies, 91 he is a man of sapphires, 92 he is a man of emeralds, 93 he is a man of crystals, 94 he is a man of pearls, 95 he is a man of diamonds, 96 he is a man of rubies, 97 he is a man of sapphires, 98 he is a man of emeralds, 99 he is a man of crystals, 100 he is a man of pearls.

Therefore, my sonne, be strong in the grace that is in Christ Iesus.

2 And what things thou hast heard of me, by many witnesses, the same deliuer to faithfull men, which shall be able to teach thee also.

3 Thou therefore suffer affliction as a good

souldier of Iesus Christ.

4 No man that warreth, entangleth himselfe with the affaires of this life, because he would please him that hath chosen him to be a souldier.

5 And if any man also strive for a masterie, he is not crowned, except he strive as he ought to doe.

6 The husbandman must labour before hee receive the fruit.

7 Consider what I say: and the Lord giue thee vnderstanding in all things.

8 Remember that Iesus Christ, made of the seede of David, was raised againe from the dead according to my Gospel,

9 Wherein I suffer trouble as an euill doer, euen vnto bonds: but the worde of God is not bound.

10 Therefore I suffer all things for the elects sake, that they might also obtaine the saluation which is in Christ Iesus, with eternal glory.

11 It is a true saying, For if we be dead together with him, we also shall liue together with him.

12 If we suffer, we shall also reigne together with him: if we deny him, he also will deny vs.

13 If we beleuee not, yet abideth he faithful: hee cannot denie himselfe.

14 Of these things put them in remembrance, and 4 protest before the Lord, that they strive not about words which is to no profit, but to the perverting of the hearers.

15 Studie to shew thy selfe approoued vnto God, a workman that needeth not to be ashamed, diuiding the worde of truth aright.

16 Stay prophane and vaine babblings: for they shall increase vnto more vngodlinesse.

17 And their word shall fret as a canker: as of which sort is Hymeneus and Philetus,

18 Which as concerning the truth haue erred from the marke, saying that the resurrection is past already, and doe destroy the faith of certain.

19 But the foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his: and, Let euery one that calleth on the Name of Christ, depart from iniquitie.

20 Now we knowe that the foundation of God standeth sure, and hath this seale, The Lord knoweth who are his: and, Let euery one that calleth on the Name of Christ, depart from iniquitie.

5 With affliction of bonds, or other things that befall us in this life, because he would please him that hath chosen him to be a souldier.

6 The third admonition. The husbandman is like to a garden of flowers, wherein men sit to see the victorie, and not to see the fruit. The husbandman is like to a garden of flowers, wherein men sit to see the victorie, and not to see the fruit.

7 Another simile. The husbandman is like to a garden of flowers, wherein men sit to see the victorie, and not to see the fruit.

8 The fourth admonition. The husbandman is like to a garden of flowers, wherein men sit to see the victorie, and not to see the fruit.

9 The fifth admonition. The husbandman is like to a garden of flowers, wherein men sit to see the victorie, and not to see the fruit.

10 The sixth admonition. The husbandman is like to a garden of flowers, wherein men sit to see the victorie, and not to see the fruit.

11 The seventh admonition. The husbandman is like to a garden of flowers, wherein men sit to see the victorie, and not to see the fruit.

12 The eighth admonition. The husbandman is like to a garden of flowers, wherein men sit to see the victorie, and not to see the fruit.

13 The ninth admonition. The husbandman is like to a garden of flowers, wherein men sit to see the victorie, and not to see the fruit.

14 The tenth admonition. The husbandman is like to a garden of flowers, wherein men sit to see the victorie, and not to see the fruit.

15 Of whom be thou ware also : for he with- stood our preaching fore.

16 At my first answering no man assisted me, but all forlooke mee : I pray God, that it may not be laid to their charge

17 Notwithstanding the Lord assisted me, and strengthened mee, that by me the preaching might be fully beleued, and that all the Gentiles should heare : and I was deliuered out of the mouth of the Lyon.

18 And the Lord will deliuer mee from every euill worke, and will preferue me vnto his heavenly kingdome : to whom be praise for euer and euer. Amen.

19 Salure Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinthus : Trophimus I left at Miletum sicke.

21 Make speede to come before winter. Eu- bulus greeteth thee, and Iudens, and Linus, and Claudia, and all the brethern.

22 The Lord Iesus Christ be with thy spirit. Grace be with you. Amen.

The second Epistle written from Rome vnto Timotheus, the first Bishop elected of the Church of Ephesus, when Paul was presented the second time before the Emperour Nero.

THE EPISTLE OF PAUL TO TIMOTHS.

CHAP. I.

¶ Hee sheweth what kinde of men ought to be chosen Ministers : to how vaine boldnes men should be stopped : 13 and through this occasion he toucheth the nature of true Cretians, 14 and the Jewes, who put hindrance to our word.

PAUL a servant of God, and an Apostle of Iesus Christ, according to the faith of Gods elect, and the acknowledging of the truth, which is according vnto godliness,

3 Vnto the hope of eternall life, which God that cannot lye, hath promised before the world began :

3 But hath manifested his word manifest in due time through the preaching, which is committed vnto me according to the commandement of God our Saviour.

4 To Titus my naturall sonne according to the common faith, Grace, mercy, and peace from God the Father, and from the Lord Iesus Christ our Saviour.

5 For this cause left I thee in Creta, that thou shouldst continue to redresse the things that remaine, and shouldst ordeine Elders in euery citie as I appointed thee,

6 If any bee vnreprouable, the husband of one wife having faithfull children, which are not slandered of riot, neither are disobedient.

7 For a Bishop must bee vnreprouable, as Gods steward, not froward, not angry, not giuen to wine, no striker, not giuen to filthy lucre,

8 But harberous, one that loueth goodnesse, wise, righteous, holy, temperate,

9 Holding fast that faithfull worde according to doctrine, that hee also may bee able to exhort with wholesome doctrine, and conuince

them that say against it.

10 For there are many disobedient & vaine talkers and deceiuers of minds, chiefly they of the Circumcision,

11 Whole mouthes must bee stopped, which subuert whole houses, teaching things which they ought not, for filthy lucre sake.

12 One of themselves, euen one of their owne prophets said, The Cretians are alwayes lyars, euill beasts, slow bellies.

13 This witness is true : wherefore conuince them sharply, that they may be found in the faith,

14 And not taking heede to Iewish fables, and commandements of men, that turne away from the truth.

15 Vnto the pure : are all things pure, but vnto them that are defiled, and vnbeleeuers is nothing pure. But euen their mindes and consciences are defiled.

16 They professe that they know God, but by works they deny him, and are abominable, & disobedient, and to euery good worke reprobate.

Law together, an Epianider, who was counted a Prophet amongst them. Look upon Laetia and Titus in his first booke of Dination. Roughly and plainly and so on about the bulsh with em. 1 Tim. 1. 20. 11 He thilth in few words that purty consisteth not in men. Il worship, and ch. 1 that is according to the old Law, (in difference of meates & walshing, and other such things which are abolished) but in the mild and confluence : and whioquerer laeth ch. 12. I know not what is true religion indeede, and also a nothing leile to en that they would seeme to bee. 1 Tim. 1. 2. 20. 12 If our minds and consciences be vncleane, what cleane is it that is before regeneration?

CHAP. II.

¶ Hee setteth out the duties of (sundry persons and flates, 6 and mislead him to instruct the Church in waters. 11 He draweth an argument from the end of our redemption, 12 which is that we shal be true gaily and uprightly.

Vt I speake thou the things which become wholesome doctrine,

2 That the elder men be watchful graue, temperate, found in the faith, in loue, and in patience.

3 The elder women likewise, that they be in such behauiour as becometh holinesse, not false accusers, not subiect to much wine, but teachers of honest things,

4 That they may instruct the young women to bee sober minded, that they loue their husbands, that they loue their children,

5 That they be temperate, chaste, keeping at home, good and subiect vnto their husbands, that the word of God be not euill spoken of.

6 Exhort yong men likewise, that they be sober minded

7 In all things shew thy selfe an example of

Chap. i. 14

To An applying of the general proposition to a particular : The Cretians about all other needs sharpe reprehensions : both because their mindes are naturally giuen to lies and foolishnesse, and also because of certaine notorious lawes, which vnder a colour of godlinesse ioyned partly certaine vaine traditions, and partly elde ceremonies with the Gospel.

1 Of the tenor of the lawes which were about to inue Christ and the

1 The first admonition : The doctrine must not be generally pure, but also be applied to all ages & orders of men, according to the diversity of necessities. 2 What are the chiefest vertues for old and yong both men & women and how they ought to be directed vnto them conuinall. 3 No gaudes up and downe. 4 The first admonition : That both the Pastours life and doctrine must be found.

b Not such a gra-
tuitie as may draw
men from coming
to the minister, but
such as may cause
them to come in
most reverent and
honest fort.

c Ephes. 6. 5. col.
3. 23. 1. pet. 2.
18.

d The seventh ad-
monition, of ser-
vants dutie to-
ward their mas-
ters.

e Which may be
done without of-
fence to God.

f 1. Cor. 12.
coloss. 1. 22.

g The eight ad-
monition belong-
ing to all the god-
ly, that seeing God
calles all men to
the Gospel, and
Christ hath ju-
stified vs, that he
hath also sanctified
vs, we must all of vs
give our selves to
true godliness, and
vig. teo. facite, sec-
cundum before vs.

h The ninth ad-
monition, of ser-
vants dutie to-
ward their mas-
ters.

i The tenth ad-
monition, of ser-
vants dutie to-
ward their mas-
ters.

k The eleventh ad-
monition, of ser-
vants dutie to-
ward their mas-
ters.

l The twelfth ad-
monition, of ser-
vants dutie to-
ward their mas-
ters.

m The thirteenth ad-
monition, of ser-
vants dutie to-
ward their mas-
ters.

n The fourteenth ad-
monition, of ser-
vants dutie to-
ward their mas-
ters.

o The fifteenth ad-
monition, of ser-
vants dutie to-
ward their mas-
ters.

p The sixteenth ad-
monition, of ser-
vants dutie to-
ward their mas-
ters.

q The seventeenth ad-
monition, of ser-
vants dutie to-
ward their mas-
ters.

r The eighteenth ad-
monition, of ser-
vants dutie to-
ward their mas-
ters.

s The nineteenth ad-
monition, of ser-
vants dutie to-
ward their mas-
ters.

t The twentieth ad-
monition, of ser-
vants dutie to-
ward their mas-
ters.

u The twenty-first ad-
monition, of ser-
vants dutie to-
ward their mas-
ters.

v The twenty-second ad-
monition, of ser-
vants dutie to-
ward their mas-
ters.

w The twenty-third ad-
monition, of ser-
vants dutie to-
ward their mas-
ters.

x The twenty-fourth ad-
monition, of ser-
vants dutie to-
ward their mas-
ters.

y The twenty-fifth ad-
monition, of ser-
vants dutie to-
ward their mas-
ters.

z The twenty-sixth ad-
monition, of ser-
vants dutie to-
ward their mas-
ters.

of good works with vncorrupt doctrine, with
b grauitie, integritie,

8 And with the wholefome word, which can
not be condemned, that he which wickedly
may be ashamed, having nothing concerning you
to speake euill of.

9 ¶ Let seruants be subiect to their masters,
and please them in all things, not answering a-
gain,

10 Neither pickers, but that they shew all good
faithfulness, that they may adorne the doctrine
of God our Saviour in all things.

11 ¶ For that grace of God, that bringeth
saluation vnto all men, hath appeared,

12 And teacheth vs, that we should denie vn-
godlinesse and worldly lusts, & that we should
loue soberly and righteously, and godly in this
present world,

13 Looking for that blessed hope, and ap-
pearing of that glory of that mighty God, and of
our Saviour Iesus Christ.

14 Who gaue himselfe for vs, that hee might
redeeme vs from all iniquitie, and purge vs to bee
a peculiar people vnto himselfe, zealous of
good works.

15 These things speake, and exhort, and con-
vince with all authoritie. See that no man de-
spise thee.

h Which thing must in such sort bee beaten into
their heads, that the gainelesse also must bee reprooued by the authority of the
mighty God. *i* After of the faith, which belong to the present state of this life and
world. *k* Christ is here most plainly called that mighty God, and his appearance, and
coming is called by the figure Metonymy, our hope. *l* As it were a thing particu-
larly layd up for himselfe. *m* With all authoritie possible.

CHAP. III.

1 We wiseth that all generally be put in minde to reuerence such as
bee in authoritie: 2 That they remember their former life and
attribute all infirmities to grace. 3 And if any brabber with-
stand the things, 4 he wiseth that he be reuiled.

Put them in remembrance that they v bee
subiect to the principalties and powers, and
that they bee obedient, and ready to eury good
work.

2 That they speake euill of no man, that they
men owe to men, and especially subiects to their Magistrates.

3 That they speake euill of no man, that they
men owe to men, and especially subiects to their Magistrates.

4 That they speake euill of no man, that they
men owe to men, and especially subiects to their Magistrates.

5 That they speake euill of no man, that they
men owe to men, and especially subiects to their Magistrates.

6 That they speake euill of no man, that they
men owe to men, and especially subiects to their Magistrates.

7 That they speake euill of no man, that they
men owe to men, and especially subiects to their Magistrates.

8 That they speake euill of no man, that they
men owe to men, and especially subiects to their Magistrates.

9 That they speake euill of no man, that they
men owe to men, and especially subiects to their Magistrates.

10 That they speake euill of no man, that they
men owe to men, and especially subiects to their Magistrates.

11 That they speake euill of no man, that they
men owe to men, and especially subiects to their Magistrates.

12 That they speake euill of no man, that they
men owe to men, and especially subiects to their Magistrates.

13 That they speake euill of no man, that they
men owe to men, and especially subiects to their Magistrates.

bee no fighters, but soft, shewing all meeknesse
vnto all men.

9 ¶ For we our selves also were in times past
vnwise, disobedient, deceiued, seruing the lustes
and diuers pleasures, liuing in malitiousnesse and
enue, hatefull, and hating one another.

10 But when that bountifullnesse and that loue
of God our Saviour toward man appeared,

11 ¶ Not by the workes of righteousness,
which we had done, but according to his mercy
he saued vs, by the washing of the new birth, and
the renewing of the holy Ghost,

12 Which he shed on vs abundantly, through
Iesus Christ our Saviour,

13 That wee, being iustified by his grace,
should bee made heires according to the hope of
eternall life.

14 ¶ This is a true saying, and these things I
will thou shouldst affirme, that they which haue
beleued God, might bee careful to the few fourth
good workes. These things are good and pro-
fitable vnto men.

15 ¶ But stay foolish questions, and genealo-
gies, and contentions, and brawlings about the
Law: for they are vnprofitable and vaine.

16 ¶ Reiect him that is an heretike, after once
or twice admonition,

17 Knowing that he that is such, is perverted,
and sinneeth, being damned of his owne selfe.

18 ¶ When I shall send Artemas vnto thee, or
Tychicus, be diligent to come to mee vnto Nico-
polis: for I haue determined there to winter.

19 ¶ Bring Zenas the expounder of the Law, and
Apollon on their iourney diligently, that they
lacke nothing.

20 And let ours also learne to shew forth good
workes for necessary vses, that they bee not vi-
suifull.

21 ¶ All that are with mee, salute thee. Greete
them that loue vs in the faith. Grace be with you
all. Amen.

¶ To Titus, elect the first Bishop of the Church
of the Cretians, written from Nicopolis
in Macedonia.

THE EPISTLE OF PAVL TO PHILEMON.

1 Paul handling a harts and small matter, yet according to his ma-
iesty mounteth aloft vnto God. 2 Sending againe to Philemon
his ragabond and theuifh seruant, he entreateth pardon for him,
and very gently prebends of Christian request.

Paul a prisoner of Iesus Christ,
and our brother Timotheus, vnto
Philemon our deare friend,
and fellow helper,

2 And to our deare sister Apphia,
& to Archippus our fellow
fouldier, and to the Church that is in thine house:

3 Grace be with you and peace from God our
Father, and from the Lord Iesus Christ.

4 ¶ I giue thanks to my God, making men-
tion alwayes of thee in my prayers,

5 (When I heare of thy loue and faith, which
thou hast toward the Lord Iesus, and toward all
Saints)

6 That the fellowship of thy faith may bee
made effectfull, and that whatsoever good thing

is in you through Christ Iesus, may be knowne.

7 For wee haue great ioy and consolation in
thy loue, because by thee, brother, the saintes
bowels are comforted.

8 Wherefore, though I be very bold in Christ
to commaund thee that which is conuenient,
9 Yet for Ioues sake I rather beseech thee,
though I be as I am, even Paul aged, & euen now
a prisoner for Iesus Christ.

10 I beseech thee for my sonne Onesimus,
whom I haue begotten in my bonds,

11 Which in times past was to thee vnprofi-
table, but now profitable both to thee and to
mee,

12 Whom I haue sent againe: thou therefore
receiue him, that is mine owne bowels,

h That I may
reuele all that
I haue written
to thee, and that
thou mayest know
the truth of the
things which I
haue written to
thee.

i That I may
reuele all that
I haue written
to thee, and that
thou mayest know
the truth of the
things which I
haue written to
thee.

k That I may
reuele all that
I haue written
to thee, and that
thou mayest know
the truth of the
things which I
haue written to
thee.

l That I may
reuele all that
I haue written
to thee, and that
thou mayest know
the truth of the
things which I
haue written to
thee.

d. *Thy thy Apostles.*

e. *Mark 16. 7.*

f. *This is the true*

g. *of miracles.*

h. *Now they are called*

i. *signes, because they*

j. *appear one thing,*

k. *and represent ano-*

l. *ther and they are*

m. *called wonders,*

n. *because they represent*

o. *things strange and*

p. *unaccustomed*

q. *things: and vertues*

r. *because they give*

s. *us a glimpse of Gods*

t. *mighy power.*

u. *If I were an*

v. *hallowd man to*

w. *come vnto the Ang-*

x. *els which are but*

y. *seruants, in ch-*

z. *more hallowd to*

aa. *come: one that*

ab. *most mighty king*

ac. *of the reitorid*

ad. *world.*

ae. *f. *Thou wilt**

af. *come, whereof I writ*

ag. *in *Gal. 1. 6. 7.**

ah. *in the *Chap. 1.**

ai. *which as a new*

aj. *world, was to be*

ak. *gathered to-*

al. *gether by the Gos-*

am. *pel.*

an. *4. He sheweth*

ao. *that the *vs* of this*

ap. *king's dignitie*

aq. *consisteth herein,*

ar. *that men might*

as. *not only in Christ*

at. *recoone: that digni-*

au. *ty which they have*

av. *lost, but a'to might be*

aw. *through him aduanced*

ax. *about all things,*

ay. *which digni- is o'm in*

az. *Dau'd de ser'ch not excellen-*

ba. *ty. *Ps. 136. 3.**

bb. *What*

bc. *is there in man that*

bd. *should haue to great regard of*

be. *him, and doe him that honour?*

bf. *He calleth all the citizens*

bg. *of that city that heauenly kingdome*

bh. *as when they are conserued in*

bi. *themselues, before that Gods light*

bj. *of that city in Christ, from a*

bk. *darknes, to a light.*

bl. *1. Thus is the first*

bm. *of the citizens of the*

bn. *world to come, that they are*

bo. *Angels.*

bp. *4. For they shall be*

bq. *very great honour, when they*

br. *shall be partakers of*

bs. *the kingdome. And he speaketh*

bt. *of this thing that shall be, as*

bu. *though it were already,*

bv. *cause it is so certain.*

bw. *1. Cor. 13. 12.*

bx. *5. An obiecti- but a here is his*

by. *to great*

bz. *and dominion?*

by the Lord, and afterward was confirmed vnto vs by ^d them that heard him,

4 ^e God bearing witness thereto both with ^f signes and wonders, and diuers miracles, and giftes of the holy Ghost, according to his owne will?

5 ^g For hee hath not put in subiection vnto the Angels the ^h world to come, whereof we speake.

6 ⁱ But ^j one in a certaine place witnessed, saying, ^k What is man, that thou shouldst be mindful of him? or the ^l sonne of man that thou wouldst consider him?

7 ^m Thou ⁿ madest him a little inferior to the Angels: thou crowndest him with ^o glory and honour, and hast set him above the workes of these hands.

8 ^p Thon hast put all things in subiection vnder his feete, And in that he hath put all things in subiection vnder him, he left nothing that should not be subiect vnto him, ^q But wee yet see not all things subdued vnto him,

9 ^r But ^s I see Iesus crowned with glory and honour, which was made little ^t inferior to the Angels, through the suffering of death, that by Gods grace he might ^u taste death for ^v all men.

10 ^w For it became ^x him, for whom are all these things, and by whom are all these things, ^y seeing that hee brought many children vnto glory, ^z that he should consecrate the ^{aa} Prince of their saluation through afflictions.

11 ^{ab} For he that ^{ac} faultheth, and they which are sanctified, are all of one, wherefore he is not ashamed to call them brethren,

which they have lost, but a'to might be through him aduanced about all things, which digni- is o'm in Dau'd de ser'ch not excellen- ^{ad} ty. ^{ae} *Ps. 136. 3.* ^{af} *What*

is there in man that should haue to great regard of him, and doe him that honour? ^{ag} He calleth all the citizens of that heauenly kingdome as when they are conserued in

themselues, before that Gods light of that city in Christ, from a darknes, to a light. ^{ah} 1. Thus is the first

of the citizens of the world to come, that they are Angels. ^{ai} 4. For they shall be

very great honour, when they shall be partakers of the kingdome. And he speaketh of this thing that shall be, as though it were already,

cause it is so certain. ^{aj} 1. Cor. 13. 12. ^{ak} 5. An obiecti- but a here is his

to great and dominion? ^{al} The answer: this is already fulfilled in Iesus Christ our

head, who was for a time for our sakes inferior to the Angels being made man: but

now is aduanced into most high glory. ^{am} 1. By his vertue and power which appe-

reth manifestly in the Church. ^{an} 2. Phil. 2. 8. ^{ao} Who adu'd himselfe for a season and

tooke vpon him the shape of a seruant, ^{ap} 7. He saweth the cause of this subiection, to

take vnto death for our sakes, that so doing the part of a redeemer, he might not

only be our Prophet and King but also our high Priest. ^{aq} That he might die,

for ^{ar} us. ^{as} 8. Herin consisteth the force of the argument: for we could not

as length be glorified with him, vnto the he had beene adu'd for vs, then all the

faithfull. And by this occasion the Apostle commeth to the other part of the decla-

ration of Christes person, wherein he proueth him to be in such sort God, that hee is

also man. ^{at} 9. He proueth moreover by other arguments, why it behooved the

Sonne of God who is true God (as hee proueth a little before) to become man not

withstanding, subiect to all miseries, since onely except, ^{au} 1. To first

of all, because the Father, to whom glory all these things a God is referred, purposed

12 ¹³ Saying, ¹⁴ I will declare thy Name vnto my brethren: in the middes of the Church will

13 ¹⁴ And againe, ¹⁵ I will put my ¹⁶ trust in him. And againe, ¹⁷ Behold, here am I, and the children

14 ¹⁸ Forasmuch then as the children are ¹⁹ partakers of flesh and blood, he also himselfe like-
wise tooke part with them, that he might destroy
15 ²⁰ through death, him that had the ²¹ power of death, that is, the ²² deuil,

16 ²³ And that he might deliver all them, which
for feare of a death were all their life time subiect
17 ²⁴ to bondage

18 ²⁵ For he in no sort tooke on him the ²⁶ Angels
nature, but hee tooke on him the ²⁷ seede of
Abraham.

19 ²⁸ Wherefore in ²⁹ all things he behoued him
to be made like vnto his brethren, that he might
be ³⁰ merciful and a ³¹ faithful hie Priest in things
concerning God, that he might make reconciliation
for the finnes of the people.

20 ³² For in that he suffered, and was ³³ tempted,
he is able to succour them that are tempted.

more rightly verified of him, than of ³⁴ any. ³⁵ *Are made of flesh*

and of a feeble and brittle nature. ³⁶ *Hof. 1. 4. 1. cor. 1. 3. 5.* ³⁷ The death

haue the power of death, because he is the author of ³⁸ life: from him

and in this case hee geth vs daily to fame. ³⁹ The speaker of our as yet

joyning to him, shall all his angels. ⁴⁰ By death, thus may we see, that

death which is required with the wrath of God, it must needs be, if hee should

then the which there can be nothing diu'd more miserable. ⁴¹ Hee recei-

ueth those words of ⁴² Ihesus I blood, saying that Christ is true man, and that a

signe, hee the promise made to Abraham in the bech of ⁴³ his sonne, that he

the very nature of man. ⁴⁴ Hee applyeth the time to the Priesthood, by

which hee should haue beene eternally: he had become man, and that

in all things, none only except, ⁴⁵ 2. Notably as touching names, that

hee that he might be truly touched with the feeling of our miseries; ⁴⁶ *Seeing*

1. *Hee was truly*

1. *Hee was truly*

1. *Hee was truly*

1. *Hee was truly*

1. *Hee was truly*

1. *Hee was truly*

1. *Hee was truly*

1. *Hee was truly*

1. *Hee was truly*

1. *Hee was truly*

1. *Hee was truly*

1. *Hee was truly*

1. *Hee was truly*

13 That which

14 To the effect

15 The fact that

16 The prince

17 The power

18 The deuil

19 The power

20 The deuil

21 The deuil

22 The deuil

23 The deuil

24 The deuil

25 The deuil

26 The deuil

27 The deuil

28 The deuil

29 The deuil

30 The deuil

31 The deuil

32 The deuil

33 The deuil

34 The deuil

35 The deuil

36 The deuil

37 The deuil

38 The deuil

39 The deuil

40 The deuil

41 The deuil

42 The deuil

43 The deuil

44 The deuil

45 The deuil

46 The deuil

47 The deuil

48 The deuil

49 The deuil

which should be spoken after.

6 But Christ is as the Sonne, our his owne house, whose house we are, if we hold fast to confidence and that reioicing of that hope vnto the end.

7 Wherefore, as the holy Ghost saith, To day if ye shall heare his voyce,

8 Harden not your hearts, as in the sproucation, according to the day of the temptation in the wilderness,

9 Where your fathers tempted me, proued me, and saw my works fourtie yeeres long.

10 Wherefore I was grieved with that generation, and said, They erre euer in their heart, neither have they known my wayes.

11 Therefore I sware in my wrath, if they shal enter into my rest.

12 Take heed, brethren, lest at any time there be in any of you an euill heart, and vnfaithfull, to depart away from the liuing God.

13 But exhort one another daily, while it is called To day, lest any of you be hardened through the deceitfullnes of sinne.

14 For we are made partakers of Christ, if we keepe fure vnto the end that beginning, where with we are vpholden,

15 So long as it is said, To day if ye heare his voyce, harden not your hearts, as in the prouocation.

16 For some when they heard, prouoked him to anger: howbeit not all that came out of Egypt by Moses.

17 But with whom was hee displeased fourtie yeeres? Was he not displeased with that sinners, whose carkeises fell in the wilderness?

18 And to whom fware he that they should not enter into his rest but vnto them that obeyed not?

19 So we see that they could not enter in, because of vnbeliefe.

20 Now hee or vnderstandeth these wordes, if you heare his voyce, or the day that they are spoken and meant of the hearing of faith, which which hee is teaching theough vnbeliefe. That beginning of faith and confidence: and after the manner of the Hebrewes, hee calleth that beginning, which is faith.

CHAP. IIII.

1 Hei giveth exhortation with threatening, lest they euen as their fathers were, be deuided of the rest offered vnto them, it is but that they endeavour to enter into vs: 14 And so hee begins to exhort to the Christian Priesthood.

1 Et vs here therefore, lest at any time by forsaking the promise of entering into his rest, any of you should seeme to be deuiated.

2 For vnto vs was the Gospel preached as also vnto them: but the worde that they heard, profited not them, because it was not mixed with faith in those that heard it.

3 For wee which have beleueed, doe enter into the promise of the Gospel, which being drunke, that is to say, heard, profiteth nothing, vntill it be tempered with faith.

4 Let any man should obserue, that the wordes were meant of the land of Canaan, and of Moses doctrine, and therefore cannot well be deuided to Christ, and yett enall life, the Apostle teacheth that there are two manner of restes spoken of in the Scriptures: the one of the fourth day, when God is said to haue rested from all his works: another is said to be that same, wherein Iohann had the people: but this rest is not the first rest whereunto wee are called, and which is the promise by two reasons. For hee saith that God for long time did speake to the people which were then placed in the land of Canaan, with these wordes, Yeare, and shewe them that they shall not enter vnto the rest of God, which hee shewed them: yett the voice of God is found in their eares, yett they neede stay that hee meant another time than the time of Moses, and otherwise lett the first rest of the land of Canaan: And that is a euill thing, when we begin to liue to God aliter than the way of this life: as God called the fourth day in all his workes, that is to say from the world. Moreover, the Apostle teacheth that the first rest is that way to the world, which Moses and the land of Canaan and all that order of the Law did follow, is spoken in the Gospel only.

into rest, as he said to the other, As I have sware in my wrath, if they shall enter into my rest: although the workes were finished from the foundation of the world.

4 For hee spake in a certaine place of the seventh day on his wife, And God did rest the seventh day from all his workes.

5 And in this place againe, if they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter thereto, & they to whom it was first preached, entered therein for vnbeliefe sake:

7 Againe hee appointed in Dauid a certaine day, To day, after so long a time, saying, as it is said, To day if ye heare his voyce, harden not your hearts.

8 For if Iesus had giuen them rest, then would hee not after this haue spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For hee that is entered into his rest, hath alio cealed from his owne workes, as God did from his.

11 Let vs studie therefore to enter into that rest, lest any man fall after the same ensample of disobedience.

12 For the worde of God is liuely, and mightie in operation, and sharper then any edged sword, and eneth thorow, euen vnto the diuiding asunder of the soule and the spirit, and of the ioynts, and the marrow, and is a discerner of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifest in his sight: but all things are naked and open vnto his eyes, with whom wee haue to doe.

14 Seeing then that hee haue a great hie Priest, which is entered into heauen, Iesus the Sonne of God, let vs hold fast our profession.

15 For we haue not an hie Priest, which can be not touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne.

16 Let vs therefore go boldly vnto the throne of grace, that we may receive mercie, and finde grace to helpe in time of need.

CHAP. V.

1 First hee sheweth the duties of the hie Priests: 5 Secondly, that Christ is appointed of God to be our hie Priest, 7 And that hee hath full power of all things belonging thereto.

For euery hie Priest is taken from among men, and is ordeined for men, in things pertaining to God, that he may offer both gifts and sacrifices for sinnes.

2 Which is able sufficiently to haue compassion on them that are ignorant, and that are

called after the order of men. 3 The first part of the second comparison is: Others as we ke, a me high Priest, to the end that hee may bring the first fruits in themselves, which is in all the rest of the people, they should in the same and the people name offer gifts and sacrifices, which are varieties of common faith, and repentance. 4 Offering of things with out life. 5 Better which were killed, but offered in the sacrifice of sinnes and offences. 6 Fit and more. 7 In them that are sinners. 8 In the hie Priest, under ignorance and to our in every sinne man, as men that sinne that is voluntary.

† Heb. 9. 11. Gen. 2. 2. Gen. 1. 14.

† Heb. 9. 11. Gen. 2. 2. Gen. 1. 14.

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† Heb. 9. 11. Gen. 2. 2. Gen. 1. 14.

† Heb. 9. 11. Gen. 2. 2. Gen. 1. 14.

For that he himselfe beareth about him a nature subject to the same ailment and vices.

2. For that he himselfe beareth about him a nature subject to the same ailment and vices.

3. For that he himselfe beareth about him a nature subject to the same ailment and vices.

4. For that he himselfe beareth about him a nature subject to the same ailment and vices.

5. For that he himselfe beareth about him a nature subject to the same ailment and vices.

6. For that he himselfe beareth about him a nature subject to the same ailment and vices.

7. For that he himselfe beareth about him a nature subject to the same ailment and vices.

8. For that he himselfe beareth about him a nature subject to the same ailment and vices.

9. For that he himselfe beareth about him a nature subject to the same ailment and vices.

10. For that he himselfe beareth about him a nature subject to the same ailment and vices.

11. For that he himselfe beareth about him a nature subject to the same ailment and vices.

12. For that he himselfe beareth about him a nature subject to the same ailment and vices.

13. For that he himselfe beareth about him a nature subject to the same ailment and vices.

14. For that he himselfe beareth about him a nature subject to the same ailment and vices.

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16. For that he himselfe beareth about him a nature subject to the same ailment and vices.

17. For that he himselfe beareth about him a nature subject to the same ailment and vices.

18. For that he himselfe beareth about him a nature subject to the same ailment and vices.

19. For that he himselfe beareth about him a nature subject to the same ailment and vices.

20. For that he himselfe beareth about him a nature subject to the same ailment and vices.

out of the way, because that he also is compassed with infirmities.

3 And for the same sake he is bound to offer for sinnes, as well for his owne part, as for the peoples.

4 And no man taketh this honor vnto himselfe, but he that is called of God, as was Aaron.

5 So likewise Christ took not to himselfe this honour, to be made the hie Priest, but he that said vnto him, & Thou art my sonne, this day begate I thee, gaue it him.

6 As he also in another place speaketh, Thou art a Priest for euer, after the order of Melchisedec.

7 Who in the 3 dayes of his flesh did offer vp prayers and supplications, with strong crying and teares vnto him, that was able to saue him from death, & was also heard in that which he feared.

8 And though he were the Sonne, yet he learned his obedience, by the things which he suffered.

9 And being consecrate, was made the author of eternall saluation vnto all them that obey him:

10 And is called of God an high Priest after the order of Melchisedec.

11 Of whom we haue many things to say, which are hard to be vttered, because ye are dull of hearing.

12 For when as concerning the time, ye ought to be teachers, yet haue ye need againe that wee teach you what are the first principles of the word of God: and are become such as haue neede of milke, and not of strong meate.

13 For euery one that vseth milke is inexpert in the word of righteousness: for he is a babe.

14 But strong meate belongeth to them that are of age, which through long custome haue their wits exercised, to discern both good and euill.

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30 But strong meate belongeth to them that are of age, which through long custome haue their wits exercised, to discern both good and euill.

31 For euery one that vseth milke is inexpert in the word of righteousness: for he is a babe.

32 But strong meate belongeth to them that are of age, which through long custome haue their wits exercised, to discern both good and euill.

And haue tasted of the good word of God, and of the powers of the world to come,

6 If they fall away, should be renewed againe by repentance: seeing they crucified againe to themselves the Sonne of God, and make a mocke of him.

7 For the earth which drinketh in the raine that cometh off vpon it, and bringeth forth herbs meet for them by whom it is dressed, receiue the blessing of God.

8 But that which beareth thornes and briars, is reprobated, and is nere vnto cursing, whose ende is to be burned.

9 But beloued, we haue perswaded our selues better things of you, and such as accompanie saluation, though we thus speake.

10 For God is not vnrighteous that he should forget your worke, and labour of loue, which ye shewed toward his Name, in that ye haue ministered vnto the Saints, and yet minister.

11 And we desire that euery one of you shew the same diligence, to the full assurance of hope vnto the end,

12 That ye be not slothfull, but followers of them, which through faith and patience, inherite the promises.

13 For when God made the promise to Abraham, because he had no greater to sweare by, he swore by himselfe,

14 Saying, & Surely I will abundantly blesse thee, and multiply thee maruailously.

15 And so after that hee had taried patiently, he enioyed the promise.

16 For men verely sweare by him that is greater then themselves, and an othe for confirmation is among them an end of all strife.

17 So God, willing more abundantly to shew vnto the heires of promise the stablishenness of his counsell, bound himselfe by an othe.

18 That by two immutable things, wherein it is vnpossible that God should lie, we might haue strong consolation, which haue our refuge to lay hold vpon that hope that is fet before vs,

19 Which hope wee haue, as an ancre of the soule, both sure & stedfast, and it eneth into that which is within the vaile,

20 Whether the forerunner is for vs entered in, euen Iesus that is made an hie Priest for euer after the order of Melchisedec.

21 For euery one that vseth milke is inexpert in the word of righteousness: for he is a babe.

22 But strong meate belongeth to them that are of age, which through long custome haue their wits exercised, to discern both good and euill.

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33 For euery one that vseth milke is inexpert in the word of righteousness: for he is a babe.

C H A P. VI.

1 He briefly toucheth the childlike simplicity of the Hebrewes, 4 and terrifieth them with seuerer threatnings: 7 He stirreth them up to endure in time to go forward: 9 He hopeth wel of them: 13 He allegeth Abrahams example: 17 and comparish faith that taketh hold on the word, 19 vnto our meere.

Therefore, leaving the doctrine of the beginning of Christ, let vs be led forward vnto perfection, not laying aside the foundation of repentance from dead workes, and of faith toward God,

2 Of the doctrine of baptismes, and laying on of hands, and of the resurrection from the dead, and of eternall iudgement.

3 And this will we doe if God permit.

4 For it is impossible that they which were once lightened, and haue tasted of the heavenly gift, and were made partakers of the holy Ghost,

5 Of the doctrine of baptismes, and laying on of hands, and of the resurrection from the dead, and of eternall iudgement.

6 Of the doctrine of baptismes, and laying on of hands, and of the resurrection from the dead, and of eternall iudgement.

7 Of the doctrine of baptismes, and laying on of hands, and of the resurrection from the dead, and of eternall iudgement.

8 Of the doctrine of baptismes, and laying on of hands, and of the resurrection from the dead, and of eternall iudgement.

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13 Of the doctrine of baptismes, and laying on of hands, and of the resurrection from the dead, and of eternall iudgement.

14 Of the doctrine of baptismes, and laying on of hands, and of the resurrection from the dead, and of eternall iudgement.

15 Of the doctrine of baptismes, and laying on of hands, and of the resurrection from the dead, and of eternall iudgement.

16 Of the doctrine of baptismes, and laying on of hands, and of the resurrection from the dead, and of eternall iudgement.

17 Of the doctrine of baptismes, and laying on of hands, and of the resurrection from the dead, and of eternall iudgement.

18 Of the doctrine of baptismes, and laying on of hands, and of the resurrection from the dead, and of eternall iudgement.

19 Of the doctrine of baptismes, and laying on of hands, and of the resurrection from the dead, and of eternall iudgement.

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22 Of the doctrine of baptismes, and laying on of hands, and of the resurrection from the dead, and of eternall iudgement.

23 Of the doctrine of baptismes, and laying on of hands, and of the resurrection from the dead, and of eternall iudgement.

C H A P. VII.

1 He bath hishowne stirred them up, to make diligently what things are to be considered in Melchisedec, 13 where he is like vnto Christ, 20 Wherefore the Law should gaue place to the Gospel.

For this Melchisedec was King of Salem, the Priest of the most high God, who met Abraham, as he returned from the slaughter of the kings, and blessed him:

2 To whom all Abraham gaue the tithes of all things: who first is by interpretation King of righteousness: after that he is also King of Salem, that is, King of peace,

3 Wherefore the Law should gaue place to the Gospel.

4 For this Melchisedec was King of Salem, the Priest of the most high God, who met Abraham, as he returned from the slaughter of the kings, and blessed him:

5 Wherefore the Law should gaue place to the Gospel.

6 For this Melchisedec was King of Salem, the Priest of the most high God, who met Abraham, as he returned from the slaughter of the kings, and blessed him:

7 Wherefore the Law should gaue place to the Gospel.

1 The first principle of Christian religion, which we call the Catechisme.

2 Certaine principles of a Catechisme, which comprehend the summe of the doctrine of the Gospel, are given in fewe words and briefly to the rude and ignorant, to wit the profession of repentance and faith in God: the articles of which doctrine we demaunders of them which were not yet received members of the Church, at the dayes appoynted for Baptisme: and of the children of the faithful which were baptized in their infancie, when hands were layed vpon them. And of those articles, two archie name rected the resurrection of the flesh, and the eternall iudgement.

3 Hee addeth a vnticement to his exhortation, and a most sharpe threatening of the certaine destruction that shall come to them which fall from God and his religion.

4 Chapter 10. 25. matth. 11. 45. 1. pet. 2. 10. b Hee speaketh of a general backsliding, and such as doe altogether fall away from the faith, and not of sinnes which are committed through the frailtie of men against the first and the second Table.

5 We must mark the force of this word, for it is one thing to let loose as Iudas did, who heare god opened, Acts 16. 13. and another thing to loose some taste.

3 Without father, without mother, without kindred, and hath neither beginning of his dayes, neither end of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.

4 Nowe consider how great this man was, vnto whome euen the Patriarke Abraham gaue the tithes of the spoiles.

5 For verily they which are the children of Leui, which receiue the office of the Priesthood, haue a commandement to take, according to the Law, tithes of the people (that is, of their brethren) though they came cut of the loynes of Abraham.

6 But he whose kinred is not counted among them, receiued tithes of Abraham, & blessed him that had the promises.

7 And without all contradiction the lesse is blessed of the greater.

8 And here men that die, receiue tithes: but there he receiueth them, of whom it is witnessed, that he liueth.

9 And to say as the thing is, Leui also which receiueth tithes, payed tithes in Abraham.

10 For hee was yet in the loynes of his father Abraham, when Melchi sedec cut him.

11 If therefore perfection had bene by the Priesthood of the Leuites (for vnder it the Lawe was established to the people) what needed it furthermore, that another Priest should rise after the order of Melchi sedec, and not to be called after the order of Aaron?

12 For if the Priesthood be changed, then of necessity must there be a change of the Law.

13 For hee of whom these things are spoken, pertaineth vnto another tribe, whereof no man serued at the altar.

14 For it is euident, that our Lord sprung out of Iuda, concerning the which tribe Moses spake nothing, touching the Priesthood.

15 And it is yet a more euident thing, because that after the similitude of Melchi sedec there risen vp another Priest.

16 Which is not made Priest after the Law of the carnall commandment, but after the power of the endless life.

17 For hee testifieth thus, & Thou art a Priest for euer, after the order of Melchi sedec.

18 For the commandement that went afore, is disannulled, because of the weaknesse thereof, and vnpromisable.

19 For the Law made nothing perfect, but the bringing in of a better hope made perse, whereby we draw neere vnto God.

20 And forasmuch as it is not without an oth (for these are made Priests without an oth:)

21 But this is made with an oth by him that said vnto him, & The Lord hath sworne, and will not repent, Thou art a Priest for euer, after the order of Melchi sedec)

22 By so much is Iesus made a surty of a better Testament.

23 And among the many were made Priests, because they were not suffered to indure, by the reason of death.

24 But this man, because he endureth euer, hath a Priesthood, which cannot passe from one to another.

25 Wherefore, he is able also perfectly to saue them that come vnto God by him, seeing he euer liueth to make intercession for them.

26 For such an hie Priest it became vs to haue which is holy, harmlesse, vndefiled, separate from sinners, and made higher then the heauens:

27 Which needeth not daily, as those hie Priests, to offer vp sacrifice, & first for his owne finnes, and then for the peoples: for I that did he once, when he offered vp himselfe.

28 For the Law maketh men hie Priests, which haue infirmite: but the word of the oth (that is, of the Law, maketh the Sonne, who is consecrated for euermore.

also an everlasting Priesthood, making most effectual intercession for them which by him come vnto God. 1 Which cannot passe away. 2 He is fit and meete.

12 Another argument: There are required in hie Priest inuoceri, and perfect puritie, which may separate him from sinners for whom he sacrificeth. But the Leuiticall hie Priests shall not be found to be fufill, for they offer first for their owne finnes, & then for the peoples. The Leuiticall Priests offered sacrifice after sacrifice, first for themselves, and then for the people. But Christ offered not for himselfe, but for others, not sacrificer, but himselfe, not oftentimes, but once. And this ought not to seeme strange. For he, forasmuch as they are weak, & thus man is consecrated an euertlasting Priest; and that by an oth. 1 That sacrifice which he offered, so it was done, that it needed not to be repeated or offered againe any more. 2 The commandment of God which was bound with an oth. 14 Another argument taken of the time: Some things are taken away by the latter. 5 Exhibited.

CH A P. VIII.

1 To prove more certainly that the ceremonies of the Law are abrogated, 2 he sheweth that they were appointed to serve the liberty patterns. 8 he bringeth in the place of Ieremie, 15 To proue the amendment of the old covenant.

Now of the things which we haue spoken, this is the summe, that we haue such an high Priest, that sitteth at the right hand of the throne of the Maiestie in heauens.

2 And is a minister of the Sanctuary, and of that true Tabernacle which the Lord pight, and not man.

3 For euerie high Priest is ordeined to offer both gifts and sacrifices: wherefore it was of necessity, that this man should haue some what also to offer.

1 They of Leui were hie Priests in an earthly sanctuary, but Christ is in the heavenly. 2 Of Iesus Christ. 3 They of Leui exercis'd their Priesthood in a true tabernacle, but Christ searcheth about with him a faire other tabernacle, to wit, his body which God himselfe made to be euertlasting, as it shall after, and be declared, c. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

5 How grieuſly reason why he ſaid that our law Priſt is the law of the uſual ſanctuary and not in the earth: be- cauſe, ſaith he, the were no v on the earth, he could not uſe in the earth ſanctuary, being there are yet Leuiticall Priſtes which are appointed for him that is to ſay, to be paterne of that perſon ex- ample And to what purpoſe thoſe of the old law being ſerue when the true and original example is preſent.

Exod. 25. 40. Altar 7. 44.

6 He cometh into the company of the old law and tranſitory Teſtament or covenant being but for a time, whereoth Leuiticall Priſtes were mediators, with the new, the calling of M. diſtinct whereof is Chriſt, to thence that is not only better then that in all reſpect, but alſo that that was abrogate by this. 7 He proueth by the teſtimony of Ieremie, that there is a ſecond Teſtament or covenant, and therefore that the firſt was uſe perſe.

Jer. 31. 31. 33. 34. Rom. 11. 27. Chap. 10. 16. 8 Her calliſt in ſanctuary were one family of the whole kingdom: for whereas the kingdom of David was diuided into two ſanctuary, the Prophet gaue us to vnderſtand that through the new Teſtament they ſhall be ioynted together againe in one. 8 The conſequence therefore by the letter and the new, beſt if and olde taken away for it could not be called new ſaid ſerue, not from the old. And age that ſame is at length taken away, which is ſubject to corruption, and therefore imperfect.

CHAP. IX.

9 Comparing the ſerue of the Tabernacle, 10 and the ceremony of the Law, 11 vnto the truth ſet in Chriſt, 12 he concludeth that now there is no more neede of another Priſt, 13 becauſe Chriſt himſelfe hath fulfilled theſe duties vnder the new covenant.

Then the firſt Teſtament had alſo ordinances of religion, and a worldly Sanctuary. 2 For the firſt Tabernacle was made, where- in was the candleſticke, and the table, and the ſhewbread, which Tabernacle is called the holy places.

3 And after the ſecond vail was the Tabernacle, which is called the Holieſt of all.

4 Which had the golden cenſer, and the Arke of Teſtament overlaid round about with gold, wherein the golden pot, which had Manna was, & Aarons rod that had budded, and the ſtables of the Teſtament.

5 And after the Arke were the glorious Cherubims, ſhadowing the mercy ſeate of which

the holieſt of all was called. 6 The holieſt Sanctuary. 7 Quam. 17. 10. 8 King. 8. 2. Chron. 1. 10. 9 Exod. 25. 22. 10 The Hebrews call the center of the Arke of the covenant the mercy ſeate, whom both the Grecians and we follow.

things we will not now ſpeake particularly.

6 Now when theſe things were thus ordeined, the Priſtes went alway into the firſt Tabernacle, and accompliſhed the ſeruire.

7 But into the ſecond went the high Priſt alone, once euery yeere, not without blood which he offered for himſelfe, and for the ignorances of the people.

8 Whereby the holy Ghoſt this ſignified, that the way into the Holieſt of all was not opened, while as yet the firſt tabernacle was ſtanding.

9 Which was a figure for that preſent time, wherein were offered gifts & ſacrifices that could not make holy, concerning the conſcience, him that did the ſeruire,

10 Which only ſtood in meats and drinks, and diuers waſhings, and carnall rites, which were iſmyned, vntill the time of reformation.

11 But Chriſt being come an high Priſt of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is, not of this building,

12 Neither by the blood of goats and calves: but by his owne blood entred hee once vnto the holy place, & obteneid eternall redemption for us.

13 For if the blood of bulles and of goats, and the aſhes of an heifer, ſprinkling them that are vnicleane, ſanctifieth as touching the purifying of the fleſh,

14 How much more ſhall their blood of Chriſt which through the eternall Spirit offered himſelfe without ſault to God, purge your conſcience from dead workes, to ſerue the liuing God?

15 And for this cauſe he is the mediator of

ſerue (that is to ſay, if the worſhippers were not purged by them) why ſayd theſe ceremonies vnto the wiſe men might be called backe to that (ſerue) temple, that is to ſay, to Chriſt, who ſhould correct all theſe things as his coming for that time that that figure had to laſt.

6 Another reaſon why they ſay not make the conſcience of the holy ſerue, to wit, becauſe they were external and carnall or corporal things. 6 For they were as you would ſay, ſerue which Chriſt delivered vs. 6 More he entred into the declaration of the ſerue and filled all comparing the Leuiticall high Priſt with Chriſt, (that is to ſay) the with the living ſerue ſerue to Chriſt the admiration of good things, come, that is, ſerue which theſe carnall things had reſpect vnto, 7 Another comparison of the firſt corruptible Tabernacle with the latter (that is to ſay) the hure nature of Chriſt) which is the true incorruptible Temple of God, went into the Sonne of GOD entred, as the Leuiticall high Priſtes in the other way was frail and tranſitory.

8 20 a more excellent and better. 8 Is then comparison of the blood of the ſerue with Chriſt. The Leuiticall high Priſt entering by thoſe holy places into their Sanctuary, offered coruptible things, one yeere only: but Chriſt entering into that holy body of his, entred by his own ſerue it ſelfe, offering his owne moſt pure blood for an eternall redemption, for one ſerue Chriſt ſanctified both to the ſerue, and the tabernacle, and theſe crifices, and the offerings themſelves, as the truth to the ſerue, to that Chriſt had high Priſt, and Tabernacle, and Sanctuary, all theſe both truly, and moſt.

For in the ſerue of reconciliation, there were two kinds of ſerue, the one a ſerue, the other a ſerue or call. 2 Leviticus 16. 4. ſerue 16. 4. the outward ſerue of blood and aſhes of beaſtes, was at an end, and the ſerue of purifying and cleaſing, how much more ſhall the thing it ſelfe and the ſerue ing Preſent, which in times paſt was ſhadowed by theſe external ſerues.

10 Iſto ſay, his blood, which is in ſuch fort tranſ blood, that it is alſo the blood of the Sonne of God, and therefore hath an euſtaining virtue of purifying and cleaſing, doe it?

11 He conſidereth the ſerue, as a ſerue ſerue from the ſerue of the ſerue. 1. Peter 1. 19. 1. John 1. 7. revelation 1. 5. 2. Luke 1. 72. 1. From ſerue proceeds from death, and living ſerue nothing but death.

12 The former argument: therefore ſerue the blood of beaſtes did not purge blood, the new Teſtament which was afore time promiſed, whereunto theſe external things had reſpect, now indee ſerue ſerue by the virtue whereof of tranſformation might be taken away and heaſt indee opened vnto a ſerue whereof it followeth that Chriſt had his blood alſo for the Fathers: For he was ſhadowed by thoſe external ſerues, otherwiſe, while they had ſerue to repreſent him, they had beene nothing but ſerue. Therefore this Teſtament is called the latter, not as concerning the ſerue of it, (that is to ſay the remission of ſerue) but in reſpect of that time, where it was ſerue, that is to ſay, where in Chriſt was indeed exhibited to the world, and fulfilled all things which were neceſſary to our ſerue.

the

1. This is the figure
of Iacob, for the
thing remembred.
2. The Patriarch
was patient when
they persecuted
him, to profit
himself by their
ill will, and
waiting on the
name of the Lord.

3. Gen. 22. 10.
4. That is the
Lord.

5. Although the
promise of a
son was made
to Iacob, yet he
was not to be
satisfied with it,
but to wait for
the promise of
the Son of God.

6. Gen. 22. 12.
7. Rom. 2. 7.

8. From what
he said.

9. In Iacob's
case, we see
that the promise
of the Son of
God is not to
be despised.

10. Gen. 22. 13.
11. Gen. 22. 14.

12. Gen. 22. 15.

13. Gen. 22. 16.

14. Gen. 22. 17.

15. Gen. 22. 18.

16. Gen. 22. 19.

17. Gen. 22. 20.

18. Gen. 22. 21.

19. Gen. 22. 22.

20. Gen. 22. 23.

21. Gen. 22. 24.

22. Gen. 22. 25.

23. Gen. 22. 26.

24. Gen. 22. 27.

25. Gen. 22. 28.

26. Gen. 22. 29.

27. Gen. 22. 30.

28. Gen. 22. 31.

29. Gen. 22. 32.

30. Gen. 22. 33.

31. Gen. 22. 34.

32. Gen. 22. 35.

33. Gen. 22. 36.

34. Gen. 22. 37.

35. Gen. 22. 38.

36. Gen. 22. 39.

37. Gen. 22. 40.

38. Gen. 22. 41.

39. Gen. 22. 42.

40. Gen. 22. 43.

the promises, but saw them as far off, and beleev-
ed them, and received them thankfully, and
confessed that they were strangers and pilgrims
on the earth.

14 For they that say such things, declare plain-
ly, that they seeke a country.

15 And if they had bene mindful of that coun-
try from whence they came out, they had leisure
to have returned.

16 But now they desire a better, that is an hea-
venly: wherefore God is not ashamed of them to
be called their God: for he hath prepared for them
a citie.

17 By faith Abraham offered vp Isaac, when
he was tryed, and he that had received the prom-
ises, offered his only begotten sonne.

18 (To whom it was said, In Isaac shall thy
seed be called.)

19 For hee considered that God was able to
raile him vp eten from the dead: from whence
he received him also after a sort.

20 By faith Isaac blessed Iacob and Esau,
concerning things to come.

21 By faith Iacob when he was adying blef-
sed both the sonnes of Ioseph, and leaning on
the end of his staffe, worshipped God.

22 By faith Ioseph when he died, made
mention of the departing of the children of Is-
rael, and gave commandment of his bones.

23 By faith Moses when hee was borne,
was hid three monthes of his parents, because
they saw hee was a proper childe, neither
feared they the kings commandment.

24 By faith Moses when he was come to age,
refused to bee called the sonne of Pharaohs
daughter,

25 And chose rather to suffer adversitie with
the people of God, then to enioy the pleasures of
sinne for a season.

26 Esteeming the rebuke of Christ greater rich-
es, then the treasures of Egypt: for hee had re-
spect vnto the recompence of the reward.

27 By faith he forsooke Egypt, and feared not
the fiercenesse of the king: for he endured, as he
that saw him which is insurable.

28 Through faith he ordained the Passouer
and the effusion of blood, lest hee that destroyed
the first borne, should touch them.

29 By faith they passed thorow the red sea
as by drie land, which when the Egyptians had
assayed to doe, they were swallowed vp.

30 By faith the walls of Iericho fell downe,
after they were compassed about seven daies.

31 By faith the charlot Rahab perished
not with them which obeyed not, when she had
received the spies peaceably.

32 And when I shall I more say? for the
time would be too short for mee to tell of: Ge-
deon, of Barac, and of Samson, and of Ieph-
tha, also of Dauid, and of Samuel, and of the Pro-
phets:

33 Which through faith subdued kingdomes,
wrought righteousness, obtained the promises,
stopped the mouths of Iyons,

34 Quenched the violence of fire, escaped the
edge of the sword, of weak were made strong,
waxed valiant in battell, turned to flight the ar-
mies of the aliens.

35 The women received their dead raised to
life: as Ioseph raised againe from the dead: and the Samaritans, whoe Sonne Eli
was raised to his mother.

life: other also were racked, and would not bee
delivered, that they might receive a better resur-
rection.

36 And others have bene tryed by mockings
and scourgings, yea, moreouer by bonds and pri-
sonment.

37 They were stoned, they were hewen asun-
der, they were tempered, they were slaine with
the sword, they wandered vp and downe in sheeps
skinner, and in goates skinner, being destitute, af-
flicted, and tormented:

38 Whom the world was not worthy of: they
wandered in wildernesses and mountaines, and
dennes, and caues of the earth.

39 And these all through faith obtained good
report, and received not the promise,

40 God providing a better thing for vs, that
they without vs should not be made perfit.

deade exhibited to vs, so that their faith and ours is as one, as it is also their con-
fession and ours. 7. But Ioseph Christ a fierce off. 7. For their salvation and being upon
Christ, who was exhibited in our dayes.

CHAP. XII.

1 Hee doth not only by the examples of the fathers before recited
exhort them to patience and constancie, but also by the
example of Iacob. 11. That the chastening of God cannot be right-
ly judged by the outward sense of his flesh.

Wherefore, let vs also seeing that we are
compassed with so great a cloud of wit-
nesses, cast away every thing that presteth downe,
and the sinne that hangeth so fast on: let vs
run with patience the race that is set before vs,
looking vnto Iesus the author & finish-
er of our faith, who for the ioy that was set be-
fore him, endured the crosse, and despised the
shame, and is set at the right hand of the throne
of God.

3 Consider therefore him that endured such
speaking against of sinners, lest ye should be we-
ried and faint in your mindes.

4 Ye haue not yet resisted vnto blood, stri-
uing against sinne.

5 And ye haue forgotten the consolation,
which speaketh vnto you as vnto children, My
sonne, despise not the chastening of the Lord, nei-
ther faint when thou art rebuked of him.

6 For whom the Lord loweth, he chasteneth:
and he scourgeth every sonne that he receiveth.

7 If ye endure chastening, God offereth him-
selfe vnto you as vnto sonnes: for what sonne is it
whom the father chasteneth not?

8 If therefore ye be without correction, when
of all are partakers, then are ye bastards, and not
sonnes.

9 Moreouer wee haue had the fathers of our
bodies which corrected vs, & we gave them reue-
rence: should we not much rather be in subiection
vnto the father of spirits, that we might liue?

10 For they verily for a few daies chastened

us: for how great is Iesus in comparison of vs, and how farre more precious things
did hee suffer then wee?

11 Hee taught an argument: I the probe which com-
meth to vs by Gods chastenings, vnder weete in fault. If it fall because sinne
or that rebellious wickedness of our flesh. I by vs we are taught.

12 Secondly, because they are testimonies to his fathers good will toward vs, in so much
that they flew themselves to be bastards, which cannot abide to be chastened of
God. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Thirdly, if I can yield this right to Iesus, to whom
next after God we owe this life, that they may righteously correct their children, shall
we not be much more subiect to that our Father, who is the Author of the spirit within
us and everlasting life? 7. An application of the same argument. These fathers
have corrected vs after their fashions, for some fraile and transgression: profit but God chast-
eneth and instructeth vs for our singular profit, to make vs partakers of his benediction,
which thing although the flesh our senses do not presently perceive, yet the ends of the
matter proueth it.

1. Hee meaneth
that persecution
which Antiochus
wrought.

2. In such a rough
chastising, I was
the father brought
to extreme paine,
and confirmed
to liue like beasts
in wildernesses.

3. An application
taken of the
circumstances of
the fathers life,
faith is so much
the more to be
marvelled at, by
how much the
promises of things
to come were
more dark, yet
strength was in
their confession
and ours.

4. For Iacob
said, I will be
as a stranger and
pilgrim on the
earth.

5. For hee
was tryed, and
he that had re-
ceived the prom-
ises, offered his
only begotten son-
ne.

6. To whom it
was said, In Is-
aac shall thy seed
be called.

7. For hee
considered that
God was able to
raile him vp eten
from the dead: from
whence he received
him also after a
sort.

8. By faith
Isaac blessed Iacob
and Esau, concern-
ing things to come.

9. By faith
Iacob when he was
adying, blessed
both the sonnes of
Ioseph, and leaning
on the end of his
staffe, worshipped
God.

10. By faith
Ioseph when he
died, made men-
tion of the depart-
ing of the children
of Israel, and gave
commandment of
his bones.

11. By faith
Moses when hee
was borne, was
hid three monthes
of his parents, be-
cause they saw hee
was a proper child,
neither feared they
the kings command-
ment.

12. By faith
Moses when he
was come to age,
refused to be called
the sonne of Pharaohs
daughter.

13. And chose
rather to suffer ad-
versitie with the
people of God, then
to enioy the plea-
sures of sinne for
a season.

14. Esteeming
the rebuke of Christ
greater riches, then
the treasures of
Egypt: for hee had
respect vnto the
recompence of the
reward.

15. By faith
he forsooke Egypt,
and feared not the
fiercenesse of the
king: for he endur-
ed, as he that saw
him which is insur-
able.

16. Through
faith hee ordained
the Passouer, and
the effusion of
blood, lest hee that
destroyed the first
borne, should touch
them.

17. By faith
they passed thorow
the red sea as by
drie land, which
when the Egyptians
had assayed to doe,
they were swallow-
ed vp.

18. By faith
the walls of Iericho
fell downe, after
they were compassed
about seven daies.

19. By faith
the charlot Rahab
perished not with
them which obeyed
not, when shee had
received the spies
peaceably.

20. And when
I shall I more say?
for the time would
be too short for mee
to tell of: Ge-
deon, of Barac, and
of Samson, and of
Iephtha, also of
Dauid, and of Sa-
muel, and of the
Prophets:

21. Which
through faith sub-
dued kingdomes,
wrought righteous-
nesse, obtained the
promises, stopped
the mouths of Iyons,

22. Quenched
the violence of fire,
escaped the edge
of the sword, of
weak were made
strong, waxed val-
iant in battell, turned
to flight the armies
of the aliens.

23. The women
received their dead
raised to life: as
Ioseph raised againe
from the dead: and
the Samaritans, whoe
Sonne Eli was
raised to his mother.

24. For they
verily for a few
daies chastened
us: for how great
is Iesus in compar-
ison of vs, and how
farre more precious
things did hee suffer
then wee?

25. Hee taught
an argument: I the
probe which cometh
to vs by Gods
chastenings, vnder
weete in fault. If
it fall because sinne
or that rebellious
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singular profit, to
make vs partakers
of his benediction,
which thing al-
though the flesh
our senses do not
presently perceive,
yet the ends of the
matter proueth it.

8 The conclusion we must goe forward cogitatively and keepe alwayes a right count, and (as farre forth as we may) without any flustering or stumbling.

9 The description of a man that is out of heart and cleane discomaged.

10 Keep a right count, and say that you have example of good life for others to follow.

11 Rom. 12. 18. 9 We must live in peace and holiness with all men.

12 We must flude to edifie one another, both in doctrine and example of li. e.

13 That no heretic or backe sliding be an offence.

14 We must edifie one another, and a profane mind, that is, such a mind, as gieth not to God his due honour, which wickedness how severely God will punish, the horrible example of Esaus teacheth vs.

15 Gen. 25. 23. 26 Gen. 27. 28. 2 There was no place left for his repentance: & thus apparently by the effects, what his repentance was for, when he was gone out of his fathers sight, he threatened his brother to kill him.

13 Now he applies the same exhortation, to the Prophetical, and kingly office of Christ compared with Moses: after this sort, if the mathe of this Law was so great, how great would you thinke the glory of Christ & the Gospel is? And this comparison he declares also particularly.

14 Exod. 19. 15. 15 Which might be taught with hands, which was of a grasse and earthly matter. * Exod. 20. 9. * Exod. 24. 12. 1 The shape and forme which he saw, which was no counterfeit and forged shape, but a true one. 2 So hee calleth them that are taken up into heaven, although our parts of them doth steepe in the earth. 3 The a-plying of the former comparison, if it were as lawful to censure his word which spake on the earth, how much less his voice which is from heaven? 4 Hee compares the heill mathe of the Gospel, whereupon the whole world was shaken, and euen the very frame of heaven was as it were afflicted, with the small and vanishing liend of the gouernance by the Law. * Age. 1. 7. 1 I appereth evidently in this that the Prophet breatheth of the calling of the Gentiles, that these words might be referred to the kingdom of Christ. 2 A generall exhortation to liue reverently and religiously vnder the most happy subiection of so mightie a king who as hee breatheth his most mighty so doth hee most feruently reuenge rebellious. And thus is the summe of a Christian life, respecting the first table.

vs after their owne pleasure, but he chasteneth vs for our profite, that we might be partakers of his holinesse.

10 Now no chastising for the present seemeth to be ioyous, but grievous: but afterward, it bringeth the quiet fruit of righteousness, vnto them which are thereby exercised.

11 Wherefore lift vp your hands which hang downe, and your weake knees,

12 And make straight steps vnto your feete, lest that which is halting, bee turned out of the way, but let it rather be healed.

13 Follow peace with all men, and holines, without the which no man shall see the Lord.

14 Take heed, that no man fall away from the grace of God: let no f root of bitterness spring vp, and trouble you, lest thereof many be defiled.

15 Let there be no fornicator, or prophane person as Esaus, which for one portion of meate sold his birthright.

17 For ye know how that afterward also when he would have inherited the blessing, hee was reiected: for hee found no place to repentance, though hee sought that blessing with tears.

18 For ye are not come vnto the mount that might be touched, nor vnto burning fire, nor to blacknesse and darknesse, and tempest.

19 Neither vnto the found of a trumpet, and the voice of words, which they that heard it excused themselves, * that the word should not be spoken to them any more.

20 (For they were not able to abide that which was commanded, * yet, though a beast touch the mountaine, it shall be stoned, or thruth through with a dart:

21 And so terrible was the sight which appeared, that Moses said, I feare and quake)

22 But ye are come vnto the mount Sion, and to the city of the liuing God, the celestiall Hierusalem, & to the company of innumerable Angels,

23 And to the assembly and congregation of the first borne, which are written in heauen, and to God the iudge of all, and to the spirits of iust and k perfit men,

24 And to Iesus the Mediatour of the new Testament, and to the blood of sprinkling that speaketh better things then that of Abel.

25 See that ye despise not him that speaketh: for if they escaped not which refused him, & spake on earth: much more shall wee not escape if wee turne away from him that speaketh from heauen.

26 Whole voice then hooke the earth, and now hath declared, saying, * Yet I once more will I shake, not the earth onely, but also heauen.

27 And this word, Yet once more, signifieth the removing of those things which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine.

28 Wherefore seeing wee receive a King-

dome, which cannot be shaken, let vs haue grace whereby we may be ferue God, that we may please him with^m reuerence andⁿ feare.

29 For euen our God is a consuming fire.

Keepeth them in their dutie, n Religious and godly seru.

C H A P. XIII.

1 Hee gieth good lessons not onely for manners, 7 but also for doctrine.

2 Et c^r brotherly loue continue.

3 Be not forgetfull to entertaine strangers: for thereby some haue receiued Angels into their houses vnwares.

4 Remember them that are in bonds, as though ye were bound with them: and them that are in affliction, as * if ye were also afflicted in the bodie.

5 Marriage is honourable among all, and the bed vndefiled: but whoremongers and adulterers God will iudge.

6 Let your conuersation be without couetousnesse, and be content with those things that ye haue, for he hath said,

7 I will not faile thee, neither forsake thee: 7 So that wee may boldly say, The Lord is mine helper, neither will I feare what man can doe vnto me.

8 Remember them which haue the oversight of you, which haue declared vnto you the word of God: whose faith follow, considering what hath bene the end of their conuersation, I Iesus Christ yesterday, and to day, the same also is for euer.

9 Be not caried about with diuers and strange doctrines: * for it is a good thing that the heart be established with grace, and not with mistake, which haue not profited them that haue bene * occupied therein.

10 We haue an altar, whereof they haue no authoritie to eate, which is ferue in the tabernacle.

11 For the bodies of those beastes whose blood is brought into the holy place by the high Priest for sinne, are burnt without the campe.

12 Therefore euen Iesus, that he might sanctifie the people with his own blood, suffered without the gate.

13 Let vs goe forth to him therefore out of the campe, bearing his reproch.

14 For here haue wee no continuing citie: but wee seeke one to come.

15 Let vs therefore by him offer the sacrifice of prayse alwayes to God, that is, the fruite of the lips, which confesse his Name,

out the knowledge of him, neither is at this day faued, neither shall bee faued hereafter.

6 Hee too both them which mixed an external worship, and especially the difference of meats, with the Gospel, which doctrine hee plainly condemneth in cleane repugnant to the benefit of Christ.

7 By this one thing which concerneth the difference of cleane and vncleane meates, wee haue to vnderstand all the ceremoniall worship.

8 Which observed the difference of them superfluous, 7 heretich their error by an apt and fit comparison. They which in times past ferued the Tabernacle, did not eate of the sacrifices whose blood was brought for sinne into the holy place by the high Priest. Moreover their sacrifices did represent Christ offer- ing. Therefore they cannot be partakers of him which ferue the Tabernacle, and such as stand in the seruice of the Law: but let not vs be ashamed to follow him of Hierusalem, from whence hee was callt out and suffered: for in this also Christ, who is the true, as he that figure, in that he suffered without the gate, f. 7 the Altar for many years the offering. 8 Whereof they cannot be partakers which lawfully serueth the seruice of the Law. 9 Leuit. 1. 11. and 6. 30. and 16. 7. 10 Hee geth on further in this comparison, and sheweth that this also signified vnto vs, that the godly followers of Christ must as it were goe out of the world, bearing the croffe. * Mich. 2. 10. 9 Now that those corporall sacrifices are taken away, teacheth vs that the true faculties of confession remaine which consist partly in pining of hankes, and partly in liberalitie, with which the fathers iudged God to be delighted. * Ho. 14. 3.

By mansu-
ment plus
sacrifice
Dum. 1. 14.

2 Rom. 12. 17. 1 Hee commeth the second table, the former, which is doctrine, especially toward and how they are affected, * 1 Pet. 4. 8. and 19. 3.

3 By much
chastity
miseria are
years.

4 Hee commen-
deth euen
mote in all
of inward
with vs in
diction from
God
against where
congers and
teires.

5 Co. euen
is coden
gall with
a contented
with that
which the
Lord hath
p.

6 Euen the
10. 15.

7 By this
1. 11. 6.

8 By this
angel of
11.

9 We haue
to be ferue
by vs as
ex-amples
of vniu-
Cruities, when
we ought
diligently to
follow.

10 Hee reu-
fers the
the fauour
of the
doctrines, to
the early
ground
of all pre-
cepts of
manners, and
in this I haue
written to
you
ought to
me: count
out
sacrifice in
Christ
only: for I
there was
yet as
man fau-
with

out the know-
ledge of him,
neither is at
this day faued,
neither shall
bee faued
hereafter.

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high Priest.

Moreover
their sacri-
fices did
represent
Christ offer-
ing. There-
fore they
cannot be
partakers
of him which
ferue the
Tabernacle,
and such
as stand
in the ser-
uice of the
Law: but
let not vs
be ashamed
to follow
him of
Hierusalem,
from whence
hee was
callt out
and suffer-
ed: for in
this also
Christ, who
is the true,
as he that
figure, in
that he
suffered
without
the gate, f.

7 the
Altar for
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the offering.

8 Whereof
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9 Leuit. 1. 11. and 6. 30. and 16. 7.

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ing the
croffe. *
Mich. 2. 10.

9 Now
that those
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are taken
away, teach-
eth vs that
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confession
remaine
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pining of
hankes, and
partly in
liberalitie,
with which
the fathers
iudged
God to be
delighted. *
Ho. 14. 3.

16 To doe good, and to distribute forget not: for with such sacrifices God is pleased.

17 Obey them that haue the ouersight of you, and submit your selues: for they watch for your soules, as they that must giue accounts, that they may doe it with ioy, and not with griefe: for this is vnprofitable for you.

18 Pray for vs, for wee are assured that wee haue a good confidence in all things, desiring to liue honestly.

19 And I desire you somewhat the more earnestly, that yee so doe, that I may be refreshed to you the more quickly.

20 The God of peace that brought againe from the dead our Lord Iesus, the great shepheard of the sheepe, through the blood of the euer-

lasting Couenant,

lasting Couenant,

21 Make you perfect in all good workes, to doe his wil, working in you that which is pleasant in his sight through Iesus Christ, to whom be praise for euer and euer. Amen.

22 I beseech you also, brethren, suffer the wordes of exhortation: for I haue written vnto you in few wordes.

23 Know that our brother Timotheus is delivered, with whom (if he come forthly) I will see you.

24 Salute all them that haue the ouersight of you, and all the Saints. They of Italie salute you,

25 Grace be with you all. Amen.

¶ Written to the Hebrewes from Italie, and sent by Timotheus.

5 Make you perfect in all good workes, to doe his wil, working in you that which is pleasant in his sight through Iesus Christ, to whom be praise for euer and euer. Amen.

THE GENERAL EPISTLE OF IAMES.

CHAP. I.

¶ Remembrance of patience, of faith, and of lowliness of minde in rich men. 13 That temptation cometh not of God but of the world: the word of life must be received.

Ames a servant of God, and of the Lord Iesus Christ, and to the twelve Tribes, which are scattered abroad, salutation.

2 My brethren, count it exceeding ioy, when yee fall into diuers temptations.

3 Knowing that the trying of your faith bringeth forth patience,

4 And let patience haue her perfect worke, that ye may be perfect & entier, lacking nothing.

5 If any of you lacke wisdom, let him aske of God, which giueth to all men liberally, and reprocheth no man, and it shall be giuen him.

6 But let him aske in faith, and he wauer not: for he that wauereth, is like a waue of the sea, tost of the winde, and carried away.

7 Neither let that man think that hee shall receive any thing of the Lord.

8 A double minded man is vnstable in all his wayes.

9 Let the brother of low degree reioyce in that he is exalted:

10 Again, he that is rich, in that he is made low: for as the floure of the graffe, shall he vanish away.

made low: for as the floure of the graffe, shall he vanish away.

11 For as when the sun riseth with heate, then the graffe withereth, and his floure falleth away, and the goodly shape of it perisheth: euen so shall the rich man wither away in all his wayes.

12 Blessed is the man, that endureth temptation: for when hee is tryed, hee shall receive the crowne of life, which the Lord hath promised to them that loue him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with euill, neither tempteth he any man.

14 But euery man is tempted, when hee is drawn away by his owne concupiscence, and is enticed.

15 Then when lust hath conceived, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.

16 Erre not my deare brethren.

17 Euery good giuing and euery perfect gift is from aboue, and cometh downe from the Father of lights, with whom is no variablenesse, neither shadow of turning.

18 Of his owne wil begate he vs with the word of truth, that wee should be as the first fruits of his creatures.

19 Wherefore my deare brethren, let euery

9 An argument taken of the very nature of the things themselves, that for they are most vaine and vncertaine.

¶ James 1. 12.

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19 Wherefore my deare brethren, let euery

11 To be third part of this Epistle, wherein hee defendeth from one temptation to another.

12 To be third part of this Epistle, wherein hee defendeth from one temptation to another.

13 To be third part of this Epistle, wherein hee defendeth from one temptation to another.

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26 To be third part of this Epistle, wherein hee defendeth from one temptation to another.

27 To be third part of this Epistle, wherein hee defendeth from one temptation to another.

man

man be swift to heare, slowe to speake, and slowe to wrath.

10 For the wrath of man doeth not accomplish the righteousnesse of God.

11 Wherefore lay apart all filthinesse, and superfluities of malicioufnesse, and receive with meekeenesse the worde that is grafted in you, which is able to saue your soules.

12 And be ye doers of the word, and not hearers onely, deceiuing your owne selues.

13 For if any heare the word, and doe it not, he is like vnto a man, that beholdeth his naturall face in a glasse.

24 For when he hath considered himselfe, hee goeth his way, and forgetteth immediatly what manner of one he was.

25 But who so looketh in the perfect law of libertie, and continueth therein, hee not being a forgetfull hearer, but a doer of the worke, shalbe blessed in his deede.

26 If any man among you seeme religious, and refraineth not his tongue, but deceiueih his owne heart, this mans religion is vaine.

27 Pure religion and vndefiled before God, is this, to visit the fatherlesse, and widowes in their aduersity, and to keepe himselfe vnspotted of the world.

f That which God requireth.

g By meeknesse, he meaneth meeknesse, and not a softnesse, which is contrary to an honest and proud stomack.

h Matt. 7. 21.

i Rom. 1. 13.
k Another admonition. Therefore is Gods word heard, that wee may frame our liues according to the perfect thereof.

l He addeth reasons, and thole most weighty: first, because they that doe otherwise, doe very much hurt themselves.

m Secondly, because they lose the chiefest of Gods wordes, which correct not by the faults that they know.

n Hee alludeth to that naturall spot, to which is contrary that puritie wherewith wee are borne againe, the lively image wherof wee be held in the law.

o The third admonition: also to speake well, the fountain of all blessing, and caried speaking, and sanctifying, is this, that men knowe not themselves.

p The fourth: the true fructue of Gods handen in charitie toward our neighbours (especially such as neede others helpe, as the fatherlesse and widowes) and puritie of life.

q To haue a care of them, and to helpe them as much as we can.

r Hee saith, that to haue respect of persons is not agreeable to Christs faith, 14. which to professe in wordes is not enough, vnlesse 15. wee shew it also in deedes of mercie and charitie 21. after the example of Abraham.

s The fifth: Charitie which proceedeth from a true faith cannot stand with the accepting of persons, which hee prooueth playnly by setting forth their example, who with the reproch or disdaine of the poore, honour the rich.

t For if we know what Christs glory is, and esteemed it as we ought to doe, shere would not be such respect of persons as these.

u Laui. 19. 15.

v Eccl. 1. 17. and 6.

w 29. 10. 12. 22.

x In a worshipfull and honourable place.

y Hee saye not

(which you ought not to doe) by this manner within your selues iudge our man to bee preferred before another.

z Hee sheweth that they are peruerse and naughty iudges, which preferre the rich before the poore, by that that God on the contrary doth preferre: the poore, whom hee hath enriched with true riches, before the rich.

a The needie and wretched, and (if wee measure it after the opinion of the world) the veriest abjects of all men.

b Secondly, he prooueth them to be wadded men: For that the rich men are rather to bee holden execrable and cursed, considering that they persecute the Church, and blaspheme Christ: for hee speaketh of wicked and prophane rich men, such as the most part of them haue bene alwayes, as Iohn when hee sitteth the poore and abiect.

c Where, for word, which is called vaine of vs.

CHAP. II.

1 Hee saith, that to haue respect of persons is not agreeable to Christs faith, 14. which to professe in wordes is not enough, vnlesse 15. wee shew it also in deedes of mercie and charitie 21. after the example of Abraham.

MY brethren, haue not the faith of our glorious Lord Iesus Christ in respect of persons.

2 For if there come into your company a man with a golde ring, and in goodly apparel, and there come in also a poore man in vile raiment,

3 And ye haue a respect to him that weareth the gay clothing, and say vnto him, Sit thou here in a goodly place, and say vnto the poore, Stand thou there, or sit here vnder my footstoole,

4 Are ye not partiall in your selues, and are become iudges of euill thoughts?

5 Hearken my beloued brethren, hath not God chosen the poore of this world, that they should be rich in faith, and heires of the kingdom which hee promised to them that loue him?

6 But ye haue despised the poore. 7 Doe not the rich oppresse you by ryanry, and doe they not draw you before the iudgement seats?

7 Doe not they blaspheme the worthy Name after which ye be named?

8 But if ye fulfill the royall Law according to the Scripture, which saith, Thou shalt loue thy neighbour as thy selfe, ye doe well.

9 But if ye regard the persons, yee commit sinne, and are rebuked of the Law, as transgressors.

10 For whosoever shall keepe the whole Law, and yet faileth in one point, he is guilty of all.

11 For he that said, Thou shalt not commit adulterie, sayd also, Thou shalt not kill. Now though thou doest none adulterie, yet if thou killest, thou art a transgressor of the Law.

12 So speake ye, and so doe, as they that shal be iudged by the Law of libertie.

13 For there shal be condemnation mercilesse to him that sheweth not mercy, and mercy reioyceth against condemnation.

14 What auaileth it my brethren, though a man faith, he hath faith, when he hath no works: can that faith saue him?

15 For if a brother or a sister be naked and destitute of dayly fooode,

16 And one of you say vnto them, Depart in peace: warme your selues, and fill your bellies, notwithstanding yee giue them not those things, which are needfull to the body, what helpeth it?

17 Euen so the faith, if it haue no workes, is dead in it selfe.

18 But if some man might say, Thou hast the faith, and I haue workes: shew me thy faith out of thy workes, and I will shew thee my faith by my workes.

19 Thou beleuest that there is one God: thou doest well: the deuils also beleue it, and tremble.

20 But wilt thou vnderstand, O thou vaine man, that the faith which is without workes, is dead?

21 Was not Abraham our father justified through workes, when he offered Isaac his sonne vpon the altar?

22 Seest thou not that the faith wrought with his workes? and through the workes was the faith made perfect?

23 And the Scripture was fulfilled which saith, Abraham beleued God. and it was imputed vnto him for righteousness: and hee was called the friend of God.

24 By the merie of God, that is like for wee should maintaine and cherishe charity and good will one towards another, and who so doeth not so, shall not taste of the grace of God.

25 He that is hard and curishe against his neighbour, his neighbor shall not be able to stand before God, nor shall hee be able to stand before God, nor shall hee be able to stand before God, nor shall hee be able to stand before God.

26 He that is hard and curishe against his neighbor, his neighbor shall not be able to stand before God, nor shall hee be able to stand before God, nor shall hee be able to stand before God.

27 He that is hard and curishe against his neighbor, his neighbor shall not be able to stand before God, nor shall hee be able to stand before God, nor shall hee be able to stand before God.

28 He that is hard and curishe against his neighbor, his neighbor shall not be able to stand before God, nor shall hee be able to stand before God, nor shall hee be able to stand before God.

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35 He that is hard and curishe against his neighbor, his neighbor shall not be able to stand before God, nor shall hee be able to stand before God, nor shall hee be able to stand before God.

The conclusion: Charitie which cannot be without faith, cannot be without works, which is the way to the inheritance of life.

f The Law is said to be royall, and hee that keepeth it, shall be like vnto a king.

g A new agreement to promysse the same conchord. On they should haue their neighbours, which neglect to do so, and so they shall be like vnto a king.

h A new agreement to promysse the same conchord. On they should haue their neighbours, which neglect to do so, and so they shall be like vnto a king.

i A new agreement to promysse the same conchord. On they should haue their neighbours, which neglect to do so, and so they shall be like vnto a king.

k A new agreement to promysse the same conchord. On they should haue their neighbours, which neglect to do so, and so they shall be like vnto a king.

l A new agreement to promysse the same conchord. On they should haue their neighbours, which neglect to do so, and so they shall be like vnto a king.

m A new agreement to promysse the same conchord. On they should haue their neighbours, which neglect to do so, and so they shall be like vnto a king.

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q A new agreement to promysse the same conchord. On they should haue their neighbours, which neglect to do so, and so they shall be like vnto a king.

r A new agreement to promysse the same conchord. On they should haue their neighbours, which neglect to do so, and so they shall be like vnto a king.

s A new agreement to promysse the same conchord. On they should haue their neighbours, which neglect to do so, and so they shall be like vnto a king.

t A new agreement to promysse the same conchord. On they should haue their neighbours, which neglect to do so, and so they shall be like vnto a king.

u A new agreement to promysse the same conchord. On they should haue their neighbours, which neglect to do so, and so they shall be like vnto a king.

v A new agreement to promysse the same conchord. On they should haue their neighbours, which neglect to do so, and so they shall be like vnto a king.

24 See then how that of workes a man is justified, and not of faith only.

25 Likewise also was not Rahab's harlot justified through workes, when he had received the messengers, and sent them out another way?

26 For as the body without the spirit is dead, even so the faith without workes is dead.

27 A fourth reason taken from the example of Rahab the harlot, who was justified by a true faith, the condition required againe: faith which bringeth not forth good fruits, but a dead carke life.

CHAP. III.

To shew that a Christian man must give his tongue with the bridle of faith and charity. 6 he declareth the commodities and necessities that issue thereof: 15 and how much mans wisdom is 17 differeth from heavenly.

My brethren, be not many masters, knowing that we shall receive the greater condemnation.

For in many things we sinne all. If any man sinne not in word, he is a perfect man, and able to bridle all the body.

Beholde, we put bittes into the horses mouths, that they should obey vs, and we trune about all their body.

Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a small rudder, whither soever the governour listeth.

Euen so the tongue is a little member, and boasteth of great things: behold how great a thing a little fire killeth.

And the tongue is fire, yea, a world of wickednesse: so is the tongue set among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell.

For the whole nature of beasts, & of birds, and of creeping things, & things of the sea is tamed, and hath bene tamed of the nature of man.

But the tongue can no man tame. It is an unruly euill, full of deadly poison.

Therewith curse we God euen the Father, and therewith bless we men, which are made after the similitude of God.

Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not to be.

Doeth a fountaine send forth at one place sweete water and bitter?

Can the fig tree, my brethren, bring forth olives, either a vine figges? so can no fountaine make both salte water and sweete.

Who is a wise man & endued with knowledge among you? let him shew by good conversation his workes in meeknesse of wisdom.

But if ye haue bitter envying, and strife in your hearts, reioyce not, neither be iars against the truth.

Who is a man so much the more diligently give themselves to moderate their desires of all pleasures.

Among other faults of the tongue, the Apostle hath reprehended backbiting, speaking euill of our neighbours, euen in them especially which otherwise will beare gently and religious. He deniyeth by two reasons, that God can be pleased by such an, that vith cursed speaking or to backbite: first because man is the image of God, which whosoever reuerence not, doth not honour God himselfe.

Secondly, because the order of nature which God hath set in things, will not suffer that he is contrary the one to the other. To flander the one with the other, is against the order which he hath set in things, touching meeknesse and gentleness, which he hath set in the mouth of the true fountain of all their virtues, to wit, the perfection of wisdom, whereas now this flandering there is no true wisdom, but it is heavenly, and it directs our mindes to all kinds of vice, moderation and simplicity.

This wisdom defendeth not from above, but is earthly, sensuall, and deuillish.

For where envying and strife is, there is sedition, and all manner of euill works.

But the wisdom that is from above, is first pure, then peaceable, gentle, easie to be intreated, full of mercie, and good fruits, without iudging, and without hypocritie.

The fruit of righteousness is sown in peace, of them that make peace.

It telle that they are miserable which live peaceably and simply: on the contrary side the Apostle pronounceth that they shall at length reape the harvest of peaceable righteousness.

CHAP. IIII.

Hee reckoneth up the necessities that proceede of the workes of the flesh. 7 He exhorteth to humilitie, 8 and to purge the heart 9 from pride, 10 backbiting, 11 and the forges of ihsus of four felles.

From whence are warres and contentions among you? are they not hence, euen of your pleasures, that fight in your members?

Ye lust, and haue not: ye enuie, and desire immoderately, and cannot obtaine: ye fight, and warre, and get nothing, because ye aske not.

Ye aske, and receiue not, because ye aske amiss, that ye might lay the same on your pleasures.

Ye adulterers and adulteresses, know ye not that the amitie of the world is the enmitie of God? Whosoever therefore will be a friend of the world, maketh himselfe the enemy of God.

Do ye thinke that the Scripture sayth in vaine, The spirit that dwelleth in vs, lusteth after enuie?

But the Scripture offereth more grace, and therefore sayth, God resisteth the proud, and giueth grace to the humble.

Submit your selues to God: resist the deuill, and hee will flee from you.

Draw neere to God, and hee will draw neere to you. Cense your hands, ye sinners, and purge your hearts, ye double minded.

Suffer afflictions, and forowe ye, & weepe: let your laughter be turned into mourning, and your ioy into heavinesse.

Cast downe your selues before the Lord, and hee will lift you vp.

Speake not euill one of another, brethren. He that speaketh euill of his brother, or he that condemneth his brother, speaketh euill of the Law, and condemneth the Law: and if thou condemnest the Law, thou art not an observer of the Law, but a iudge.

of that holy and spirituall marriage. The taking away of an obediencie: In decide our mindes runne headlong into these vices, but we ought to much the more diligently take heed of them: which care and studie shall not be in vaine, seeing that God testifieth the flabburne, and giueth that grace to the modest and humble that surmounteth all those vices. Prov. 3. 34. 1 Peter 5. 5. Eph. 4. 27.

The conclusion: Wee must liue the contrary vertues against the vices, and therefore whereas we obey the suggestions of the deuill, we must fight our mindes to God, and resist the deuill, with a certaine and assured hope of victory. To be there, we must employ our felles to come recte unto God by puritie and sinceritie of life.

Hee goeth on in the same comparison of courtesie, and setteth against the prophane ioyes an earnest forrow of minde, and against pride an arrogancie, hely modestie. By this word the Grecians mean an beautifully ioyed with himselfe, which is to be seene in a cast downe countenance, and felled as it were upon the ground. 1 Peter 5. 6.

Hee reprehendeth most sharply another double chiefe of pride the one is, in that the proud and arrogant will bane other men to liue according to their will and pleasure, and therefore they doe most arrogantly condemne whatsoever pleaseth them not: which thing cannot be done without great injury to our only Law maker, for by this meanes his Law is found fault withall, as not circumscriptively ynough written, and then challenge that unto themselves which properly belongeth to God alone, in that they lay a Law upon men's consciences.

He testifieth against the fierces and cruel nature of man, and forsaeth that beauty which done bringeth forth good fruits, for he that is beautified with, referreth all things to God: 13 and the profits of his neighbour.

Because the world perswadeeth it telle that they are miserable which live peaceably and simply: on the contrary side the Apostle pronounceth that they shall at length reape the harvest of peaceable righteousness.

Hee goeth on forward in 3 same argument, condemning certaine vices: 4 as of warres, contentions, to wit, vith idell pleasures, and immoderate lusts, by their effects, for so much as the Lord doth so this make the voyde, so that they bring nothing els to them in whom they are, but incurable diseases.

Hereby testifieth that by name, which are not attained to goe about to make God the minster.

And the 10 of their lusts & pleasures, in asking things which either are of themselves vnlawfull, or being lawfull, aske them to wicked purposes and vices.

Another reason why such vices be detestable, is that they are contrary to the law of God, and breaketh the band of that holy and spirituall marriage.

In decide our mindes runne headlong into these vices, but we ought to much the more diligently take heed of them: which care and studie shall not be in vaine, seeing that God testifieth the flabburne, and giueth that grace to the modest and humble that surmounteth all those vices. Prov. 3. 34. 1 Peter 5. 5. Eph. 4. 27.

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through obedience and sprinkling of the blood
of Iesus Christ: Grace and peace bee multiplied
unto you.

3 Blessed *bee* God, euen the Father of our Lord Iesus Christ, which according to his abundant mercy hath begotten vs againe vnto a liuely hope, by the resurrection of Iesus Christ from the dead.

4 To an inheritance immortall and vndefiled, and that withereth not, reserved in heauen for vs.

3^a Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the^d last time.

6 Wherein ye reioyce, though now for a season (if need require) ye are in heauinesse, through manifold tentations.

7 That cheryall of your faith, being much more precious then golde that perisheth (though it bee tryed with fire) might be found vnto *your* prayr, and honour and glory at the appearing of Iesus Christ:

8 Whome yee haue not seene, and yet loue
him, in whom now though yee see him not, yet
doe ye beleene, and reioyce with ioy vnspakea-
ble and glorious,

9 Receiving the end of your faith, *even* the
saluation of *your* soules.

10 ³ Of the which saluation the Prophets haue
enquired and searched, which prophesied of the
grace that should come vnto you,

11 Searching when or at what time the Spirit which testified before of Christ which was in them, should declare the sufferings *that should come vnto Christ*, and the glory that should follow.

12 Vnto whome it was reuealed, that not
vnto themselves, but vnto vs they should mi-
nister the things which are now shewed vnto
you by them which haue preached vnto you the
Gospel by the holy Ghost & sent downe from
heauen, the which things the Angels desire to
behold.

13 ¶ Wherefore gird vp the loynes of your
minde: be sober, & trust perfectly on that
grace that is brought vnto you, 7 in the reuelation
of Iesus Christ.

[illegible]

14 ⁸ As obedient children, not fashioning your selves vnto the former lustes of your ignorance:

15 But as he which hath called you, is holy, so
be ye holy in all manner of conuersation,
16 Because it is written, & Be ye holy, for I
am holy.

17 ¹⁰ And if ye i call him Father, which without respect of person iudgeth according to euery mans worke, passe the time of your dwelling here in feare.

18 ¹¹ Knowing that yee were not redeemed with corruptible things, *as* siluer and golde, from your vaine conuersation, received by the traditions of the fathers.

19 * But with the precious blood of Christ, as
of a Lambe vndefiled, and without spot.

20 ¹² Which was ~~ordained~~ before the ¹³ foundation of the world, but was declared in the last times for your sakes,

21 Which by his meanes doe beleue in God that raiſed him from the dead, and gaue him glory, that your faith and hope might be in God.

22 ¹³ Having purified your sonles in obeying the truth through the Spirit, to ¹⁴ loue brotherly without faining, loue one another with a pure heart feruently.

23. Being borne anew not of mortall seed, but of immortall, by the word of God, who liueth and endureth for ever.

24 ¹⁴ For all \clubsuit 1 flesh *is* as grasse, and all the glory of man *is* as the floure of grasse. The grasse withereth, and the floure falleth away.

25 ¹⁵ But the worde of the Lord endureth for
euer: and this is the worde which is preached a-
mong you.

[illegible]

38 Hee paſſeth from faith and hope, to the fruites of them both, which are vnderwritten in the name of the almighty and eternall Father. And it conſiſteth in two things, in renouncing our luſtes, and liuing godly: which luſtes haue their beginning of that blindneſſe wherein all men are borne, but holineſſe proceeds from the grace and fauour of GOD which adopteth vs, and therefore regenerate vs, that the father and the children may be of one diſpoſition.

☞ Luke 1. 75. See heere what that ſatisfaction followeth neceſſarily: ſee howe adopti-

As before he distinguished true faith and hope from false, so doth he now obedience, setting the quicke and target sight of God, against an outward maske, and earnest reue-

13. *He* *humbly* *beating* *into* *us* *and* *such* *at* *proving* *is* *the* *Spirit* *who* *solde* *on* *by* *faith*, *himself* *is* *most*

14. *A* *reason* *that* *men*, *be* *known* *good* *deeds*, *the* *remembrance* *of* *our* *names*. *Again*, *left* *any* *actions*, *the* *Apoc* *that* *there* *is* *no* *marked*, *in* *which*

for a confidence toward God endure griefe, suffering wrongfully :

20 For what praise is it, if when ye be buffeted for your faults, ye take it patiently ? but and if when ye doe well, ye suffer wrong and take it patiently, this is acceptable to God.

21 For herunto ye are called for Christ also suffered for you, leaving you an example that ye should follow his footsteps,

22 Who did no finne, neither was there guile found in his mouth.

23 Who when hee was railed, reuiled not againe: when he suffered, hee threatened not, but committed it to him : that iudgeth righteously.

24 Who his own selfe bare our finnes in his body on the tree, that we being dead to sinne, should liue in righteousness by whose stripes ye were healed.

25 For ye were as sheepe going astray: but are now returned vnto the shepherd and Bishop of your soules.

26 The apostles were grieved in being of injuries, then Christ himselfe who was most able to suffer of all afflicted, and yet was most patient. *A borrowed example of painters and schoolmasters.* *Eph. 5.9. 1. John 3.5. 24. He suffered a murder against injuries, to wit, that they commend their cause to the example of Christ.* *21. Hee forsooke now to turne his speech to the sheepe which haue also chosen a master and iudge in heauen: who will iudge by injuries that are done to seruants without any respect of persons.* *24. 25. Hee calleth the seruants backe from the consideration of the injuries which they are constrained to beare, so thinke vpon the great benefit and of the benefite received of Christ.*

CHAP. III.

1 That Christian women should not contume their husbands though they be unjust. 5 Hee bringeth in examples of godly women. 8 General exhortations, 12 patiently to beare persecutions, 15 and boldly to yeelde a reason of their faith. 18 Christes example.

Likewise: let the wiues bee subiect to their husbands, as that enen they which obey not the word, may without the word bee wonne by the conuersation of the wiues,

2 While they behold your pure conuersation which is with feare:

3 as Whose apprelling, let it not bee that outward, with broyded haire, & gold put about, or in putting on of apparell:

4 But let it bee the hid man of the heart, which consisteth in the incorruption of a meeke and quiet spirit, which is before God a thing much let by.

5 For enen after this manner in time past did the holy women, which trusted in God, tire themselves, and were subiect to their husbands,

6 As Sara obeyed Abraham, and called him Sir: whose daughters ye are, whiles ye doe well, not being afraid of any terrors.

7 Likewise ye husbands, dwell with them as of knowledge, giving an honour vnto

the woman, as vnto the weaker vessel, as enen as they which are heires together of the grace of life, that your prayers be not interrupted.

8 Finally, be ye all of one minde: one suffer with another: loue as brethren: bee pitifull: bee courteous,

9 Not rendering euil for euil, neither re-buke for rebuke: but contrariwise blessing, knowing that ye are thereunto called, that ye should be heires of blessing.

10 For if any man long after life, and to see good dayes, let him reframe his tongue from euill, and his lippes that they speake no guile.

11 Let him elchew euill, and doe good: let him seeke peace, and follow after it.

12 For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers: and the face of the Lord is against them that doe euill.

13 And who is it that will harme you, if ye follow that which is good?

14 Notwithstanding blessed are ye, if ye suffer for righteousness sake. 15 Yea, ye feare not their k feare, neither be troubled.

15 But sanctifie the Lord God in your hearts: and be ready alwaies to giue an answer to euery man that asketh you a reason of the hope that is in you, with meekenesse and reuerence.

16 Having a good conscience, that when they speake euill of you as of euill doers, they may be ashamed, which slander your good conuersation in Christ.

17 For it is better (if the will of God be so) that ye suffer for well doing, than for euill doing.

18 For Christ also hath once suffered for finnes, the iust for the vniuist, that he might

things pertaine to the maintenance of peace and mutual loue. *1. Thess. 1.13. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

19 An argument taken of comparison: Seeing that wee our selues are called of God whom wee offend to often, to so great a benefite (so lare is hee from reuenging the injuries which we do vnto him.) shall we rather make our selues unworthy of it great bountifullnesse, for to forgive one another fault? And from this verbe to the end of the Chapter, there is a digression or going from the matter he is in hand with, to exhort vs valiantly to beare afflictions. *2. Phil. 2.13. 14. A foreer obidition. But thus our patience shall be nothing else but a softening and hardening of the wicked in their wickednesse, to make them to set vpon vs more boldly and to destroy vs. Nay (saith the Apostle by the words of Daniel) to liue without doing hurt, and to follow after peace when it fleeth away, is the way to that happy and quiet peace. And if so be any man be afflicted for doing iustly, the Lord maketh all things, and will in his time deliuer the godly, which cry vnto him, and will destroy the wicked.*

20 A most certain counsel in afflictions, bee they neuer so terrible, to be of a constant minde, and to stand fast. But how shall wee attaine vnto it? If we sanctifie God in our mindes and heart, that is to say, if we rest vpon him as that is Almighty, that loueth mankinde, that is good and true in deede. *2. Efn. 8.13. 14. 2. Bre not dispirited as they are.*

21 Give him all praise and glory, and hang ouerly on him. *2. Efn. 1.16. 1. You need (saith) after the manner of the Hebrewes, is taken for anger.*

22 The second argument: when the wicked are provoked, they are more wayward: therefore they must rather bee courteous with good turnes: And if they cannot be gotten by that means also, yet notwithstanding wee shall be iustified, if wee suffer for righteousness sake. *2. Math. 5.10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

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The woman is called a vessel after the manner of the Hebrewes, because the husband is to be followed and helped in low faithfully before God.

The third argument: for that they are equal in that which is of Christ (that is to say in the benefite of eternal life) which otherwise was unequal as touching the governance and conseruation at home, and therefore they are not to be despised although they be weaker.

Of that gracious and fruitful, whereby we haue everlasting life given vs.

The fourth argument: All blessings and chidings must be echeued, because they hinder prayers and the whole fruit of God whereunto both the husband and the wife are equally called.

Hee returneth to common exhortations, and commendeth concord and wholenesse.

1. Thess. 1.13. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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21 Another argument taken of the happy ende of these afflictions, wherein also Christ goeth before vs both in example and vertue, as one who suffered most grievous torments even vnto death, although but in one part onely of him, to wit, in the flesh or man nature: but yet became conqueror by the vertue of his diuinitie.

22 Which is at the right hand of God, gone into heauen, to whom the Angels, and Powers, and night are subiect.

23 A secret obiection: Christ in deed might do this, but what is that to vs? Yes (saith the Apostle) for Christ hath theued forth this vnto in all ages: both to the prelation of the glory, were they neuer so few and miserable, and to reuenge the rebellion of his enemies, as it appeareth by the historie of the flood: for Christ is he which in those dayes (when God through his pitie appointed a time of repentance to the world) was present not in corporeal presence, but by his diuine vertue, preaching repentance, even by the mouth of Noe himselfe who then prepared the Arke, to those disobedient spirits which are now in prison waiting for the full recompense of their rebellion, and saved these few (that is, eight onely persons) in the water.

24 By the vertue of which Spirit, that is to say, of the diuinitie: therefore that word, Spirit, cannot in this place be taken for the soule onely we will say, that Christ was raised vp againe and quickened by the vertue of his soule.

25 Hee callen them spirits, in respect of his time, not in respect of the time that they were in the flesh. n This word (saith the Apostle) that there was a furthermost day appointed, and that heere were called spirits should be thus more, *¶* Gen. 6. 12. was 123. y. like 12. 26. a. Men. 12. A proportionall applying of the former example to the times which followed the coming of Christ: for that prelation of Noe in the waters was a figure of our Baptisme, not as though that materiall water of Baptisme is such vs, as those waters which bare vp the Arke saved Noe: but because Christ with his inward vertue, which is outward Baptisme shadoweth, perfecteth vs by being washed, so that we may call vpon God with a good confidence.

26 The confidence being justified may freely call vpon God. 27 That selfe same vertue, whereby Christ rose againe and now being raised vp into heauen hath received all power, doeth at this day defend and preiure vs.

CHAP. III.

1 He bringeth in Christes example, and applyeth it to the mortifying of the flesh, especially commendeth Charitie: 12 And so enuereth of patience. 17 That it is necessary that correction beginne at the Church.

2 Orasmuch¹ then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde, *which is* that he which hath suffered in the flesh, hath ceased from sinne.

3 That he henceforward should liue (as much time as remaineth in the flesh) not after the lusts of men, but after the will of God.

4 For it is sufficient for vs y^e we haue spent the time past of the life, after t^eblast of the Gentiles, walking in wantonness, lustes, drunkennes, in gluttonie, drinkings & in abominable idolatries.

5 Wherein it seemeth to them^e strange, that yee runne not with them vnto the same excesse of riot: *therefore* speake they enill of you.

6 Which shall giue accounts to him, that is ready to iudge quicke and dead.

7 For vnto this purpose was the Gospel

preached by the vertue of the holy Ghost, that we may leade the rest of our life which runneth a ter the will of God. *a* So much of this present life as remaineth yet to be passed over. *¶* Ephes. 2. 23. A By putting vs in mind of the difficulty of our former life led in the flesh of sinne, he calleth vnto earnest repentance. *b* Wickedly and heuently after the manner of the Gentiles. 3 That we be not moued with the enemies peruerse and blind vnto iudgement of vs, were hane to sit apaine them that lack iudgement of God which remaineth for them: for none, whether they be Christians or heathens, or were dead be ore, shall escape it. *c* They thinke a new and strange matter. 4 Discretions because he made mention of the Law generally iudgement. And hee preueneith an obiection, that seeing Christ came very lately, they may seeme to be excusable which died before. But this the Apostle denieth: for (saith hee) this selfe same Gospel was preached vnto al men (for he speaketh vnto the Iewes,) and that to the same ende that I now preach it vnto you, to wit, that the flesh beie abolished and put away (that is to say, that wicked and naughty corruption which reigneth in men) they should suffer themselves to be gouerned by the vertue of the Spirit of God.

preached also vnto the dead, that they might be condemned according to men in the flesh, but might liue according to God in the spirit.

5 Now the ende of all things is at hand. Be ye therefore sober, and watching in prayer.

6 But about all things haue feruent loue among you: for loue shall couer the multitude of sinnes.

7 Bee ye & harberous one to another, without grudging.

8 Let every man as hee hath received the gift, minister the same one to another, as good disposers of the manifold grace of God.

9 If any man speake, let him speake as the words of God. If any man minister, let him doe it as of the ability which God ministereth, because God in all things may be glorified through Iesus Christ, to whom is praise and dominion for euer, and euer, Amen.

10 Dearly beloved, thinke it not strange concerning the fire triall, which is among you to proue you, as though some strange thing were come vnto you.

11 But reioyce, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall appeare ye may be glad and reioyce.

12 If ye be railed vpon for the Name of Christ, blessed are yee: for the Spirit of glory and of God resteth vpon you: *which* on their part is euill spoken of, but on your part is glorified.

13 But let none of you suffer as a murderer, or as a thiefe, or an euill doer, or as a busibody in other mens matters.

14 But if any man suffer as a Christian, let him not be ashamed: but let him glorifie God in this behalfe.

15 For the time is come, that iudgement must begin at the house of God. 17 If it first be geyne at vs, what shall the end be of them which obey not the Gospel of God?

18 And if the righteous scarcely be saved,

bour. *¶* Rom. 12. 6. philip 2. 14. 9 A reason because that was gilt fouer we haue, we haue received it of God vpon the condition, to be dispersed and rewarded. 10 Hee reckoneth vp two kindes of their gites as chiefe, to wit, the office of teaching in the Church, and the other Ecclesiastical function, which two things especially are to be observed, to wit, that the pure word of God be taught, and whatsoever is done, be referred to the glory of God the Father in Christ, as to the proper mark.

11 Because the crosse is wrought with the sword, the profession of religion, the Apostle is by reherath that which hee toucheth last, warning vs not to be troubled at persecutions and afflictions, as a new and strange thing. *a* As though some were thing had before vs, which was new thought of before. 12 The first reason: Because the Lorde meaneth not to consume vs with this fire (as it were) but to purge vs of our drosse and make us to perse.

13 Another reason: Because the afflictions of the godly and which differ very much, and chiefly in three points. First, because the godly communicate with Christ in his afflictions, and therefore shall in their time be partakers of his glory. 2d. Math. 5. 10. 14 Secondly, because that although the affliction think vs otherwise, who in afflicting the godly blaspheme God, yet the godly know that they are so afflicted vnto a honour of God with the true spiritual glory, and their adoption is found in them by the Spirit of God.

15 The third difference: for the godly are not afflicted for their euill doings but for righteous: esse like as Christians: whereby it cometh to passe that the crosse, sitting it is testimony vnto them of faith and righteousness, is minister vnto them not an occasion of sorrow, but of vnpareleable joy: as the Apostle propoundeth this third difference vnder the forme of an exhortation.

16 The three reason because the Lorde of all the world is being especially full for them of his beneficence, doeth therefore afflict them first of all, yet hee keepeth a measure in his greatest severity. And as hee hath alwayes vnto us, therefore, so doeth hee now especially when hee hath ministered his paine to his Church. 17 Let the godly thought be offended and stumbled at the vaine shadow of felicity of the wicked, as though God were not the possessor of the world, for that the wicked are in good case and the godly in euill, the Apostle teacheth by an argument of accompaniment of them together, that God who is both his own, but nurtured them vnder the crosse, will as length in his time handle the rebellious and wicked farre otherwise, whom hee hath appointed to vnto destruction.

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7 As thoſe fruits doe ſpring from the true knowledge of Chriſt, ſo in like ſort the knowledge it ſelfe is ſelected and groweth by bringing forth ſuch fruits, in ſo much that it is vnfruitfull did either neuer know the true light, or hath forgotten the gift of iuſtification which he hath receiued.

8 He that hath not an effectiua knowledge of God in him, is blinde as touching the kingdom of God, for he cannot ſee things that are offered, thoſe that is to ſay, ſpiritually things.

9 The conſequence: Therefore ſeeing our calling and election is approped by thoſe fruits, and it is confirmed in vnto and mortuor ſeeing this is the onely way to the curſing kingdom of Chriſt remaineth that we call our minds wholly that way.

10 An amplifying of the conſequence joynd with a moſt exaſte, wherein he declarer his loue towards them, and foretelleth them of his death which is at hand.

11 In this body, *John 21. 18.* *1 Cor. 1. 17.* *and 2. 1.*

12 Another amplification taken both of the great certaintie and alſo excellencie of this doctrine as whereof our Lord Ieſus Chriſt the Sonne of God is author, whole glory the Apoſtle himſelfe both ſaue and heard. *Math. 17. 5.*

13 The truth of the Goſpel is hereby alſo manifeſt, in that it agreeth wholly with the foretellings of the Prophets.

14 The doctrine of the Apoſtles doeth not ſtut out the doctrine of the Prophets, for they confirme each other by ſuch others teſtimonies, but the Prophets were candles which gave light vnto the blinde, vntill the brightneſſe of the Goſpel beganne to ſhine. *1. A more full and open knowledge than was vnder the ſhadowe of the Lawe.* *m That clearer doctrine of the Goſpel.* *2. Tim. 3. 16.*

15 The Prophets are to be read, but ſo, that weaſe of God the gift of interpretation: for hee that is the Au hour of the writings of the Prophets, is alſo the interpreter of them. *n Hee ioyneſh the Scripture and prophetic together, to diſtinguiſh true prophecies from falſe.* *o For all interpretation cometh from God.* *p The godly interpreters and not flatterers.* *q Inſpired of God: and theſe their writings were in very good order, and not ſuch as were the motions of the prophane poeſies, and foretellers of things to come.*

7 And with godlines, brotherly kindnes: and with brotherly kindnes, loue.

8 For if theſe things be among you, and abound, they will make you that ye neither ſhalbe idle, nor vnfruitfull in the acknowledging of our Lord Ieſus Chriſt:

9 For he that hath not theſe things, is blinde, and cannot ſee farre off and hath forgotten that he was purged from his old finnes.

10 Wherefore, brethren, giue rather diligence to make your calling and election ſure: for if yee doe theſe things, ye ſhall neuer fall.

11 For by this meanes an entering ſhall be miſtified vnto you abundantly into the euerlaſting kingdom of our Lord and Sauour Ieſus Chriſt.

12 Wherefore, I will not be negligent to put you alwayes in remembrance of theſe things, though that ye haue knowledge, and be ſtabliſhed in the preſent truth.

13 For I thinke it meet as long as I am in this tabernacle, to ſtirre you vp by putting you in remembrance,

14 Seeing I know that the time is at hand that I muſt lay downe this my tabernacle, euen as our Lord Ieſus Chriſt hath ſhewed me.

15 I will endeavour therefore alwayes, that ye alſo may be able to haue remembrance of theſe things after my departing.

16 For we followed not deceiuaible fables when we opened vnto you the power, and comming of our Lord Ieſus Chriſt, but with our eyes we ſaw his maiſtie:

17 For he receiued of God the Father honour and glory, when there came ſuch a voyce to him from that excellent glory, This is my beloued Sonne, in whom I am well pleaſed.

18 And this voyce we heard when it came from heauen, being with him in the Holy mount.

19 We haue alſo a moſt iure word of the Prophets, vnto the which ye do well that ye take heed, as vnto a light that ſhineth in a darke place, vntill the day dawne, and the day ſtarre ariſe in your heaues.

20 So that ye firſt know this, that no prophecie of the Scripture is of any priuate interpretation.

21 For the prophecie came not in old time by the will of man: but by holy men of God ſpoke as they were moued by the holy Ghoſt.

But there were falſe prophets alſo among the people, euen as there ſhalbe falſe teachers among you: which priuily ſhall bring in damnable hereties, euen denying the Lord, that hath bought them, and bring vpon themſelues iuſt damnation.

2 And many ſhal follow their deſtructions, by whom the way of truth ſhall bee euill ſpoken of,

3 And through couetouſneſſe ſhal they with fained words make merchandise of you: whoſe condemnation long ſince reſteth not, & their deſtruction ſlumbreth not.

4 For if God ſpared not the Angels that had ſinned, but caſt them downe into hell, and deliuered them into chaines of darkeneſſe, to bee kept vnto damnation:

5 Neither hath ſpared he the old world, but ſaved Noe the eighth perſon a preacher of righteouſneſſe, & brought in the flood vpon the world of the vngodly,

6 And turned the cities of Sodome and Gomorrie into aſhes, condemned them and overthrew them, and made them an enſample vnto them that after ſhould liue vngodly,

7 And deliueied iuſt Lot vexed with the vncleane conuerſation of the wicked:

8 (For hee being righteous, & dwelling among them, in ſeeing and hearing, he vexed his righteous ſoule from day to day with their vnlawfull deeds.)

9 The Lord I knoweth to deliuer the godly out of temptation, & to reſerue the iuſt vnto the day of iudgement vnder puniſhment:

10 And chiefly them that walke after the fleſh, in the luſt of vncleaneſſe, and deſpiſe gouernement, which are bold, & ſtand in their owne conceit, and feare not to ſpeake euill of them that are in dignitie,

11 Whereas the Angels which are greater both in power and might, giue not railing iudgement againſt them before the Lord.

12 But theſe, as natural bruite beaſts, led with ſenſualitie, and made to be taken, and deſtroyed, ſpeake euill of thoſe things which they knowe not, & ſhall periſh through their owne corruption,

13 And ſhall receiue the wages of vnrighteouſneſſe, as they which count it pleaſure dayly to liue deliciouſly. Spots they are, and blots, delighting themſelues in their deceiuings, in feaſting with you,

14 Bound them ſelfe with chains: and by deſire have themſelues ſlaved with deſire, whoſe words ſhall not that God made a new world, but becauſe the world formed newe. *q Which words ſhall not that God made a new world, but becauſe the world formed newe.* *r For hee created not the ſpace of an hundredth and twentie yeeres to worke the world both by word and deed, which was wrath of God hangd ouer their heads.* *s Gena. 1. 1.*

15 Which way ſoever he looked and turned his eyes, he ſaw a troubled ſoul, and being vehemently grieved, ſined a painful liſt. *t He hath bene long preſented in heau and deliuered the righteous.* *u Hee goeth to another ſort of ſcriptures, which are withſtanding are within the boſome of the Church, which are withſtanding, and doe ſeditiouſly ſpeake euill of the authoritie of Magiſters, which hee ſaith themſelues that miniſter before God, doe not diſſipate.* *v And v, great deſcription of the Romiſh cleargie (as they call it).* *w Princes, and lay men, hee ſaith much high in authoritie.* *x Aluicly pointing out of the ſame perſons, wherein they are compared to beaſts, which are made to ſeare themſelues to deſtruction, which giue themſelues to fill their billes: for there is no greater ignorance then in ſuch men, altho they be moſt iudiciously ſo fault with thoſe things which they knowe not: and it ſhall come to paſſe that they ſhall deliroy themſelues as beaſts, which are compared to 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17 These are welles without water, and cloudes caried about with a tempest, to whom the blacke darkenesse is reserved for euer.

18 For in speaking swelling wordes of vanities, they beguile with wantonnesse through the lustes of the flesh them that were cleane escaped from them which are wrapped in error,

19 Promising vnto them liberty, & are themselves the seruants of corruption: for of whomsoever a man is overcome, euen vnto the same he is in bondage.

20 For if they, after they have escaped from the filthinesse of the world, through the acknowledging of the Lord, and of the Saviour Iesus Christ, are yet tangled againe therein, and overcome, the latter end is worse with them then the beginning.

21 For it had beene better for them, not to have acknowledged the way of righteousness, then after they have acknowledged it, to turne from the holy commandment giuen vnto them.

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CHAP. III.

1 *He sheweth that hee writeth the same things againe, 2 Because they must often be stirred up, 3 Because dangers hang ouer their heads through certaine mockers, 4 Therefore he warneth the godly that they doe not after the indignities of the flesh, 5 To appeare the day of the Lord, 6 But that they thinke it alwayes at hand, 7 In which doctrine be sheweth Paul agreeth with him.*

1 His second Epistle I now write vnto you, beloved, wherewith I stirre vp, and warne your pure minds,

2 To call to remembrance the wordes, which were tolde before of the holy Prophets, and also the commandment of vs the Apostles of the Lord and Saviour.

3 This first vnderstand, that there shall come in the last dayes, a mockers, which will walke after their lusts,

4 And say, Where is the promise of his coming? for since the fathers died, all things continue alike from the beginning of the creation.

5 For this they willingly know not, that the heavens were of olde, and the earth that was

of the water and by the water, by the word of God.

6 Wherefore the worlde that then was, perished, ouerflowed with the water.

7 But the heauens and earth, which are now, are kept by the same word in store, and referred vnto fire against the day of condemnation, and of the destruction of vngodly men.

8 Dearly beloved, bee not ignorant of this one thing, that one day is with the Lord, & as a thousand yeeres, and a thousand yeeres as one day.

9 The Lord of that promise is not slacke (as some men count slackenesse) but is patient toward vs, and would haue no man to perish, but would all men to come to repentance.

10 But the day of the Lord will come as a thiefe in the night, in the which the heauens shall passe away with a noyse, and the elements shall melt with heate, and the earth with the workes that are therein, shall be burnt vp.

11 Seeing therefore that all these things must be dissolued, what manner of persons ought ye to be in holy conseruation and godlinesse,

12 Looking for, and hastning vnto the coming of that day of God, by the which the heauens being on fire, shall be dissolued, and the elements shall melt with heate?

13 But wee looke for a newe heauens, and a newe earth, according to his promise, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye looke for such things, be diligent that ye may be found of him in peace, without spot and blamelesse.

15 And suppose that the long suffering of our Lord is saluation, euen as our beloved brother Paul according to the wisdome giuen vnto him wrote to you,

16 As one that in all his Epistles speaketh of these things: among the which, some things are hard to be vnderstood, which they that are vnlerned and vnstable, wrest, as they doe also other Scriptures vnto their owne deuiation.

17 Ye therefore beloved, seeing ye know these things before, beware, lest ye be also plucked away with the error of the wicked, and fall from your owne stedfastnesse.

18 But growe in grace, and in the knowledge of our Lord and Saviour Iesus Christ: to him bee glory both now and for euermore. Amen.

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5 Secondly, see

6 For the waters

7 For the waters

8 For the waters

9 For the waters

10 For the waters

11 For the waters

12 For the waters

13 For the waters

14 For the waters

15 For the waters

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25 For the waters

26 For the waters

27 For the waters

28 For the waters

29 For the waters

30 For the waters

12 Demetrius hath good report of all men, and of the truth it selfe: yea, and wee our selues beare record, and ye know that our record is true.
13 I haue many things to write: but I will not

with yoke and pen write vnto thee:
14 For I trust I shal shortly see thee, & we shal speake mouth to mouth. Peace be with thee. The friends salute thee. Greete the friends by name.

THE GENERAL EPISTLE OF IVDE.

3 We warneth the gaily to take heede of such men, 4 that make the grace of God a clefe for their wantonnesse, 5 and that they shall not escape unpunished, for the contempt of his grace, 6, 7 he proueth by three examples: 14. and althrough the prophesie of Enoch: 20. Finally hee strengtheth the gaily a meane to ouerthrow all the feares of those detractors.



Vnde a seruant of Iesus Christ, and a brother of Iames, to the which are called and sanctified by God the Father, and referred to Iesus Christ:

2 Mercy vnto you, and peace and loue be multiplied.

3 Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needfull for me to write vnto you, to exhort you, that ye should earnestly contend for the maintenance of the faith, which was once giuen vnto the Saints.

4 For there are certaine men crept in, which were before of olde ordeined to this condemnation: 5 vngodly men they are, which turne the grace of our God into wantonnesse, and deny God the onely Lord, and our Lord Iesus Christ.

6 I will therefore put you in remembrance, forasmuch as yee once knew this, how that the Lord, after that hee had deliuered the people out of Egypt, destroyed them afterward which beloued not.

7 The Angels also which kept not their first estate, but left their owne habitation, he hath referred in euermlasting chaines vnder darkenesse vnto the iudgement of the great day.

8 As Sodom and Gomorrah, and the cities about them, which in like manner as they did, committed fornication, and followed strange flesh, are set forth for an example, and suffer the vengeance of eternall fire.

9 Likewise notwithstanding these sleepers also defile the flesh, & despise gouernement, and speake euill of them that are in authority.

10 Yet Michael the Archangel, when hee strove against the deuill, and disputed about the body of Moyses, durst not blame him with cursed speaking, but said, The Lord rebuke thee.

11 But these speake euill of those things, which they know not: and whatsoever things they know naturally as beasts, which are without

reason, in those things they corrupt themselves.

12 Who be vnto them: for they haue followed the way of Cain, and are cast away by the deceit of Balaams wages, and perish in the gaining of Core.

13 These are rocks in your feastes of charity when they fealt with you, without all feare, feeding themselves: clouds they are without water, caried about of winde, corrupt trees and without fruite, twife dead, and plucked vp by the rootes.

14 They are the raging waues of the sea, forming out their owne shame: they are wandering starres, to whom is reserved the blacknesse of darkenesse for euer.

15 And Enoch also the seuenth from Adams, prophesied of such, saying, Behold, the Lord cometh with thousands of his Saints,

16 To giue iudgement against all men, and to rebuke all the vngodly among them of all their wicked deedes, which they haue vngodly committed, and of all their cruell speakings, which wicked sinners haue spoken against him.

17 These are murmurers, complainers, walking after their owne lustes: whose mouthes speake proud things, hauing meane persons in admiration, because of aduantage.

18 But yee beloued, remember the wordes which were spoken before of the Apostles of our Lord Iesus Christ:

19 How that they tolde you that there should be mockers in the last time, which should walke after their owne vngodly lusts.

20 These are they that separate themselves from other, naturally hauing not the Spirit.

21 But, yee beloued, edifie your selues in your most holy faith, praying in the holy Ghost,

22 And keepe your selues in the loue of God, looking for the mercy of our Lord Iesus Christ, vnto eternall life.

23 And haue compassion of some, in putting difference:

24 And other saue with feare, pulling them out of the fire, & hate euen that garment which is spotted by the flesh.

25 Now vnto him that is able to keepe you, that yee fall not, and to present you faultlesse before the preface of his glory with ioy.

26 That is, to God onely wise, our Sauour, the glory, and maiestie, and dominion, and power, both now and for euer. Amen.

9 He forgetteth their defractions, because they resemble or follow forth Cains sinne: lesse maiestie, Balaams filth by coquetrie, and to be shone, Cores indiscreet and ambitious head.

10 He remembereth with many other notes and markes both their dishonestie or filthy, and their forwardnes, but especially their vaine braynery of words, and most vaine pride, ioyning therewithall a most grace and house steaming out of a most ancient prophesie of Enoch touching the iudgement to come.

11 The fautes of charitie were censured by Iames, which hee denieth them that were members of the Church, yet as Tertullian setteth them forth in his apolog. chap. 39.

12 Impudently, without all reverence either to God or man.

13 Pri. 2. 17. 14 Most gross darkenesse.

15 Reuel. 1. 7. 16 The preface times for his time to come.

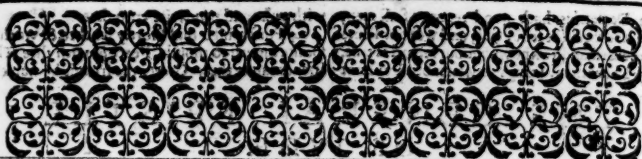
17 Psa. 7. 2. 18 The rising vp of such monitions was spoken of before, that we should not be troubled at the newness of the

19 It is the propertie of Antichrist to separate themselves from the gaily, because they are not grounded by the Spirit of God, and contrariwise it is the propertie of Christians to edifie one another through godly prayers built in faith and also in love, vntill the mercie of Christ appeare to their full saluation.

20 Among them which wander and goe astray, the godly take to wife this charitie, that they handle some of them gently, and that other some being curd in the very flame, they endeavour as fast with seuer and sharpe instruction of the present danger: yet so, that they doe in such sort abhorre the wicked and dishonest, that they eschew euen the least cogitation that may befall.

21 By fearing them, and holding them backe with godly fearfull.

22 He commendeth them to the grace of God, declaring sufficiently that it is God onely that can giue vs that constancie which he requirith of vs.



THE ORDER OF TIME

whereunto the Contents of this

booke are to be referred.

*The yeere of
Christ.*

1.&c.



He dragon watcheth the Church of the Iewes, which was ready to traueile: She bringeth forth, fleeth, and hideth her selfe, whilst Christ was yet vpon the earth.

34.

The dragon persecuteth Christ ascending into heauen, hee fighteth and is throwen downe; and after persecuteth the Church of the Iewes.

67.

The Church of the Iewes is receiued into the wildernesse, for three yeeres and an halfe.

70.

When the Church of the Iewes was ouerthrowen, the dragon inuaded the Catholike Church, all this is in the 12. chap.

The dragon is bound for a 1000 yeeres, chap. 20.

The dragon raiseth vp the beast with seuen heads, and the beast with two heads, which make haucke of the Church Catholike and her Prophets for 1260. yeeres after the Passion of Christ, chap. 13. and 11.

97.

The seuen Churches are admonished of things present, somewhat before the ende of Domitian his reigne, & are forewarned of the persecution to come vnder Traiane for ten yeeres, chap. 2. and 3.

God by word and signes prouoketh the world, and sealeth the godly, chap. 6. and 7.

He sheweth fourth exemplars of his wrath vpon all creatures, mankinde excepted, chap. 8.

1073.

The dragon is let loose after 1000. yeeres, and Gregory the vij. being Pope, rageth against Henry the third, then Emperour, chap. 20.

1217.

The dragon vexeth the world 150. yeeres, vnto Gregory the ix. who writ the Decretals, and most cruelly persecuted the Emperour Fredericke the second.

The dragon by both the beasts persecuteth the Church, and putteth the godly to death, chap. 9.

1295.

The dragon killeth the Prophets after 1260. yeeres, when Boniface the viij. was Pope, who was the author of the sixt booke of the Decretals: hee excommunicated Philip the French king.

1300.

Boniface celebrateth the Iubile.

1301.

About this time was a great earthquake, which ouerthrew many houses in Rome.

1305.

Prophecie ceaseth for three yeeres and a halfe, vntill Benedict the second succeeded after Boniface the viij. Prophecie is reuiued, chap. 11.

The dragon and the two beasts oppugne Prophecie, chap. 13.

Christ defendeth his Church in word and deed, chap. 14. With threats and armes, chap. 16.

Christ giueth his Church victorie over the harlot, chap 17. and 18. Over the two beasts, chap. 19. Over the dragon and death, chap. 20.

The Church is fully glorified in heauen with eternall glory, in Christ Iesus, chap. 21. and 22.

THE

Franc. Innim.

a The manner of reuelation, as before, 1. 10.

g A description of

God the Father,

and of his glory in

the heauen, framed

into the manner

of men by his

office, nature, com-

pany, attending,

affairs, instruments

and euntes that

follow afterwards.

In this verse, he is

present in office

as a Judge, as Abrah-

am said, Gen. 18.

which is declared

by his throne, as an

emblem of iudg-

ment, and his sit-

ting thereupon.

4 By his nature,

in that he is the

Father, most glori-

ous in his owne

perion, and with

his glory overruling

all other things.

5 By the company

attending about

him in that, as that

most high Judge,

he is accompanied

with the most ho-

norable attend-

ance of Prophets

and Apostles, both

of the old and new

Church, whom

Christ hath made

to be Priests and

Kings, Chap. 1. 6.

5. 10.

6 By effects, in

that most mighty

he speaks all

things by his voice

and words, as

Psalm. 50. 3. and

with the light of his Spirit

and instruments, in that he both hath a most ready treasure, and as it were a work-

house excellently furnished with all things, unto the executing of his will, which things

flow from his commandment, as repeated, Chap. 1. 1. And hath also the Angels

most ready admitters of his counsels and pleasure unto all parts of the world, con-

tinually watching, (in this verse) working by reason otherwise then the instruments

without life last mentioned, courageous as lions, mighty as bulls, wise as men, swift as

eagles, verse 7. most apt unto all purposes, as furnished with wings on every part,

most piercing of sight, and finally, pure and holy spirits, always in continual motion,

verse 8. **6** Every beast had six wings. **8** By euntes, in that for all the causes

before mentioned God is glorified both of Angels, as holy, Judge, omnipotent, eternal

and immutable, vers. 8. and also after their example he is glorified of holy men (vers. 9.)

in figure and in speech, verse 10. **c** God said to have glory, honour, kingdom, and

such like unto him, when we glory and reuerence only for that which is properly

and only his. **9** Three figures of diuine honour given vnto God, prostration or fall-

ing downe, adoration and calling their crownes before God: in which the godly,

though made kings by Christ, doe willingly empty themselves of all glory, moued

with a religious respect of the maiesty of God. **10** The figure of their speech, that

all glory must be given vnto God: the reason, because he is the eternal beginning of

all things, from whose only will they have their being, and are gouerned: and finally

in all respects are that which they are. **4** Chap. 1. 12. **11** That is, that thou shouldst

challenge the same to thy selfe alone. But as for vs, we are worthy, that euen by the

goodnes we should be partakers of this glory. And hitherto hath bene handled

the principall cause we approach, which is God.

CHAP. V.

1 The booke sealed with seuen seales, **3** which none could open, **6** that Lambe of God **9** who sought worthy to open, **12** euen by the content of all the company of heauen.

1 And I saw in the right hand of him that fate

heard, was as it were of a trumpet talking with me, saying, Come vp hither, and I will shew thee things which must be done hereafter.

2 And immediately I was rauished in the spirit, and behold, a throne was set in heauen, and one fate vpon the throne.

3 And that fate, was to looke vpon, like vnto a iasper stone, and a sardine, and there was a rainebow round about the throne, in sight like to an emerauld.

4 And round about the throne were foure and twenty seates, and vpon the seates I saw foure and twenty Elders sitting, clothed in white raiment, and had on their heads crownes of gold.

5 And out of the throne proceeded lightnings, and thundrings, and voices, and there were seuen lampes of fire burning before the throne, which are the seuen spirits of God.

6 And before the throne there was a sea of glasse like vnto chrystall: and in the mids of the throne, and round about the throne were foure beafts full of eyes before and behinde.

7 And the first beast was like a lion, and the second beast like a calfe, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8 And the foure beafts had each one of them fixe wings about him, and they were full of eyes within, and they ceased not day nor night, saying, Holy, holy, holy, Lord God almighty, Which was, and Which is, and Which is to come.

9 And when those beafts gaue glory, and honour, & thanks to him that fate on the throne, which lieth for euer and euer,

10 The foure and twenty Elders fell downe before him that fate on the throne, and worshipped him that lieth for euermore, and cast their crownes before the throne, saying,

11 Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy wils sake they are, and haue bene created.

vpon the throne, & a booke written within, and on the backside sealed with seuen seales.

2 And I saw a strong Angel which preached with a loude voyce, Who is worthy to open the booke, and to loofe the seales thereof?

3 And no man in heauen nor in earth, neither vnder the earth, was able to open the booke, neither to looke thereon.

4 Then I wept much, because no man was found worthy to open, and to reade the booke, neither to looke thereon.

5 And one of the Elders said vnto me, Weepe not: behold, that Lion which is of the tribe of Iuda, that roote of Dauid, hath obtained to open the booke, and to open the seuen seales thereof.

6 Then I beheld, and loe, in the mids of the throne, and of the foure beafts, and in the mids of the Elders stood a Lambe, as though he had bene killed, which had seuen hornes, and seuen eyes, which are the seuen spirits of God, sent into all the world.

7 And he came, and tooke the booke out of the right hand of him that fate vpon the throne.

8 And when hee had taken the booke, the foure beafts, and the foure and twenty Elders fell downe before the Lambe, hauing euery one harpes and golden vials full of odours, which are the prayers of the Saints,

9 And they sung a new song, saying, Thou art worthy to take the booke, and to open the seales thereof, because thou wast killed, and hast redeemed vs to God by thy blood out of euery kindred, and tongue, and people, and nation,

10 And hast made vs vnto our God kings, and Priests, and we shall reigne on the earth.

11 Then I beheld, & I heard the voice of many Angels round about the throne, and about the beafts & the Elders, and there were ten thousand times ten thousand, & thousand thousands,

12 Saying with a loude voyce, Worthy is the Lambe that was killed, to receive power, and ri-

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ches,

1 A falling vnto

the second princi-

pal cause, which is

the Sonne of God

God and man, the mediator of all,

as the eternal

word of God the Father,

manifested in the flesh.

This chapter hath two parts: one

that prepareth the way vnto the Reuelation,

by reuelation of the occasions that

did occur in the first four verses. Another, the history of the Reuelation of Christ, thence

vnto the end of the chapter. **2** That is, in the very right hand of God.

ches, and wisdom, and strength, and honour, and
glory, and praise.

13 15 And all the creatures which are in hea-
uen, and on the earth, and vnder the earth, and in
the sea, and all that are in them, heard I, saying,
Praise, and honour, and glory, and power be vnto
him, that sitteth vpon the throne, and vnto the
Lambe for euermore.

14 ¹⁶ And the foure beaſts ſaid, Amen, and the foure and twenty Elders fell downe and worſhipped him that liueth for euermore.

CHAP. VI.

1 The Lamb openeth the first seale of the booke, 3 the second,
3 the third, 7 the fourth, 9 the fifth, 12 and the sixth, and
then arise murders, famine, pestilence, omens of Saints, earth-
quakes and diuers strange lights in heaven.

1 **A**fter, I beheld when the Lambe had opened
one of the seales, and I heard one of the
four beasts say, as it were the noise of thunder,
Come and see.

2 Therefore I behelde, and lo, there *was* a white horse, and he that sat on him, had a Bow, and a crowne was giuen vnto him, and hee went forth conquering that he might overcome.

3 And when he had opened the second seale,
I heard the second beaft say, Come and see.

4 And there went out another horse, *that was* red, and power was giuen to him that fate thereon to take peace from the earth, and that they should kill one another, and there was giuen vnto him a great sword.

5 And when he had opened the third seale, I heard the third beaſt ſay, Come and ſee Then I beheld, and loe, a blacke horſe, and hee that ſate on him had balances in his hand.

6 And I heard a voyce in the mids of the foure
beastes say, A measure of wheate for a peny, and
three measures of barley for a peny, ⁊ and oyle,
and wine hunt thou not.

7 ⁶ And when he had opened the fourth seale,
I heard the voyce of the fourth beaſt ſay, Come
and ſee.

8 And I looked, and behold, a pale horse, and his name that sat on him was death, and Hell followed after him, and power was given vnto

the opening of the scales: the figure and the word expounding
the expresse calling of S Iohn, be vied only in four of the figures,
the vnderfloor in the rell that follow. The authority of the fore-
see, as that worde of the Father made the Mediator, opening the
The instrument: as the Angels in most of the visions, who ex-
pound the words thereof. Now this is first vrie containeth an expresse cal-
ling the opening of the first scale. 2 The first figure joynd

God for the finnes and horrible rebellion of the world, will
first of all will as a faine off, with his darts of pestilence most sud-
denly beate downe the lane as indge, and triumph ouer it as
the second figne joynted with words of declaration (after the ex-
ample) that God being prouoked vnto wrath by the obli-

of the world not repenting for the former plague, as setting
will kindle the fire of debate amongst us, and will destroy the
old, one by the sword of another. 4 The third signe with decla-
ration of the world with famine, which drawing all provision which
doe comprehend in wheat, barley, rye & oyle. A Hiv-

not scarce of wine there was, for the word is used in a
things, which is in quantitie but the eight parts of a bushell, which
to be giuen to seruants for their stint of meate for one day. 5 I
and read the wordes thus and the wine and the oyle thou shalt
thin for, likewise the wine and the oyle shall be solde a very
a shate not deare vniually, namely, when thou shalt measure out
a price is not to be discouered: otherwise, that it might true which

The fourth signe ioyned with wordes of declaration, is, that
 with part of the world indifferently, vnto death and hell, or the

at once by what before featurally and in order he had recom-
mendement vnto these are also added the wilde and cruell
of Leuiticus 4. 23. Thus deeth God according to his wisdom,
his power, iustly towards all, mercifully towards the good,
long sufferance towards his peniters,

them over the fourth part of the earth, to kill with sword, and with hunger, & with death, and with the beasts of the earth.

9 7 And when he had opened the fifth seale, I saw vnder the altar the soules of them that were killed for the word of God, and for the testimonie which they maintained.

10 And they cried with a loud voyce, saying,
How long, Lord, which art holy and true ! dost
not thou iudge and auenge our blood on them
that dwell on the earth ?

11 And long⁸ white robes were giuen vnto every one, and it was said vnto them, that they should rest for a little season vntill their fellow seruantes and their brethern that should be killed euen as they were, were^b fulfilled.

12 9 And I behelde when hee had opened the
fixt feale, and loe, there was a great earthquake,
and the Sunne was as blacke as sackcloth of
haire, and the Moone was like blood.

13 And the starres of heauen fell vnto the
earth, as a fig tree casteth her greene figs, when
it is shaken of a mighty winde.

14 And heauen departed away, as a scroule,
when it is rolled, and euery mountaine and yle
were mooued out of their places.

15¹⁰ And the Kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the nightie men, and every bondman, and every free man, hid themselves in denes, & among the rockes of the mountaines,

16 And saide to the mountaines and rockes,
 17 Fall on vs, and hide vs from the presence of
 18 him that sitteth on the throne, and from the
 19 wrath of the Lamb.

17 For the great day of his wrath is come, and
who can stand?

man, and loofing the lights in this verſe falling from on high, re-
turne crucifixes and flying away for the gneatneſſe of the trouble, I
ſee all creatures depend upon the will of God, and content themſelves
ſo they callid claime theſe moone waikes that were before,
the ſigne above poing: that there is no man vnto ſhall not be aſſonſi-
comotion, the away forſoſe, and haue himſelfe in this verſe, and
not bitter deat, for exceding honour of the wrath of God, which
re, before hee is aſſonſiomed. Now this perſonage ſhall be ſent
which ſeparation is in this life, after the ſumme of his Pil-
grimage which is in this world, which waikes in penite: vnto
man ſhall neerer repent him, but the worlds ſorrow that bringeth
man vnto ſinging do declare: of this hiſtory in v. whole words
of the Church, I haue ſhewed be. Chap. 4. 1. The
deſpayre of their craipe, of which deſpayre there are two ſignes
of God and the lambe prouoked: to wrang againe the world, in this
ſigne of their owne weakneſſe, whereby men ſeele, that they are
of the daye of the wrath of God, yet ſe 17. at this ſide, Ed. 14. 27.
18. Aug. 23. 30.

CHAP. VII.

The Angels coming to hurt the earth, 3 are stayed until the Elef of the Lord, 5 of all tribes were sealed, 13 Such as suffered persecution for Christs sake, 16 have great felicity, 17 and in

And after that, I sawe foure Angels stand on the foure corners of the earth, holding the foure winds of the earth, that the windes should

me before Chap. 5. This is of the caution whereby God took care
to provide for his that after the example of the Israel of old, He
should be exempted from the plague of his wicked world. This
interception and bringing in to this whole Chap by occasion
of a judgment of the first feast. For first that evil is pronounced in
them. Then they are given by the elect (or that came vile
to fulfilment) to the glory of faithwaite to the end of the Chap. To
the speaking of it. *Ex. 24. 11* he kept in the air pure
and did command for as it excellently figured by Zachary's
wings are raised up to the right hand of the Father. And
the wings are raised in this direction, and every of them goeth in
to the right; *Ex. 24. 12* where the spirit of the Lord goeth in
to them, they depart not. *Ex. 24. 13* as the breath from the path cometh
in. *Ex. 24. 14* on the shoulders quarters of coats of the robe.

[illegible]

the second mem-
of this part, is
erating of
ger, as we di-
nished the

the first hand
the faithful
place is a cer-
of the prediction
fect, unto the
. 12 Lastly, the
the first & it is
all enill verities
their fac: s and
ding the coun-
er that is right
out of the w^d
ended them qd

to The first execution done vpon the world by the 17. thannical powres thereof, working in the four parts of the earth; but is in most cruel manner executing their tyrannical domination through the whole world and killing the miserable people without punishment, which before was not lawful for them to do in that sort, as I shewed vpon the 4. verse. This narration hath two parts: a commandment from God in the 1. vers. and an execution of the commandment in the verse following.

21 The commandment given by Christ himselfe, who is powerful out all.

22 He alleadeth to the altar of incense, which stood in the Court which the Priests were to burn incense upon.

23 As he should have said, These kindred have bene so bound by power of God, that they could not freely run vpon all men as themselves lusteth, but were stayed and restrained: that great flood of Euphrates, that is, in their spirit all Babylon (for this is a Periphrasis of the spirit uall Babylon, by the limits of the visible Babylon long since overthrown) that they might not commit those horrible slaughters, which they long breathed after. Now go to let loose those four Angels, that is, administrators of the wrath of God, in that number that is commensurate for the slaughtering of the foure quarters of the world: first them vp, and give them the bridle, that rubbing out of that Babylon of their which is the scave of the wicked ones, they may flye vpon all the world, therefore, and most licitiously to pacifice their tyranny, as God hath ordeined. This was done when Gregorie the ninth by publike authority published for law, his owne Decretals, by which he might freely say traines for the life of simple men. For who is it that feareth not, that the lawes Decrete I looke of them are fares to catch foules withall? Since that time (O good God) how great slaughters haue there bene? how great massacres? All histories are full of them: and this our age aboundeth with most horrible and monstrous examples of the same. 13 The execution of the commandment is in two parts: one, the whole butchers are let loose, that out of their tower of the spiritual Babylon, they might with furie runne abroad, throw all the world, as well the chiefe of that crew which are most prompt vpon all affayres, in this verse: as their multitudes, both most copious, of which a number certaine is named for a number infinite, verse 16 and in themselves by all means fully furnished to hide and to hurt, verse the twentieth, as being armed with fire, smoke and brimstone, as appearance in the colour of this armour, which dazle the eyes of all men, and haue the strength of Lyons to hurt withall, from which chas out of their mouth, the fire, smoke, and stinking darts of the Pope are those out, verse 18. The other point, that the butchers haue effectiue the commandment of God by fraud and violence, in the two we see following.

14 That is, they are harmefull every way in what part soeuer they put their hand vpon, or they touch thee, they doe hurt. So the former are called Scorpions, verse 21. Now remaineth the rest (as I said vpon the first verse) which followed of so many and so grievous iudgements in the most wicked world, namely in impudent obsequiation of the vngodly in their impietie and vngodlike confidence, though they feel themselves most vehemently pressed with the hand of God: for their obstinate vngodlike is shewed in this verse: and their vngodlike confidence in the verse following. Hitherto haue bene the general billict of things to be done vnto finally in the whole world: which because it doeth not so much belong to the Church of Christ, is therefore not so expressly distinguished by certayne of time and other circumstances, but is wouen, as they say, with a slight hand. Also there is none other cause why the history of the seventh Angel is pulled out in this place, then for that the same more properly appertaineth vnto the history of the Church: But this is more diligently set out according to the time thereof, Chapter 11. and 16. as shall appere vpon those places. *Chap. 11. 5. 4. and 13. 5.*

13 ¶ Then the sixt Angel blew the trumpet, and I heard a voice from the 4. foure hornes of the golden altar, which is before God, 14 Saying to the sixt Angel, which had the trumpet, 15 Loose the four Angels, which are bound in the great river Euphrates. 16 And the four Angels were loosed, which were prepared at an hour, at a day, at a month, and at a yere to slay the third part of men. 17 And the number of horsemen of warre were twenty thousand times ten thousand: for I heard the number of them. 18 And thus I saw the horses in a vision, and them that fate on them, having fire habergeons, and of facinor, and of brimstone, and the heads of the horses were as the heads of Lyons: and out of their mouthes went fourth fire, and smoke, and brimstone. 19 Of these three was the third part of men killed, that is, of the fire, and of the smoke, and of the brimstone, which came out of their mouthes. 20 For their power is in their mouthes, and in their tails: 21 for their tails were like unto serpents, and had heads wherewith they hurt. 22 And the remnant of the men which were not killed by the plagues, repented not of the works of their hands, that they should not worship deuils, and 4. idols of gold, of silver, and of brasse, and of stone, and of wood, which neither can see, neither heare, nor goe. 23 Also they repented not of their murder, and of their fornicerie, neither of their fornication, nor of their theft.

And I sawe another mightie Angel come downe from heauen, clothed with a cloud, and the rainebowe vpon his head, and his face was as the sunne, and his feete as pillars of fire. And hee had in his hand a little booke open, and hee put his right foot vpon the sea, and his left on the earth. And cried with a loud voyce, as when a lion roareth: & when he had cried, seven thunders vttered their voices. And when the seven thunders had vttered their voyces, I was about to write: but I heard a voyce from heauen, saying vnto mee, a Seale vpon those things which the seven thunders haue spoken, and write them not. And the Angel which I sawe stand vpon the sea, and vpon the earth, 8 lift vp his hand to heauen, And sware by him that lieth for euermore, which created heauen, and the things that therein are, and the earth, & the things that therein are, and the sea, and the things that therein are, that 4. time should be no more. But in the dayes of the 4. voyces of the seventh Angel, when hee shall begin to blowe the trumpet, even the myserie of God shall be finished, as hee hath declared to his seruants the Prophets. And the voyce which I heard from heauen, spake vnto me againe, and said, Goe, and take the little booke which is open in the hand of the Angel, which standeth vpon the sea and vpon the earth. So I went vnto the Angel, and saide vnto him, Giue me the little booke. And he said vnto mee, Take it, and eat it vp, and it shall make thy belly bitter, but it shall be in thy mouth as sweet as honey. Then I tooke the little booke out of the Angels hand, and ate it vp, and it was in my mouth as sweet as honie: but when I had eaten it, my belly was bitter. And he said vnto mee, Thou must prophesie againe among the people and nations, and tongues, and to many Kings.

As he should have said, These kindred have bene so bound by power of God, that they could not freely run vpon all men as themselves lusteth, but were stayed and restrained: that great flood of Euphrates, that is, in their spirit all Babylon (for this is a Periphrasis of the spirit uall Babylon, by the limits of the visible Babylon long since overthrown) that they might not commit those horrible slaughters, which they long breathed after. Now go to let loose those four Angels, that is, administrators of the wrath of God, in that number that is commensurate for the slaughtering of the foure quarters of the world: first them vp, and give them the bridle, that rubbing out of that Babylon of their which is the scave of the wicked ones, they may flye vpon all the world, therefore, and most licitiously to pacifice their tyranny, as God hath ordeined. This was done when Gregorie the ninth by publike authority published for law, his owne Decretals, by which he might freely say traines for the life of simple men. For who is it that feareth not, that the lawes Decrete I looke of them are fares to catch foules withall? Since that time (O good God) how great slaughters haue there bene? how great massacres? All histories are full of them: and this our age aboundeth with most horrible and monstrous examples of the same. 13 The execution of the commandment is in two parts: one, the whole butchers are let loose, that out of their tower of the spiritual Babylon, they might with furie runne abroad, throw all the world, as well the chiefe of that crew which are most prompt vpon all affayres, in this verse: as their multitudes, both most copious, of which a number certaine is named for a number infinite, verse 16 and in themselves by all means fully furnished to hide and to hurt, verse the twentieth, as being armed with fire, smoke and brimstone, as appearance in the colour of this armour, which dazle the eyes of all men, and haue the strength of Lyons to hurt withall, from which chas out of their mouth, the fire, smoke, and stinking darts of the Pope are those out, verse 18. The other point, that the butchers haue effectiue the commandment of God by fraud and violence, in the two we see following.

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CHAP. X.

Another Angel appeareth clothed with a cloud, 2 holding a book, 3 and cryeth out, 8 A voice from heauen commendeth Iohn to take the booke, 10 He eateth it.

ly, that hee brought not by chance, but out of a booke, this open the fourth vnto the eye, to signifie the same vnto the sea, and lands, and the fourth vnto the eye. Thirdly, that hee offered the same not whispering or speaking in a corner (as false prophets do) but crying out with a loud voyce as vnto the sea, and lands, and with a Lyons and terrible noise: hee roared vnto the sea, that they themselves giuing testimony thereto, verse the third. Lastly, for that hee himselfe as an oath, verse 5, 6, 7. A Christ Iesus, for the seventh Chapter, the second verse: 3 Namely, a special booke of the affaires of Gods Church, the booke that containeth things belonging vnto the whole world, as I said vpon the first Chapter, the first verse, but the booke of the Church, the Redeemer: and out of this booke is taken the rest of the history of the Apocalypse. 4 A godly carpe laudable, but must be ioynt with knowledge: That fore nothing is to be taken in hand, but by calling, which must be expected and waited for of the godly. 5 Keep them close. 6 This was a special gift of that secretly, which were done none a dayes. 7 At inter time is left, and things that are in time: but that the world to come is at hand, which is altogether eternitie, and beyond all times. 8 There shall neuer be any more time. 9 What of Chap. 11. 11. and 16. 17. The other part of this Chapter, concerning the part calling of Saint Iohn to the receiving of the prophesie in following which is enjoyed him, will by figure in three verses, then in plain words in the fifth verse. Vnto the sitting forth of the figure belong these things: That Saint Iohn, brought from heauen to demand the booke of the Prophecies in this verse: for that he desired and desired God doth inspire: that 4. manding this booke, is a charge done to him: that hee should take it, and eat it, and write it, is a figurative manner, the fifth verse: it is expounded vnto the word, (as the booke of Ezechiel, and the ninth verse) we once this first verse is brought forth by experience, that the time as proceeding from Christ to the time when the foretold the 4. Actions of the Church, was most better written in his spirit: 8 A voice and plaine declaration of a figure before going, warning the diuine calling of Saint Iohn, and laying vpon him the next day there.

CHAP.

hundreth and threescore dayes.

7 And there was a battell in heauen, 14 Michael and his Angels fought against the dragon, and the dragon fought and his angels.

8 ¹⁵ But they prevailed not, neither was their
place found any more in heaven.

9 And the great dragon, that olde serpent, called the deuill and Saran, was cast out, which deceiueth all the world : hee was *euen* cast into the earth, and his angels were cast out with him.

10 Then I heard a loud voice in heaven, saying, ¹⁵ Now is salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

11 But they ouercame him by that blood of
that Lambe, and by that worde of their testi-
monie, and they ^b loued not their liues vnto the
death.

12 Therefore reioyce, ye heauens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea: for the deuill is come downe vnto you, which hath great wrath, knowing that he hath but a short time.

13 And when ¹⁷ the dragon saw that he was
cast vnto the earth, hee persecuted the woman
which had brought forth the man *childe*.

14 ¹⁸ But to the woman were given two wings of a great Eagle, that she might fly into the wilderness, into her place, where she is nourished for a ¹⁹ time, and times, and halfe a time, from the presence of the serpent.

15 ²⁰ And the serpent cast out of his mouth
water after the woman, like a flood, that hee
might caufe her to bee caried away of the
flood.

16. But the earth holpe the woman, and the
earth opened her mouth, and swallowed vp the
flood, which the dragon had cast out of his
mouth.

[illegible]

17 ²³ Then the dragon was wroth with the
oman, and went and made warre with the rem-
nant of her feede, which kept the commande-
ments of God, and haue the testimonie of Iesus
Christ.

[illegible]

CHAP. XIII

1 The beast with many heads is described, 12 which draweth the most part of the world to idolatry. 11 The other beasts rising out of the earth, 15 giveth power unto him.

And I saw a beast rise² out of the sea, having
seven heads, and ³ten hornes, and vpon his
hornes were ten crownes, and ⁴vpon his head
the name of blasphemie.

[illegible]

*Oraclo vocis mundi moderari habenas,
Et merito in terris crederis esse Deus*

By oracle of thine owne voice the world thou governst all,
And worthily a God on earth men thinke, and do thee call.

The five and six hundred the like who can impute vnto that modesty whereby good men of old would haue themselves called the treasures of the seruants of God: verily either this is a pane of blasphemie, or there is rose a'all.

8 Swift as the Leopard, easily slaying all things, as the Bear doth with his foot, and tearing and devouring all things with the mouth as doth the Lion.

9 That is, he sent the same unto the beast, when he perceived that himselfe could not escape, but must needs be taken by the hand of the Angel, and cast into the bottomless pit, Chapter 9, yet did not he abandon the same utterly from himselfe, but that he might live it as long as he could.

10 This is the other place that apperaineth to the description of the beast of Rome: that besides that natural dignity, and amplexed: the Romane Empire, which was shadowed in the two former verses: there was added his self as miraculo: a thousand head was wounded yet were, was death, and was healed againe, as from heaven, in the sight of all men. This head was Nero the Emperour, in whom the spirit of the Caesars fell from the imperiall dignity, and the government of the Common weale was transferred unto others: in whose hand the Empire was injured and recovered unto itselfe, as he seemed unto all so much he more deeply forced and grounded himselfe there: And hence followed those effects, which are next to be spoken of.

11 First an adition of certaine power, as it were, sacred and divine, which the Empire and government by Secularity, the obedience and submission of the whole earth, in this verse: Secondly, the adoration of the Dragon, and most wicked worshipping of deities, confirmed by the Romane Emperours: Lastly, the adoration of the beast himselfe, which grew into so great estimation, as that both the name and worship of a God was given unto him, verse the fourth. Now there were two causes which brought in the minds of men this Religion: the first of excellence, which brings with it reverence: and the shew of power incredible, which brings forth fear. Who is like (say they) unto the beast? Who shall be able to fight with him?

12 The second manner containing an historie of the adoration of the beast as it layd forth. The historie of them is concluded in two points, the beginning and the manner of them. The beginning is the gift of the Dragon, who put and inspired into the beast both his impie against God, and his unmanly and injustice against all men, especially against the godly and those that were of the household of faith, verse the first. The manner of the adoration, done of two sorts, both impious in minde, and blasphemous in speech against Gods Church and the godly, verse the first: and also most cruel and injurious in deedes, even such as were done of most raging enemies, and of most insolent and proud contemptuous, verse the fourth.

13 Namely his actions, and manner of calling. As concerning the two and fourtie moneths, I have spoken of them before in the twelfth Chapter, and third verse. 14 That is, the holy Church, the true house of the living God. 15 That is, the godly in general who hid themselves from his cruelty. For this bloody beast furnished those holie soules most faithfully with immanable accusations of the Name of Christ as wee read in Iulianus, Tertullian, Ambrosius, Minimus, Eusebius, Augustine, and others: which examples the latter times followed most diligently, in destroying the flocke of Christ: and wee in our owne memorie have found by experience, to our incredible griefe. Concerning heaven, see in the eleventh Chapter and in the twelfth verse. 16 That is, such as are not from exulting elected in Christ lesse. For this is that Lambelike flesh, of which Chapter the first, verse the first. These words I doe with Actus, dividing guilt in these chapters: Whole names are not written from the living of the foundation of the world, in the booke of life of the Lambelike flesh. And this distinction is continued by a like place hereafter, Chap. 17. 18 The conclusion of this speech is the first beast, consisting of two parts. An exhortation to attentive audience, in this verse: and a revealing, which partly containeth threatenings against the wicked, and partly comfort for those which in patience and faith shall wait for their glorious coming of our Lord and Saviour Christ, verse the tenth. 19 Gie 9.6. Matthew 26. 34.

like a Leopard, and his feete like a beares, and his mouth as the mouth of a lion: 7 and the dragon gaue him his power and his throne, & great authoritie.

3 And I saw one of his heads as it were wounded to death, but his deadly wound was healed, and all the world wondered and followed the beast.

4 And they worshipped the dragon which gaue the power vnto the beast, & they worshipped the beast, saying, who is like vnto the beast! who is able to warre with him!

5 And there was given vnto him a mouth, that spake great things and blasphemies, and power was given vnto him, to doe two and fourtie moneths.

6 And he opened his mouth vnto blasphemie against God to blasphemise his Name, and his tabernacle, and them that dwell in heaven.

7 And it was given to him to make warre with the Saints, & to overcome them, and power was given him ouer euery kinred, & tongue, and nation.

8 Therefore all that dwell vpon the earth, shall worship him, whose names are not written in the booke of life of that Lambelike, which was slaine from the beginning of the world.

9 If any man haue an eare, let him heare.

10 If any lead into captivity, he shall go into captivity: & if any kill with a sword he must be killed by a sword: here is the patience and the faith of the Saints.

11 And I beheld another beast coming vp out of the earth, which had two hornes like the Lambe, but he spake like the dragon.

12 And he did all that the first beast could do before him, and he caused the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And he did great wonders, so that he made fire to come downe from heauen on the earth, in the sight of men,

14 And deceived them that dwell on the earth by the signes, which were permitted him to do in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the first beast which had the wound of a sword, and did liue.

15 And it was permitted to him to giue a spirit vnto the image of the beast, so that the verities his acts in the verses following: and the whole people is concluded in the last verse. This beast is by his breed, a tume of the earth (as they heretofore borne, and by life and life creeping up out of his abiet estate). 16 That is, how hee resembled the Lambe: for what is more mild or more humble then to be the servant of the servants of God: in deede played the part of the Dragon, and of the Wolf, Mark 7. 1. For euen Satan changed himselfe into an Angel of light, 1 Cor. 11. 14. and what should his honest desires and graces do? 17 The influence of the will of this beast, containeth in summe three things, hypocrite, the witness of his malice, tyrannic: of which the first is noted in this verse. The second in the three verses following: the third in the sixteenth and seventeenth verses. His hypocrite in most full of leasing, whereby hee abuteth both the former beast & the whole world in that which he hath by his cunning, as it were by line, made of the former beast a most miserable creature: or anator, usurped all his authority vnto himselfe and most impudent, by exercising the same in the sight and view of him: yet hee carth himselfe so, as if hee honoured him with most high honour, and did in very good truthes call him to be remembered of all men. 18 For vnto this head of Rome, which of a civil Rempire, is made an Ecclesiastical hierarchy, are giuen diuine honours, and divine authorities, as farre, as he is beleued to be aboute the Scriptures, which the godly vpon the Dragon, declared by this deadly verse.

Articulus solus, synodusque sacri generalis.

That is,

He changed the Articles of faith, and giuev authority to general Councils.

Which is spoken of the Papall power. So the beast is by birth, foundation, and finally substance, one: only the Pope hath altered the forme and manner thereof, making himselfe the head both of that tyrannical Empire, and also of the added power for the Empire hath he taken vnto himselfe, and therefore hath called this common deitie. Now these words, who should wound was cured, are yet better for delectable sake, as also sometimes afterwards, but even at that time the godly readers of this prophetic might by this figure be brought to see the thing as present: so they were said, they might adore this very Empire that now, whose head we have force in our memorie to have bene cut off, and to be cured againe. 19 The second point, the things done by the beast, is the credit of great wonders or miracles, and pertaining to the strengthening of this impie of which figures for power were giuen above, as his gold, that fire was first downe from heauen by fire, for as much as the Others were showed first before in the sight of the beast, to establish idolatry, deicide foules: which p. 1. John 5. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

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into others.

¶ The Lambe floudeth on mount Zion, 4. with his chaffe worship-
pers, 6. One Angel preacheth the Gospel: 8. another foretel-
leth the fall of Babylon: 9. the third warneth that the beast be
avoided. 13. 7 voice from heauen pronounceth them happie,
who are in the Lord, 16. The Luds sickle is brought into the bar-
nass, 18. and into the vintage.

beast and his image, and receive his marke in his forehead, or on his hand.

10 The same shall drinke of the wine of the wrath of God, yea, of the pure wine, which is powred into the cup of his wrath, and he shall be tormented in fire and brimstone before the holy Angels, and before the Iambe.

11 And the smoke of their torment shall ascend euermore: and they shall haue no rest day nor night, which worship the beast and his image, and whosoever receiveth the print of his name.

12 ⁸ Here are the patience of Saints: here are they that kept the commandments of God, and the faith of Iesus.

13 Then I heard a voice from heauen, saying vnto mee, Write, The dead which die in the Lord, are fully blessed. Euen so saith the Spirit: for they rest from their labours, and their works follow them.

14 ⁹ And I looked, and behold, ¹⁰ a white cloud, and vpon the cloud one sitting like vnto the Sonne of man, ¹¹ hauing on his head a golden crowne, and in his hand a ¹² sharpe sickle.

15 ¹³ And another Angel came out of the Temple, crying with a loud voyce to him that sat on the cloude, ¹⁴ Thrust in thy sickle and reape: for the time is come to reape: for the ¹⁵ hauest of the earth is ripe.

16 And he that sat on the cloude, thrust in his sickle on the earth, and the earth was reaped.

17 ¹⁴ Then another Angel came out of the Temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the altar, which had power ouer fire, and cried with a loud cry to him that had the sharpe sickle, and sayd, Thrust in thy sharpe sickle, and gather the clusters of the vineyard of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cut down the vines of the vineyard of the earth, and cast them into that great winepresse of the wrath of God.

20 And the winepresse was troden without the cite, ¹⁵ & blood came out of the winepresse vnto the horse bridles, by the space of a thousand and fixe hundredth furlongs.

8 The patience, sanctification, and justification by faith: the consequence whereof, are rest, efficacy, and glory eternall, in the heauenly fellow-ship of God and his Angels.

9 The second part of this Chapter, as I sayde verse 1. O the adies and dongs of Christ in our showing of Antichrist and his Church by the Spirit of his diuine mouth: seeing that haue

become called backe by words both publicly and privately vnto his due, and admonition of his most certaine iudgement: here yet ceaseth not to maintaine and protect his owne seruants, that they may doe his service: and in all this the godly with most barbarous persecutions: Of those things which Christ doth, there are two kinde: one common to all in general in the rest of this chapter, another particular against that savage and rebellious beast and his worshippers in the 13 and 14 chapters.

That common kinde, is the calamitie of warre, spread abroad through the whole earth, and filling all things with blood: and without respect of any person. This is figured or shadowed out in two types, of the ban and curse: since the time that the light of the Gospel began to shine out, and since people of all nations by grace of God was raised up against how horrible wars have bin kindled in the world: how much humane blood hath bin shrowen to the earth by this diuine reaping how much blood (as for woe) haue ouerflowen for these hundred yeeres almost: all histories doe give out and this our age: (if we be before) is now in horror, by reason of the rage of y^e sickle which Antichrist calleth for: In this place is the first type, that is of the ban.

10 Declaring his fiercenesse by his colour, like vnto that which is in the white or milke cikke of heauen. ¹¹ That is for the Lord. ¹² By woe, as I meant the reward which followeth good works. ¹³ As one that shall reigne from God, and occupie the place of Christ in this terrible execution. ¹⁴ That is, a most fit and commodious instrument of execution, destroying all, by heaving and strutting through: for who may stand against God? ¹⁵ *For 13, 17, 18* *Maith. 13, 39.*

13 Christ giueth a commandment in this verse, and the Angel executeth it in the next verse. ¹⁴ The other type (as I sayde verse 14) is the vineyard: the manner whereof is one which was before, I thou shalt say, that the grape gathering is more exact in seeking out every thing, then is the harvest labour. This is there one more grievous iudgement, both because it succeedeth the other, & because it is vnder stood to be executed with rage & diligence. ¹⁵ That is, it outflowed very deepe, and very farre and wide: the speech is hyperbolical or exorbitant, to figure the grassefull slaughter. As if he be thole pluckt from the world, of the conuery of Christ, and defying of Antichrist: rather than him, which the milke, able, mad, and blind world doeth as his true reape.

C H A P. XV.

¹ The seven Angels hauing the seven last plagues. ² They can conquer the beast & praye God. ³ To the seven Angels, 7 seven vials full of Gods wrath are deliuered.

1 And I saw another signe in heauen, great and maruelous, seven ² Angels, hauing the seven last plagues: for by them is fulfilled the wrath of God.

2 And I saw ³ as it were a glassie sea, mingled with fire, and ⁴ them that had gotten victory of the beast, and of his image, and of his marke, and of the number of his name, ⁵ stand at the glassie sea, hauing the harpes of God.

3 And they sung ⁷ the song of Moses the seru-ant of God, and the song of the Lambe, saying, ⁸ Great & maruelous are thy works, Lord God Almighty: iust and true are thy ⁹ ways, King of Saints.

4 ¹⁰ Who shall not feare thee, O Lord, and glorifie thy Name! for thou only art holy, and all nations shall come and worship before thee: for thy iudgements are made manifest.

5 And after that, I looked, and behold, the Temple of the tabernacle of testimony was open in heauen.

6 And the seven Angels came out of the Temple, which had the ⁷ seven plagues, clothed in ⁸ pure and bright linnen, and hauing their breasts ⁹ girded with golden girdles.

7 And one of the ¹³ four beasts gaue vnto the seven Angels seven golden vials full of the wrath of God, which lieth for euermore.

8 And the Temple was full of the smoke of the glory of God & of his power, and ¹⁰ no man was able to enter into the Temple, till the seven plagues of the seven Angels were fulfilled,

preparation of the iudgements of God, vnto the 4 verse, at other the vocative, in situation and commendation of those iust men: which God hath ordained for the execution of his iudgements, in those other verses. ⁴ This part of the vision alludes vnto that sea or large vessel of brasse, in which the Preists walk: ed then is used in the Temple for in the entrance of the heuily Temple (as it is called in the 13 verse) is said to haue been a sea of glasse, most light and cleare, vnto the commodity of cleare mist with fire, that is, as containing the cause of the iudgement of God, which he bringeth forth and dispenseth a cording to his owne pleasure: ⁵ For of the former, the Preists were cleane of all vices and in the vngodly are d: Brod ed now, chap. 4. ⁶ This is the godly martyrs of Christ who shall sing and praise euen in vnto the last breath: of these see before Chap. 17 and 14, 4. ⁷ Glorifying God, for the particular observation of the vengeance and iudgement of Gods wrath, flowing in the sea of glasse. ⁸ That song of triumph which in Ezech. 15. 2. ⁹ So is Moses called, for honours sake, as it is set forth, ¹⁰ Dintre 13. 18. This song hath two parts, one a confession, but particular in this verse, and generally in the beginning of the next verse another, a narration of causes belonging to the confession, whereof one is vnto eternall in itself, and most present vnto the godly, that God is both holy, and alone God: another kind is future & to come, in that he elect taken out of the Gentiles (that is, out of the wicked ones) and vnderstanding: in Chap. 13. 12 were to be brought vnto the same state of happiness by the magnificence of the iudgement of God in the next verse. ¹¹ *For 14. 15. 17.* ¹² This song, ¹³ *For 15. 1. 2.* ¹⁴ The second part of the narration was a record vnto a y^e which in itself the authority of the whole argument and matter thereof is figured by a running type of a Temple opened in heauen, as Chap. 11. 19. namely that all things are diuine and of God, that proceede from thence in this verse. Secondly, the a'm millers or executors, come forth out of the Temple, verse 6. Thirdly, they are armed with instruments of their iudgements of God, and weapons fit for the same of the same iudgements, verse 7. Finally, they are confirmed by testimony of terrible glory of God in the 11 verse. A like testimony whereunto was exhibited also in the law, Ezech. 44. 3. ¹⁰ That commandment to enter in to the seven plagues. Here is the figure called *Metonymia*. ¹¹ V. which was in old time a figure of the Kingly or Princely dignitie. ¹² That is, appearing was a figure of the Kingly or Princely dignitie. ¹³ That is, appearing was a figure of the Kingly or Princely dignitie. ¹⁴ That is, appearing was a figure of the Kingly or Princely dignitie.

girding of glasse was a figure of sincerity, and of iustitice in taking in charge the commandment of God: ¹⁵ Of the before Chap. 4. 7. ¹⁶ No of the before Chap. 4. 7. ¹⁷ Of the before Chap. 4. 7. ¹⁸ Of the before Chap. 4. 7. ¹⁹ Of the before Chap. 4. 7. ²⁰ Of the before Chap. 4. 7. ²¹ Of the before Chap. 4. 7. ²² Of the before Chap. 4. 7. ²³ Of the before Chap. 4. 7. ²⁴ Of the before Chap. 4. 7. ²⁵ Of the before Chap. 4. 7. ²⁶ Of the before Chap. 4. 7. ²⁷ Of the before Chap. 4. 7. ²⁸ Of the before Chap. 4. 7. ²⁹ Of the before Chap. 4. 7. ³⁰ Of the before Chap. 4. 7. ³¹ Of the before Chap. 4. 7. ³² Of the before Chap. 4. 7. ³³ Of the before Chap. 4. 7. ³⁴ Of the before Chap. 4. 7. ³⁵ Of the before Chap. 4. 7. ³⁶ Of the before Chap. 4. 7. ³⁷ Of the before Chap. 4. 7. ³⁸ Of the before Chap. 4. 7. ³⁹ Of the before Chap. 4. 7. ⁴⁰ Of the before Chap. 4. 7. ⁴¹ Of the before Chap. 4. 7. ⁴² Of the before Chap. 4. 7. ⁴³ Of the before Chap. 4. 7. ⁴⁴ Of the before Chap. 4. 7. ⁴⁵ Of the before Chap. 4. 7. ⁴⁶ Of the before Chap. 4. 7. ⁴⁷ Of the before Chap. 4. 7. ⁴⁸ Of the before Chap. 4. 7. ⁴⁹ Of the before Chap. 4. 7. ⁵⁰ Of the before Chap. 4. 7. ⁵¹ Of the before Chap. 4. 7. ⁵² Of the before Chap. 4. 7. ⁵³ Of the before Chap. 4. 7. ⁵⁴ Of the before Chap. 4. 7. ⁵⁵ Of the before Chap. 4. 7. ⁵⁶ Of the before Chap. 4. 7. ⁵⁷ Of the before Chap. 4. 7. ⁵⁸ Of the before Chap. 4. 7. ⁵⁹ Of the before Chap. 4. 7. ⁶⁰ Of the before Chap. 4. 7. ⁶¹ Of the before Chap. 4. 7. ⁶² Of the before Chap. 4. 7. ⁶³ Of the before Chap. 4. 7. ⁶⁴ Of the before Chap. 4. 7. ⁶⁵ Of the before Chap. 4. 7. ⁶⁶ Of the before Chap. 4. 7. ⁶⁷ Of the before Chap. 4. 7. ⁶⁸ Of the before Chap. 4. 7. ⁶⁹ Of the before Chap. 4. 7. ⁷⁰ Of the before Chap. 4. 7. ⁷¹ Of the before Chap. 4. 7. ⁷² Of the before Chap. 4. 7. ⁷³ Of the before Chap. 4. 7. ⁷⁴ Of the before Chap. 4. 7. ⁷⁵ Of the before Chap. 4. 7. ⁷⁶ Of the before Chap. 4. 7. ⁷⁷ Of the before Chap. 4. 7. ⁷⁸ Of the before Chap. 4. 7. ⁷⁹ Of the before Chap. 4. 7. ⁸⁰ Of the before Chap. 4. 7. ⁸¹ Of the before Chap. 4. 7. ⁸² Of the before Chap. 4. 7. ⁸³ Of the before Chap. 4. 7. ⁸⁴ Of the before Chap. 4. 7. ⁸⁵ Of the before Chap. 4. 7. ⁸⁶ Of the before Chap. 4. 7. ⁸⁷ Of the before Chap. 4. 7. ⁸⁸ Of the before Chap. 4. 7. ⁸⁹ Of the before Chap. 4. 7. ⁹⁰ Of the before Chap. 4. 7. ⁹¹ Of the before Chap. 4. 7. ⁹² Of the before Chap. 4. 7. ⁹³ Of the before Chap. 4. 7. ⁹⁴ Of the before Chap. 4. 7. ⁹⁵ Of the before Chap. 4. 7. ⁹⁶ Of the before Chap. 4. 7. ⁹⁷ Of the before Chap. 4. 7. ⁹⁸ Of the before Chap. 4. 7. ⁹⁹ Of the before Chap. 4. 7. ¹⁰⁰ Of the before Chap. 4. 7.

C H A P. XVI.

¹ and 17 The Angel poure out the seven vials of Gods wrath giue vnto them, and so the seven plagues arise in the world, ⁸ the terrible wrath, ¹⁹ and the inhabitants of the great city.

And

1 And I heard a great voyce out of the Temple, saying to the seven Angels, Goe your wayes, and powre out the seven vials of the wrath of God vpon the earth.

2 And the first went and powred out his vial vpon the earth: and there fell a noisome and a grievous fume vpon the men, which had the 3 markes of the beast, and vpon them which worshipped his image.

3 And the second Angel powred out his vial vpon the sea, and it became as the blood of a dead man: and euery liuing thing dead in the sea.

4 And the third Angel powred out his vial vpon the riuers and fountains of waters, and they became blood.

5 And I heard the Angel of the waters say, Lord, Thou art iust, Which art, & Which wast: and holy, because thou hast indged these things.

6 For they shed the blood of the Saints, and Prophets, and therefore shalt thou giue them blood to drinke: for they are worthy.

7 And I heard another out of the Sanctuary say, Euen so, Lord God almightie, true and righteous are thy iudgements.

8 And the fourth Angel powred out his vial vpon the sunne, and it was giuen to him to torment men with heate of fire.

9 And men boyled in great heate, and blasphemed the Name of God, which hath power ouer these plagues, and they repented not to giue him glory.

10 And the fifth Angel powred out his vial vpon the throne of the beast, & his kingdom waxe dark, and they gnawed their tongues for sorrow.

11 And blaphemed the God of heauen for their paines, and for their sores, and repented not of their workes.

12 And the sixth Angel powred out his vial vpon the great riuier Euphrates, and the 7 water thereof dried vp, so that the way of the Kings of the East should be prepared.

13 And the seventh Angel powred out his vial vpon the throne of the beast, & his kingdom waxe dark, and they gnawed their tongues for sorrow.

14 And blaphemed the God of heauen for their paines, and for their sores, and repented not of their workes.

15 And the sixth Angel powred out his vial vpon the great riuier Euphrates, and the 7 water thereof dried vp, so that the way of the Kings of the East should be prepared.

16 And the seventh Angel powred out his vial vpon the throne of the beast, & his kingdom waxe dark, and they gnawed their tongues for sorrow.

17 And blaphemed the God of heauen for their paines, and for their sores, and repented not of their workes.

18 And the sixth Angel powred out his vial vpon the great riuier Euphrates, and the 7 water thereof dried vp, so that the way of the Kings of the East should be prepared.

19 And the seventh Angel powred out his vial vpon the throne of the beast, & his kingdom waxe dark, and they gnawed their tongues for sorrow.

20 And blaphemed the God of heauen for their paines, and for their sores, and repented not of their workes.

21 And the sixth Angel powred out his vial vpon the great riuier Euphrates, and the 7 water thereof dried vp, so that the way of the Kings of the East should be prepared.

22 And the seventh Angel powred out his vial vpon the throne of the beast, & his kingdom waxe dark, and they gnawed their tongues for sorrow.

23 And blaphemed the God of heauen for their paines, and for their sores, and repented not of their workes.

13 And I saw 3 three vnclane spirits like frogs come out of the mouth of that 13 dragon, and out of the mouth of that 16 beast, and out of the mouth of that 17 false prophet.

14 For they are the spirits of deuils, working miracles, to goe vnto the kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almighty.

15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walke nakedly, and men see his filthinesse.

16 And they gathered them together into a place called in Hebrew, Armageddon.

17 And the seventh Angel powred out his vial into the 22 aire: and there came a loud voyce out of the Temple of heauen from 23 the throne, saying, 24 It is done.

18 And there were voices, & thundrings, and lightnings, & there was a great earthquake, such as was not since men were vpon the earth, euen fo mighty an earthquake.

19 And the great city was diuided into three partes, and the cities of the nations 27 fell: and that great Babylon came in remembrance before God, & to giue vnto her the cup of the wine of the fiercenesse of his wrath.

20 And euery yle fled away, and the mountaynes 29 were not found.

21 And there fel a great haile, like 30 talents, out of heauen vpon the men, and men blaphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

22 And I saw the 31 dead of the first plague, who were in the expectation of Christ, at a voyce to adreſſe their minds vnto his coming, & to looke vnto themselves, that they be not themselves a dead naked & circumscribed of these vnto these spirits, and so they be miserably vnprepared at the coming of the Lord.

23 And I saw the 32 dead of the second plague, who were in the expectation of Christ, at a voyce to adreſſe their minds vnto his coming, & to looke vnto themselves, that they be not themselves a dead naked & circumscribed of these vnto these spirits, and so they be miserably vnprepared at the coming of the Lord.

24 And I saw the 33 dead of the third plague, who were in the expectation of Christ, at a voyce to adreſſe their minds vnto his coming, & to looke vnto themselves, that they be not themselves a dead naked & circumscribed of these vnto these spirits, and so they be miserably vnprepared at the coming of the Lord.

25 And I saw the 34 dead of the fourth plague, who were in the expectation of Christ, at a voyce to adreſſe their minds vnto his coming, & to looke vnto themselves, that they be not themselves a dead naked & circumscribed of these vnto these spirits, and so they be miserably vnprepared at the coming of the Lord.

26 And I saw the 35 dead of the fifth plague, who were in the expectation of Christ, at a voyce to adreſſe their minds vnto his coming, & to looke vnto themselves, that they be not themselves a dead naked & circumscribed of these vnto these spirits, and so they be miserably vnprepared at the coming of the Lord.

27 And I saw the 36 dead of the sixth plague, who were in the expectation of Christ, at a voyce to adreſſe their minds vnto his coming, & to looke vnto themselves, that they be not themselves a dead naked & circumscribed of these vnto these spirits, and so they be miserably vnprepared at the coming of the Lord.

28 And I saw the 37 dead of the seventh plague, who were in the expectation of Christ, at a voyce to adreſſe their minds vnto his coming, & to looke vnto themselves, that they be not themselves a dead naked & circumscribed of these vnto these spirits, and so they be miserably vnprepared at the coming of the Lord.

29 And I saw the 38 dead of the eighth plague, who were in the expectation of Christ, at a voyce to adreſſe their minds vnto his coming, & to looke vnto themselves, that they be not themselves a dead naked & circumscribed of these vnto these spirits, and so they be miserably vnprepared at the coming of the Lord.

30 And I saw the 39 dead of the ninth plague, who were in the expectation of Christ, at a voyce to adreſſe their minds vnto his coming, & to looke vnto themselves, that they be not themselves a dead naked & circumscribed of these vnto these spirits, and so they be miserably vnprepared at the coming of the Lord.

31 And I saw the 40 dead of the tenth plague, who were in the expectation of Christ, at a voyce to adreſſe their minds vnto his coming, & to looke vnto themselves, that they be not themselves a dead naked & circumscribed of these vnto these spirits, and so they be miserably vnprepared at the coming of the Lord.

32 And I saw the 41 dead of the eleventh plague, who were in the expectation of Christ, at a voyce to adreſſe their minds vnto his coming, & to looke vnto themselves, that they be not themselves a dead naked & circumscribed of these vnto these spirits, and so they be miserably vnprepared at the coming of the Lord.

33 And I saw the 42 dead of the twelfth plague, who were in the expectation of Christ, at a voyce to adreſſe their minds vnto his coming, & to looke vnto themselves, that they be not themselves a dead naked & circumscribed of these vnto these spirits, and so they be miserably vnprepared at the coming of the Lord.

34 And I saw the 43 dead of the thirteenth plague, who were in the expectation of Christ, at a voyce to adreſſe their minds vnto his coming, & to looke vnto themselves, that they be not themselves a dead naked & circumscribed of these vnto these spirits, and so they be miserably vnprepared at the coming of the Lord.

35 And I saw the 44 dead of the fourteenth plague, who were in the expectation of Christ, at a voyce to adreſſe their minds vnto his coming, & to looke vnto themselves, that they be not themselves a dead naked & circumscribed of these vnto these spirits, and so they be miserably vnprepared at the coming of the Lord.

36 And I saw the 45 dead of the fifteenth plague, who were in the expectation of Christ, at a voyce to adreſſe their minds vnto his coming, & to looke vnto themselves, that they be not themselves a dead naked & circumscribed of these vnto these spirits, and so they be miserably vnprepared at the coming of the Lord.

37 And I saw the 46 dead of the sixteenth plague, who were in the expectation of Christ, at a voyce to adreſſe their minds vnto his coming, & to looke vnto themselves, that they be not themselves a dead naked & circumscribed of these vnto these spirits, and so they be miserably vnprepared at the coming of the Lord.

38 And I saw the 47 dead of the seventeenth plague, who were in the expectation of Christ, at a voyce to adreſſe their minds vnto his coming, & to looke vnto themselves, that they be not themselves a dead naked & circumscribed of these vnto these spirits, and so they be miserably vnprepared at the coming of the Lord.

12 That is, cury of thren bent their whole heart, and conspired that by vnto deuils and worke they might bring into the same destruction all Kings, Princes and Potentates of the world, carefully be withheld of them by their spirits, and teachers of the vanitie and iniquitie of the beast that committed fornication with the kings of the earth.

13 That is, cury of thren bent their whole heart, and conspired that by vnto deuils and worke they might bring into the same destruction all Kings, Princes and Potentates of the world, carefully be withheld of them by their spirits, and teachers of the vanitie and iniquitie of the beast that committed fornication with the kings of the earth.

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CHAP. XVII.

1 That great who is forsaken, 2 with whom the Kings of the earth committed fornication, 3 Shee is drunken with the blood of Saints, 7 The myſterie of the woman, and the beaſt that carried her, expounded, 11 Their deſcription, 14 The Landes following.

1 Then

1 The manner of mourning vied by them that trade by sea.
2 The other consequences vpon the other name of Babylon is the exaltation or reioycing of the godly in heauen; and in earth as was noted, see p.
3 The third prediction, as I said vers. 11, standing of a signe, and the interpretation thereof: the interpretation thereof is in two sort: first by a figure propounding of the thing it selfe, in this verse, and then by declaration of the causes, in the verse following.
4 Jer. 51. 63. 22 The eunies are euen the one of them opposite vnto the other for amplification sake. There shalbe, hath he, in Babylon no mirth nor ioy at all in this and the next verse but all shame and lamentable changes, from the bloody flagstones of the righteous and the vengeance of God coming vpon it for the time.
23 That is, the bloody massacres, and calling for vengeance. 26 That is, proud and found out, as God had appointed a iust enquiry concerning the impiety, inauentualitie, and vniuersitie of their men.

CHAP. XIX.

1 The heavenly company praise God for ouerthrowing the blood of his seruants on the whore. 9 They are written blessed, that are called to the Lambes supper. 10 The Angel will bee worshipped. 11 The mightie King of kings appeareth from heauen. 29 The battell, so wherein the beast is taken, 21 and call into the burning lake.

1 And after these things I heard a great voice of a great multitude in heauen, saying, 2 Hallelu-iah, saluation, and glory, and honour, and power be to the Lord our God.
3 For true and righteous are his iudgements: for he hath condemned that great whore which did corrupt the earth with her fornication, and hath auenged the blood of his seruants shed by her hand.

4 And againe they sayd, 5 Hallelu-iah: and that her smoke rose vp for euermore.
6 And the four and twentie Elders, and the

four beasts fell downe, and worshipped God that fate one the throne, saying, Amen, Hallelu-iah.

7 Then a voice came out of the throne, saying, Praise our God all ye his seruants, and that feare him, both small and great.

8 And I heard 9 like a voice of a great multitude, and as the voice of many waters, and as the voice of strong thundrings, saying, Hallelu-iah: for the Lord that God that Almightye one hath reigned.

9 Let vs be glad and reioyce, and giue glory to him: for the marriage of the Lambes is come, and his wife hath 7 made her selfe ready.

10 And to her was graunted, that she should be arrayed with 6 pure fine linnen and shining, for the fine 7 linnen is the 8 righteousness of Saints.

11 Then he said vnto me, Write, 12 Blessed are they which are called vnto the Lambes supper. And he said vnto me, These words of God are true.

12 And I fell before his feete, 13 to worship him, but he said vnto me, See thou doe it not: I am thy fellow seruant, and one of thy brethren, which haue the 6 testimony of Iesus, Worship God: for the testimonie of Iesus is the Spirit of prophesie.

14 And I saw 15 heauen open, and beheld a white horse, and he that fate vpon him, was called faithful and true, and he iudgeth and fighteth righteously.

16 And his eyes were as a flame of fire, and on his head were many crownes: and hee had a name written, that no man knew but himselfe.

17 And hee was clothed with a garment dipped in blood; and his name was called THE WORD OF GOD.

18 And the hosts which were in heauen, followed him vpon white horses, clothed with fine linnen white and pure.

19 And out of his mouth went out a sharpe sword, that with it he should smite the heathen: for he shall rule them with a rod of yron: for he it is that treadeth the wine presse of the fiercenesse and wrath of Almightye God.

20 And hee hath vpon his garment, and vpon his thigh a name written, 21 THE KING OF KINGS, AND LORD OF LORDS.

22 And I saw an Angel stand in the 23 sunne, who cried with a loud voice, saying to all the foules that did flie by the mids of heauen, Come,

24 flimmes of Ier. 4. Math. 23. 2. 10 Nauey the Angel, as appeareth by the verse. 11 The particular history of this verse is brought in by occasion of the verses before the pulpit, that Iohn might make a publicke example of his sanctification, and of the modest Iacobinisme of the Angel, who both renounced himselfe the diuine honours, and recalled all the servants of God, vnto the worship of him that is almighty.

25 Chap. 2. 2. 11 Which are commended, to beare witness of Iesus.

26 For this is the mark that all the prophesies foretell.

27 This Chapter (as I said verse 1) is of the victorie gotten by Christ against his beastly: in which Christ is described as one ready to fight, vnto the work that he showed the battell: he began, heauen vnto the 14 verse: fully is set forth the battell, vnto the end of the Chapter. In this place doe three fourths most excellent prophecies of Christ our heavenly iudge and reuenger, according to his perfection, compare, and facts of names.

28 Property: belonging to a person, that he is heavenly and faithful, true, iust, in this verse, searching out of all things, ruling over all, to be shed out of none, ver. 12. the triumphant, and the very eternal word of God.

29 The company or reuenge of Christ, both inuincible, heavenly, and victorious, which he striketh the Gentiles rulers and chieftieues.

30 For as vnto the 14, according to the former prophecies, expressed after the manner of the Hebrews. Chap. 17. 14. 1 time 15.

31 The second more beate, 16 that verse 11. A reproch: calling forth that his enemies vnto battell: in which case he is asking (for why should they be called forth of the King of the world, or smothered by his subjects) for that were not comely but in their heauenly, the battell, which are called, to cate their carrels.

32 That is, especially and in light, that verse 14 and 5 Sam. 2. 17. That is, though this is a iustice heauenly, and which is

4 The second place of prayer and prayer, which is a commendation from God in this verse, and then in the next verse, as the most ample manner of prayer, and because they are that bigones of Christ to come, which is not their desire, ver. 14, but because they are that the Church is called forth to the house of his baptism by holy marriage, vnto the 15. flow of the kingdom of God. Vnto the 15. is commended to write in a book the Epiphonies, or a declaration of the things which are to come, ver. 15.

5 Out of the Temple from God 11. 9

6 Where the Temple is heauen, 7 Nauey the Angel, as appeareth by the verse. 11 The particular history of this verse is brought in by occasion of the verses before the pulpit, that Iohn might make a publicke example of his sanctification, and of the modest Iacobinisme of the Angel, who both renounced himselfe the diuine honours, and recalled all the servants of God, vnto the worship of him that is almighty.

8 As an eagle of Kingly and Faithful, dignified with diuine Christ, forth vpon his garment, and vpon his thigh a name written, 21 THE KING OF KINGS, AND LORD OF LORDS.

9 This is the mark that all the prophesies foretell.

10 The second more beate, 16 that verse 11. A reproch: calling forth that his enemies vnto battell: in which case he is asking (for why should they be called forth of the King of the world, or smothered by his subjects) for that were not comely but in their heauenly, the battell, which are called, to cate their carrels.

11 That is, especially and in light, that verse 14 and 5 Sam. 2. 17. That is, though this is a iustice heauenly, and which is

and gather your felues together vnto the supper of the great God,

18 That ye may eat the flesh of kings, and the flesh of high captaynes, and the flesh of mightie men, and the flesh of hordes, and of them that sit on them, and the flesh of all free men, and bound men, and of small and great.

19 And I saw the beast, and the kings of the earth, and their hofts gathered together to make battell against him that fate on the horse, and against his armie.

20 But the beast was taken, and with him that false prophet that wrought miracles before him, whereby he deceived them that receiued the beastes marke, and them that worshipped his image. These both were a lue cast into a lake of fire burning with brimstone.

21 And the remnant were slaine with the sword of him that sitteth vpon the horse, which commeth out of his mouth, and all the fowles were filled full with their flesh.

22 And I saw the beast, and the kings of the earth, and their hofts gathered together to make battell against him that fate on the horse, and against his armie.

CHAP. XX.

1 The Angel 2 sheweth Satan for a thousand yeeres. 3 Being loosed, he stirreth up Gog and Magog, that is, priuate and open enemies against the Saints, 11 but the vengeance of the Lord cutteth off their silence. 12 The bookes are opened by which the dead are iudged.

And I saw an Angel come downe from heauen, hauing the key of the bottomlesse pit, and a great chaine in his hand.

2 And he tooke the dragon that old serpent, which is the deuill and Satan, and he bound him 3 a thousand yeeres:

3 And cast him into the bottomlesse pit, and hee shut him vp, and sealed the doore vpon him, that he should deceiue the people no more, till the thousand yeeres were fulfilled: for after that he must be loosed for 5 a little season.

4 And I saw 27 feates: and they fate vpon them, and iudgement was giuen vnto them, and I saw the foules of them that were beheaded for the witness of Iesus, and for the word of God, and which refused to worship the beast, neither his image, neither had taken his marke vpon their forehead, or on their hands: and they liued, and

reigned with Christ a thousand yeeres.

5 But the rest of the dead men shall not liue againe, vntill the thousand yeeres be finished: this is the first resurrection.

6 Blessed and holy is he, that hath part in the first resurrection: for on such the second death hath no power: but they shall be the Priests of God and of Christ, and shall reigne with him a thousand yeeres.

7 And when the 15 thousand yeeres are expired, Satan shall be loosed out of his prison,

8 And shall goe out to deceiue the people, which are in the foure quarters of the earth: Gog and Magog, to gather them together to battell, whose number is as the sand of the Sea.

9 And they went vp into the 6 plaine of the earth, and they compassed the tents of the Saints about, & the beloued city: but 17 fire came downe from God out of heauen, and deuoured them.

10 And the deuill that deceiued them, was cast into a lake of fire and brimstone, where the beast and that false prophet are, and shall be tormented euery day and night for euermore.

11 And I saw a great 27 white throne, and one that fate on it, from whose face fled away both the earth and heauen, and their place was no more found.

12 And I saw the dead, both great and small stand before 23 God: and the 27 bookes were opened, and another booke was opened, which is the booke 24 of life, and the dead were iudged of those things, which were written in the bookes, according to their workes.

13 And the sea gaue vp her dead, which were in her, and death and hell deliuered vp the dead, which were in them: and they were iudged euery man according to their workes.

14 And death and hell were cast into the lake of fire: this is the second death.

15 And whosoener was not found written in the booke of life, was cast into the lake of fire.

for the finnes of men: vnto whom the fish full shoal have assigned them: then was merie, tating with them of their iniquitie of doctrine and life. 16 The worke or acte of Sathan (which is the first member, as I diuinitie in the verbe before going) to deceiue the whole world, enen vnto the themself nations thereof: to set them against the people of God, in this verbe, and to beleage and oppresse the Church, with his mightie strength, in the verbe following. 17 The wrath of God, consuming the aduersaries, and overthrowing all their enterprises, Hebr. 1. 12. And this is the second member mentioned: 18 The third member, eternall punishment against those that are overcome: as I noted in the Dimplece. 19 The second part of this Chapter, in which is described the iudge, in this verbe, and the last indgement in the verbe following. 20 That is, a tribunal frame of Princelike and glorious: for so death the Greeke word also signifie. 21 That is, Christ, before whom when he commeth vnto iudgement, heauen & earth shall perishe for the greatness of his maiesty. 22 Psal. 3. 1. 23 That is, Christ the iudge, 2 Cor. 5. 10. As it were, his bookes of reckoning, or accounts, that is, the testimony of our conscience, and of our workes, which by no manner can be enioyed. This is spoken after the manner of men. 24 1 Cor. 3. 15. and 2. 17. 25 The booke of the eternall decree of God, in which God the Father hath etched in Christ according to the good pleasure of his will, those that shall be: heires of life. This also is spoken according to the manner of men. 26 This is a preuention or an answer to an objection for happily some may say: But they are dead, whom the first death and the graue hath consumed, how shall they appeare before the iudge? So to answer, by resurrection from death, whereunto all things (howeuer repugnant) shall minister and ferue at the commandment of God, as Daniel 12. 2. The last enemy which is death, shall be abolished by Christ (that he may no more make any attempt against vs). 2 Cor. 15. and death shall feede vpon the reprobation: hell for euermore, according to the righteous iudgement of God in the next verbe.

CHAP. XXI.

1 The first resurrection 2 sheweth Satan for a thousand yeeres. 3 Being loosed, he stirreth up Gog and Magog, that is, priuate and open enemies against the Saints, 11 but the vengeance of the Lord cutteth off their silence. 12 The bookes are opened by which the dead are iudged.

10 Whosoever shall be dead in sin, and not know the truth of God,

11 Why shall not be removed with that new life of the life by the enlightening of the Gospel of the glory of Christ, for this is the 6. li. resurrection,

12 That whereby both body and soule, that is, the whole man is ad-dicted and deliuered vnto eternall death. So Chap. 11.

13 A reference to the intradu history, by referring the words whi h are in the end of the fourth verbe.

14 The first history, of the last victory of Christ, as was sayd: verbe 11. In which are summarily described the workes, overthrow and eternall punishment of sinners.

15 Of which I spoke, verbe 11. Therefore shall be giuen vnto him liberty to rage against the Church, and to molest the Saints.

16 The workes or acte of Sathan (which is the first member, as I diuinitie in the verbe before going) to deceiue the whole world, enen vnto the themself nations thereof: to set them against the people of God, in this verbe, and to beleage and oppresse the Church, with his mightie strength, in the verbe following.

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19 The second part of this Chapter, in which is described the iudge, in this verbe, and the last indgement in the verbe following.

20 That is, a tribunal frame of Princelike and glorious: for so death the Greeke word also signifie.

21 That is, Christ, before whom when he commeth vnto iudgement, heauen & earth shall perishe for the greatness of his maiesty. 22 Psal. 3. 1.

23 That is, Christ the iudge, 2 Cor. 5. 10. As it were, his bookes of reckoning, or accounts, that is, the testimony of our conscience, and of our workes, which by no manner can be enioyed.

This is spoken after the manner of men. 24 1 Cor. 3. 15. and 2. 17. 25 The booke of the eternall decree of God, in which God the Father hath etched in Christ according to the good pleasure of his will, those that shall be: heires of life.

This also is spoken according to the manner of men. 26 This is a preuention or an answer to an objection for happily some may say: But they are dead, whom the first death and the graue hath consumed, how shall they appeare before the iudge?

So to answer, by resurrection from death, whereunto all things (howeuer repugnant) shall minister and ferue at the commandment of God, as Daniel 12. 2.

The last enemy which is death, shall be abolished by Christ (that he may no more make any attempt against vs).

2 Cor. 15. and death shall feede vpon the reprobation: hell for euermore, according to the righteous iudgement of God in the next verbe.

20 Whosoever shall be dead in sin, and not know the truth of God,

11 Why shall not be removed with that new life of the life by the enlightening of the Gospel of the glory of Christ, for this is the 6. li. resurrection,

12 That whereby both body and soule, that is, the whole man is ad-dicted and deliuered vnto eternall death. So Chap. 11.

13 A reference to the intradu history, by referring the words whi h are in the end of the fourth verbe.

14 The first history, of the last victory of Christ, as was sayd: verbe 11. In which are summarily described the workes, overthrow and eternall punishment of sinners.

15 Of which I spoke, verbe 11. Therefore shall be giuen vnto him liberty to rage against the Church, and to molest the Saints.

16 The workes or acte of Sathan (which is the first member, as I diuinitie in the verbe before going) to deceiue the whole world, enen vnto the themself nations thereof: to set them against the people of God, in this verbe, and to beleage and oppresse the Church, with his mightie strength, in the verbe following.

17 The wrath of God, consuming the aduersaries, and overthrowing all their enterprises, Hebr. 1. 12. And this is the second member mentioned: 18 The third member, eternall punishment against those that are overcome: as I noted in the Dimplece.

19 The second part of this Chapter, in which is described the iudge, in this verbe, and the last indgement in the verbe following.

20 That is, a tribunal frame of Princelike and glorious: for so death the Greeke word also signifie.

21 That is, Christ, before whom when he commeth vnto iudgement, heauen & earth shall perishe for the greatness of his maiesty. 22 Psal. 3. 1.

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This also is spoken according to the manner of men. 26 This is a preuention or an answer to an objection for happily some may say: But they are dead, whom the first death and the graue hath consumed, how shall they appeare before the iudge?

And

Now followeth the second part of the history propheticall as I said chap. 2. and 12. of the future state of the Church in reason after the last judgement. I wrote the first verse of the next chapter. In this are two things briefly declared. The first is, that the Church is to be glorified in the last judgement. The second is, that the Church is to be glorified in the last judgement. The first is, that the Church is to be glorified in the last judgement. The second is, that the Church is to be glorified in the last judgement.

And I saw a new heaven, and a new earth: for the first heaven, and the first earth were passed away, and there was no more sea.

And I Iohn saw the holy citie new Hierusalem come downe from God out of heauen, prepared as a bride trimmed for her husband.

And I heard a great voyce out of heauen, saying, Behold, the Tabernacle of God is with men, and he wil dwell with them: and they shall be his people, and God himselfe shall bee their God with them.

And God shall wipe away all teares from their eyes: and there shall be no more death; neither sorow, neither crying, neither shall there be any more paine: for the first things are passed.

And hee that sat vpon the throne, sayd, Behold, I make all things new: and he said vnto me, Write for these words are faithful & true.

And hee said vnto me, It is done, I am Alpha and Omega, the beginning and the end: I will give to him that is athirst, of the well of the water of life freely.

He that ouercometh, shall inherit all things, and I will be his God, and he shall be my foane.

But the fearefull and the vnbeleuing, and the abominable and murderers, and whore-mongers, and forcers, and idolaters, and all liars shall haue their part in the lake, which burneth with fire and brimstone, which is the second death.

And there came vnto me one of the seuen Angels, which had the seuen vials full of the seuen last plagues, and talked with me, saying, Come: I will shew thee the bride, the Lambes wife.

And hee caried me away in the spirit to a great and high mountaine, and he shewed me that great citie, that holy Hierusalem, descending out of heauen from God.

Having the glory of God: and her shining was like vnto a stone most precious, as a iasper stone cleare as crystal.

And had a great wall and high, and had twelve gates, and at the gates twelve Angels, and the names writtē which are the twelue tribes of the children of Israel:

On the East part there were three gates, and on the North side three gates, on the South side

three gates, and on the West side three gates.

And the wall of the citie had twelve foundations, & in them the names of the Lambes twelue Apostles.

And he that talked with me, had a golden reede, to measure the citie withall, and the gates thereof, and the wall thereof.

And the citie lay square, and the length is as large as the bredth of it, and he measured the city with the reed, twelue thousand furlongs: and the length, and the bredth, and the height of it are equal.

And he measured the wall thereof, an hundred fourtie and foure cubites, by the measure of man, that is, of the Angel.

And the building of the wall of it was of iasper: and the citie was pure golde, like vnto cleare glasse.

And the foundations of the wall of the citie were garnished with all manner of precious stones: the first foundation was iasper: the second of Saphire: the third of Chalcedonie: the fourth of an Emerald:

The fifth of a Sardex: the sixth of a Sardis: the seventh of a Chrysolite: the eight of a Beril: the ninth of a Topaz: the tenth of a Chrysolite: the eleventh of a Iacynth: the twelfth an Amethyst.

And the twelue gates were twelue pearles, and every gate of one pearle, and the street of the citie pure golde, as shining glasse.

I saw no Temple therein: for the Lord God Almighty and the Lambe are the Temple of it.

And this citie hath no neede of the sunne, neither of the moone to shine in it: for the glory of God did light it: and the Lambe is the light of it.

And the people which are saved, shall walke in the light of it: and the kings of the earth shall bring their glory and honour vnto it.

And the gates of it shall not bee shut by day: for there shall be no night there.

And the glory and honour of the Gentiles shall be brought vnto it.

And there shall enter into it none vnclene thing, neither whatsoever worketh abomination or lies: but they which are written in the Lambes booke of life.

the last. *Esay 60.3. Esay 60.11. Chap. 3. and 30.1.*

CHAP. XXII.

The river of the water of life is shewed, and the tree of life. Then I shewed the conclusion of the prophecies, 8 where Iohn declared, that the things herein contained, are most true. And now the third time I repeat these words, All things come from him, vnto the beginning and vnto the end.

And he shewed mee a pure river of water of life, cleare as crystal, proceeding out of the throne of God, and of the Lambe.

In the midst of the freere of it, and of either side of the river, was the tree of life, which bare twelue manner of fruits, and gaue fruit euery moneth: and the leaues of the tree serued to heale the nations with.

And there shall bee no more curse, but the throne of God and of the Lambe shall be in it, and his seruants shall serue him.

These are the euellasting grace of God, in this verse, the eternall living of the Father, the eternall living of the Son, the eternall living of the Holy Spirit, the eternall living of the Church, the eternall living of the Saints, the eternall living of the Angels, the eternall living of the whole creation, the eternall living of the whole world, the eternall living of the whole universe, the eternall living of the whole of God.

This information according to the number of the gates, as in the first verse, is a translation of a more exact description of the parts of the Church, by finding out of the nature of the things, by the Angel, that naturally, and then her state and condition in the verses following. Before the state of the Church described is set downe the state of the whole world, that there shall be a new heauen, and a new earth in *Esay 65. 17. and 66. 22* and *66. 22*. The state of this glorious Church is first described generally vnto the 8. verse, and then specially & by parts, in 9 verses following. The general description consisteth in a vision shewed afore of, verse 2, & in speech spoken from heauen in the general these things are common, but the Church is holy, new, the workmanship of God, precious, most glorious, the spouse of Christ, and partaker of this glory in this verse. The Church is described by speech, first of an Angel in two verses, then of God himselfe in four verses. The Angels speech describeth the glory of the Church, by the most familiar collocation of God therewith, by communication of a manner good things according to the covenant, in this verse: and by removing or putting farre away of all euill things, in the verse following. *Chap. 7. 17. (a) 25. 8.* In the speech of God himselfe describith the Church, in first a certain exordium, or entrance, verse 5. Then followeth a magnificent description of the Church, by the present and future good things of the same, in three verses following. In the exordium God calleth length vnto himselfe the rest of all the creatures, of which verse 1. and willeth the calling of S. Iohn vnto the writing of these things, in this verse. *8. Esay 42. 19. 2. Cor. 1. 12. and 22. 13.* The description of the Church is of three sorts, by abolishing of old things: by the being of present things in God, that is, of things eternall: and by the communication of all good things with the godly, verse 6. If hee bee they shall sit vnto manfully, verse 7. But the reprobate are excluded from thence, verse 8. *A Thier lot, and inheritance as 11. 11. 6.* A transition vnto the particular describing of the heavenly Church, by the expresse calling of S. Iohn in this verse, and his rapturing vp by the Spirit, in confirmation of the truth of God in the verse following. *7. Hee meaneth the place and state of the Church, shadowed out in a mountaine. 8. A type of this Church which is one simple, or Catholike, holy, catholicall, built of God, in this verse: and glorified in the verse following.* This type proposed generally, is after particularly declared, verse 12. *8. A particular description (as I noted verse 3.) of the celestiall Church. First, by the essentiall partes of the same, vnder the similitude of a citie, vnto verse 12. Secondly, by the extrinse accidents, vnto the end of this chapter. Thirdly, by the effect of the beginning of the next chapter. The essentiall partes are noted: the arte and the forme in the whole work: of these the superstructure and foundation of the wall are the partes (as they are to be called) which partes are first described in 7. 17. vnto the 14. verse, afterwards more exactly. 10. According to the number of the tribes, of which chap. 7. For heere the outward part is attributed vnto the old Testament, and the foundation of the new Testament. 11. Hee meaneth the Prophet, who are the messengers of God and watchmen of the Church.*

4 And they shall see his face, and his Name shall be in their foreheade.

5 And there shall be no night there, and they need no candle, neither light of the Sunne: for the Lord God giueth them light, & they shall reigne for euermore.

6 And hee said vnto mee, These words are faithfull and true: and the Lord God of the holy Prophets sent his Angel to shew vnto his seruants the things which must shortly be fulfilled.

7 Beholde, I come shortly. Blessed is he that keepeth the wordes of the prophecie of this booke.

8 And I am Iohn, which saw and heard these things: and when I had heard and seene, I fell downe to worship before the feete of the Angel which shew me these things.

9 But he said vnto mee, See thou doe it not: for I am thy fellow seruant, and of thy brethren the Prophets, and of them which keepe the wordes of this booke: worship God.

10 And he said vnto mee, Seal not the wordes of the prophecie of this booke: for the time is at hand.

11 He that is vnjust, let him be vnjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And behold, I come shortly, and my re-

ward is with mee, & to giue to euery man according as his worke shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they, that doe his Commandments, 7 that their right may bee in the tree of Life, and may enter in through the gates into the City.

15 For without shall be dogs and enchanterers, and whoremongers, and murderers, and idolaters, and whosoever loueth or maketh lies.

16 I Iesus haue sent mine Angel, to testifie vnto you those things in the Churches: I am the root and the generation of Dauid, and the bright morning Starre.

17 And the Spirit & the bride say, Come. And let him that heareth, say, Come: and let him that is thirstie, come: and let whosoever will, take of the water of life freely.

18 For I protest vnto euery man that heareth the wordes of the prophecie of this booke, if any man shall adde vnto these things, God shall adde vnto him the plagues that are written in this booke:

19 And if any man shall diminish of the wordes of the booke of this prophecie, God shall take away his part out of the booke of life, and out of the holy Citie, and from those things which are written in this booke.

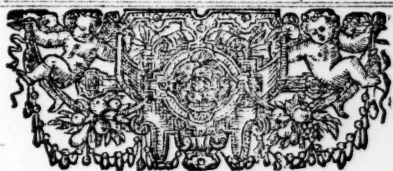
20 Hee which testifieth these things, saith, Surely I come quickly. Amen. Eu: n so, come Lord Iesus.

21 The grace of our Lord Iesus Christ bee with you all, Amen.

THE END.

good things of God, ver. 17. & 22, 23. 9 The obtestation of S. Iohn (which is the third place of the confirmation as was noted ver. 6.) Joyed with a curse of excommunication to perseuer. he took of the bracke and vncorrupted in two verses. 10 Aduine confirmation or sealing of the obtestation first from Christ himselfe the same, and deuotiong his coming againe a those that shall put thei feete in his hands thereunto: then from S. Iohn himselfe, who by a most holy praye calleth to Christ to take vengeance of them. 11 The Glorification of the other place of the conclusion as I said ver. 6. & 12 the end almost of the Epistle which we wish vnto the Church, & to all the holy and elect members thereof in Christ Iesus our Lord, vntill his coming to iudgement, come Lord Iesus Amen, and doe inguise Amen.

22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.



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A briefe Table of the interpretation of the proper names which are chiefly found in the Old Testament, where the first number signifieth the Chapter, the second the verse.

Whereas the wickedness of time, and the blindness of the former age hath bene such, that all things altogether have bene abused and corrupted, so that the very right names of diuers of the holy men named in the Scriptures, haue bene forgotten, and now seeme strange vnto vs, and the names of infants, that should euer haue some godly aduertisements in them, and should bee memorials and markes of the children of God receiued into his household, haue bene hereby also changed, and made the signes and badges of idolatrie and heathenish impietie: wee haue now set forth this Table of the names that bee most vsed in the Old Testament, with their interpretations, as the Hebrew importeth, partly to call backe the godly from the abuse, when they shall know the true names of the godly Fathers, and what they signifie, that their children now named after them, may haue testimonies by their very names, that they are within that faithfull familie, that in all their doings had euer God before their eyes, and that they are bound by these their names to serue God from their infancy, and haue occasion to praise him for his workes wrought in them, and their fathers, but chiefly to restore their names to their integritie, whereby many places of the Scriptures and secret mysteries of the holy Ghost shall better bee vnderstanded. We haue medled rarely with the Greeke names, because their interpretation is vncertaine, and many of them are corrupted from their originall, as we may also see these Hebrew names set in the margin of this Table, which haue bene corrupted by the Grecians. Now for the other Hebrew names that are not here interpreted, let not the diligent Reader bee carefull: for hee shall finde them in places most conuenient amongst the annotations: at least so many as may seeme to make for any edification, and vnderstanding of the Scriptures.



Aron, or Aharon, a teacher, Exod. 4.14
Abia, a seruant, 1. Kings chap. 4. verse 6.
Abdel, a seruant of God, Jerem. 36.26

Abdi, my seruant, 1. Chron. 6.7.
Abdia, a seruant of the Lord, 1. Kings 18. 3, and
Ozabiah, one of the twelve Prophets.
Abdiel, the same, 1. Chron. 5.15
Abed-nego, seruant of shaming Dan. 1.7.
Abel, mourning, the name of a citie, Iudg. 11.33.
1. Sam. 6. 18 but Habel, the name of a man, doth signifie vanitie, Gen 4.2.

Abgatha, father of the winepresse, Ester 1.10
Abiah, the will of the Lord, 2. Chron. 29.1.
Abiam, father of the Sea, 1. Kings 14.31
Abiafaph, a gathering father, 1. Chron. 6.23. Exod. 6.24

Abiathar, father of the remnant, or excellent father, 1. Sam. 22.21
Abida, father of knowledge, Gen. 25.4.
Abidan, father of iudgement, Num. 1.11
Abiel, my father is God, 1. Sam. 9.1.
Abiezer, the fathers helpe, Iosh. 17.2.
Abigail, the fathers ioy, 1. Kings 25.3.
Abihail, the father of strength, Num. 3.35
Abihu, he is a father, Exod. 6.23
Abihud, the father of praise, 1. Chron. 8.3.
Achene, lamentable, Luke 3.1.

Achimael, a father from God, Gen. 10.28
Achimelech, the kings father, or a father of counsell, or the chiefe king, Gen. 20.3.
Abinadab, a father of a vow, or of a free minde, or prince, 1. Sam. 16.8.

Abinoam, father of beautie, Iudg. 4.6.
Abiram, an high father, 1. Kings 16.34
Abithag, the fathers ignorance, 1. Kings 1.3.
Abihai, the fathers reward, 1. Sam. 26.6.
Abihalom, the fathers peace, or the peace of the father, 2. Sam. 15.2.

Abihua, the father of saluation, 1. Chron. 6.4.
Abihur, the father of a song, or of a wall, or of righteousnesse, 1. Chron. 2.29
Abical, the father of the dew, 2. Sam. 3.4.
Abicob, the father of goodnesse, 1. Chron. 8.11
Abner, the fathers candle, 1. Sam. 13.50
Abram, an high father, Gen. 11.31
Abraham, a father of a great multitude, as the name was changed, Gen. 17.5.
Abshalom, a father of peace, or the fathers peace, or reward, 2. Sam. 3.3.
Achan, troubling, Ioshua 7.1, who is called Achor, 2. Chron. 2.7.

Adadezer, reade Adarezer, beautifull helper, 2. Sam. 8.3. and 1. Chron. 18.2.
Adaiah, the witness of the Lord, 1. Chron. 6.41
Adaliah, pouertie, Ester 9.8.
Adam, man, earthly, reade Gen 5.2.
Adiel, the witness of God, 1. Chron. 4.36
Adoniah, the Lord is the ruler, 2. Sam. 3.4.
Adonibezek, the Lord is thunder, Iudg. 1.5.
Adonikam, the Lord is risen, Ezra 2.13, & 8.13
Adoniram, the high Lord, 1. Kings 4.6.
Alonizedek, the Lords iustice, Iosh. 10.1.

Agabus, a grasshopper, Acts 11.28
Agar, a stranger, Gen. 16.1. Gal. 4.24
Ahaz, taking, or possessing, 2. Kings 16.1.
Ahafueros, a prince, or head, Dan 9.1.
Abhan, a brother of vnderstanding, 1. Chron. 2.29

Ahiiah, brother of the Lord, 1. Chron. 2.25
Ahimaaz, brother of counsell, 1. Sam. 14.50
Ahiman, brother of the right hand, Num. 13.23
Ahimelech, a kings brother, 1. Sam. 31.1.
Ahimoth, a brother of death, 1. Chron. 6.25
Ahinoam, the brothers beautie, 1. Sam. 14.15
Ahior, the brothers light, Iudeth 5.5.
Ahiab, an heartie brother, Iudeth 1.31
Ahiab, a sweet fauouring meadow, 1. Chron. 8.1.
Ahikam, a brother arising, or auenging, 2. Kings 22.12

Abiezer, the brothers helpe, Num. 1.12
Q99 2 Aholab,

Abiue

Ahitub
Abitub

Abesalom
Abessalom
Abisalom

Hadadezer

Adias
Adalia

Adonias
Adoniah

Hagar
Ahas
Ahasueros

Achior
Ahalab
Ahiab
Ahaz
Achiam

The first Table.

| | | | |
|--------------------------------|--|---|---|
| Aod
Aluan | <p>Aholah, a mansion, or dwelling in her selfe.</p> <p>Aholibah, my mansion in her, Ezek. 23. 4</p> <p>Ahud, praising or confessing, Iudg. 3. 15</p> <p>¶ Alion, high, 1. Chro. 1. 40.</p> <p>¶ Amalek, a licking people, Gen. 36. 12</p> <p>Amariah, the Lord said, or the lambe of the Lorde, Zeph. 1. 1</p> <p>Amata, sparing the people, 2. Sam. 27. 35</p> <p>Amathai, the gift of the people, 1. Chron. 6. 35</p> <p>Amathif, the treading of the people, Nchc. 11. 12</p> <p>Amasiah, the burden of the Lord, 1. Chron. 17. 16</p> <p>Amithi, true or fearing, 2. Kings 14. 25</p> <p>Ammiel, a people of God, or God with mee, 1. Chron. 3. 5</p> <p>Ammitthadai, the people of the Almighty, Num. 1. 21</p> | <p>Baanah, in affliction, 2. Sam. 4. 3</p> <p>Babel, confusion, Gen. 10. 10. and 11. 9</p> <p>Bacchides, one that holdeth of Bacchus, or a drunkard, 1. Mac. 7. 8.</p> <p>Bachenor, and Baccenor, the same, 2. Mac. 12. 35</p> <p>Badaiah, the Lord alone, Ezra 10. 35</p> <p>Baladan, ancient in iudgement, 2. Kings 20. 12</p> <p>Baldad, old loue, or without loue, Job 8. 1</p> <p>Barachel, blessing God, Job 32. 3</p> <p>Barachiah, blessing the Lord, Zech. 1. 1</p> <p>Barionah, sonne of a dove, Mat. 16. 17</p> <p>Barnabas, the sonne of consolation, Acts 4. 36</p> <p>Barabbas, sonne of confusion, Mat. 27. 16</p> <p>Baruch, blessed, Ierem. 32. 12</p> <p>Bethfeba, the seuenth daughter, or the daughter of an othe, 2. Sam. 11. 3.</p> <p>Bethshua, the daughter of saluation, 1. Chron. 3. 5.</p> <p>¶ Bethsathar, without treasure, or searcher of treasure, Dan. 5. 1.</p> <p>Benaiah, the Lords building, 1. Chro. 4. 36.</p> <p>Beniamin, sonne of the right hand, who was first called Benoni, the sonne of sorrow, Gen. 35. 18</p> <p>Beriah, the Lords creature, 1. Chro. 8. 21</p> <p>Berak, lightning, Iudges 4. 6.</p> <p>Bered, haile, 1. Chron 7. 20</p> <p>Bethiah, the Lords daughter, 1. Chro. 4. 18</p> <p>Bezaleel, in the shadow of God, Exod. 31. 2</p> <p>¶ Bileam, the ancient of the people, Num. 22. 5</p> <p>Billah, old, or fading, Gen. 29. 29.</p> <p>¶ Boas, in power, or strength, Ruth 2. 3</p> | Babylon |
| Ammon
Aminon | <p>Ammon, a people, Gen. 19. 38</p> <p>Amon, faithfull, 2. Kings 21. 18</p> <p>Amos, a burden, one of the twelve Prophets,</p> <p>Amoz, strong, the father of Ishai, Isai 1. 1.</p> <p>Anzi, strong, 1. Chro. 6. 46</p> | <p>¶ Anah, afflicting, answering, or singing, Gen. 36. 2 and Hanna, gracious or mercifull, 1. Sam. 1. 2</p> <p>Ananiah, the cloud of the Lord, Acts 5. 1</p> <p>Andreas, manly, Mat. 4. 18</p> <p>Anub, a gap, 1. Chro. 4. 8</p> <p>Antipas, for all, or against all, Reuel. 1. 13</p> <p>¶ Apadno, the wrath of his iudgement, or the tabernacles of his palace, Daniel 11. 46</p> <p>Apollo, a destroyer, Acts 18. 24. the name also of an idole,</p> <p>Apphia, bringing forth, or increasing, Philem. 2.</p> <p>¶ Aram, high, or their curse, Gen. 10. 23</p> <p>Arbel, Bel, or God hath auenged, Hof. 10. 14</p> <p>Archelaus, a prince of the people, 2. Mat. 23. 23.</p> <p>Arel, the ark of God, Gen. 46. 16</p> <p>Arctas, vertuous, 2. Mac. 5. 8.</p> <p>Artahtahre, seruent to spoile, Ezra 7. 21</p> <p>¶ Afa, a physician, 1. Kings 15. 18</p> <p>Afael, God hath wrought, 2. Sam. 2. 18</p> <p>Afaph, gathering, 1. Chron. 6. 39</p> <p>Ahareliah, the blessednesse of God, 1. Chron. 25. 3.</p> <p>Ahhel, an old fire, Gen. 46. 21</p> <p>Asher, blessednesse, Gen. 30. 13</p> <p>Ashiel, the worke of God, 1. Chro. 4. 35</p> <p>Ahur, blessed, or trauailing, Gen. 10. 22</p> <p>Afmodeus, a destroyer, Tobit 3. 8</p> <p>Aftayges, gouernour of the citie, Dan. 13. 65</p> <p>¶ Atarah, a crowne, 1. Chron. 2. 26</p> <p>Athabiah, the time of the Lord, Neh. 11. 4</p> <p>Athaliah, time for the Lord, 2. Kings 8. 26</p> <p>¶ Aza, strength, Ezra 2. 49</p> <p>Azaniah, beackening the Lord, Neh. 10. 9</p> <p>Azareel, the helpe of God, 1. Chron. 12. 6</p> <p>Azariah, helpe of the Lord, 2. Kings 14. 21</p> <p>Azarikam, helpe rising vp, Neh. 11. 15</p> <p>Azmauech, strength of death, 2. Sam. 23. 31</p> <p>Azulah, forsaken, 1. Kings 22. 43</p> <p>Azur, holpen, or helper, Ier. 28. 1</p> | Badaue
Bediah
Bildad |
| Annas | <p>¶ Anah, afflicting, answering, or singing, Gen. 36. 2 and Hanna, gracious or mercifull, 1. Sam. 1. 2</p> <p>Ananiah, the cloud of the Lord, Acts 5. 1</p> <p>Andreas, manly, Mat. 4. 18</p> <p>Anub, a gap, 1. Chro. 4. 8</p> <p>Antipas, for all, or against all, Reuel. 1. 13</p> <p>¶ Apadno, the wrath of his iudgement, or the tabernacles of his palace, Daniel 11. 46</p> | <p>¶ Aiaphas, a searcher, Mat. 26. 57</p> <p>Calcol, nourishing, 1. Kings 4. 31</p> <p>Caleb, as an hart, Num. 13. 7</p> <p>Canaan, a merchant, Gen. 9. 18</p> <p>Carmi, my vine, Gen. 46. 9</p> <p>Calchulim, a pardoned, Gen. 10. 14.</p> <p>¶ Cephas, a stone, Iohn 1. 42</p> <p>Cepirah, a lioness, Ezra 2. 25</p> <p>¶ Cherub, as a childe, Ezra 2. 59</p> <p>Chileab, the restraint of the father, 2. Sam. 3. 3</p> <p>Chilion, perfir, or all like a dove, Ruth 1. 2</p> <p>¶ Ciflon, hope, or confidence, Num. 34. 11</p> <p>¶ Clemens, mecke, Phil. 4. 3</p> <p>Cleopatra, the glory of the countrey, 1. Maccab. 10. 57</p> <p>¶ Col-hozch, seeing all, Neh. 3. 15.</p> <p>Coneniah, the stabilitie of the Lord, 2. Chr. 31. 13</p> <p>Corbi, a lyar, Num. 25. 18</p> <p>¶ Cufan, Cusi, blacke, or an Ethiopian, 2. Samuel 18. 21</p> | Berechiah |
| Aphdeno | <p>¶ Anah, afflicting, answering, or singing, Gen. 36. 2 and Hanna, gracious or mercifull, 1. Sam. 1. 2</p> <p>Ananiah, the cloud of the Lord, Acts 5. 1</p> <p>Andreas, manly, Mat. 4. 18</p> <p>Anub, a gap, 1. Chro. 4. 8</p> <p>Antipas, for all, or against all, Reuel. 1. 13</p> <p>¶ Apadno, the wrath of his iudgement, or the tabernacles of his palace, Daniel 11. 46</p> | <p>Dalilah, a dropping downe, Ester 9. 7</p> <p>Demas, fauouring the people, Col. 4. 14</p> <p>Demophon, slaying the people, 2. Mac. 12. 3</p> <p>Deuel, know God, Num. 1. 14</p> <p>¶ Diblam, cluster of figges, Hof 1. 3</p> <p>Didymus, a twine, Iohn 11. 16.</p> <p>Dinah, iudgement, Gen. 20. 31</p> <p>Diotrephes, nourished of Iupiter, 3. Iohn 9.</p> <p>Difhan, a thrething, Gen. 36. 21</p> <p>¶ Dodaiah, loue, 2. Chron. 20. 37</p> | Bethabe
Bethsabe |
| Apollus | <p>¶ Anah, afflicting, answering, or singing, Gen. 36. 2 and Hanna, gracious or mercifull, 1. Sam. 1. 2</p> <p>Ananiah, the cloud of the Lord, Acts 5. 1</p> <p>Andreas, manly, Mat. 4. 18</p> <p>Anub, a gap, 1. Chro. 4. 8</p> <p>Antipas, for all, or against all, Reuel. 1. 13</p> <p>¶ Apadno, the wrath of his iudgement, or the tabernacles of his palace, Daniel 11. 46</p> | <p>Dodaniam,</p> | Barak
Pharoshah
Bezedei
Balazm |
| Ram | <p>¶ Anah, afflicting, answering, or singing, Gen. 36. 2 and Hanna, gracious or mercifull, 1. Sam. 1. 2</p> <p>Ananiah, the cloud of the Lord, Acts 5. 1</p> <p>Andreas, manly, Mat. 4. 18</p> <p>Anub, a gap, 1. Chro. 4. 8</p> <p>Antipas, for all, or against all, Reuel. 1. 13</p> <p>¶ Apadno, the wrath of his iudgement, or the tabernacles of his palace, Daniel 11. 46</p> | <p>Dodaniam,</p> | Booz, Boaz |
| Atan, Oren | <p>¶ Anah, afflicting, answering, or singing, Gen. 36. 2 and Hanna, gracious or mercifull, 1. Sam. 1. 2</p> <p>Ananiah, the cloud of the Lord, Acts 5. 1</p> <p>Andreas, manly, Mat. 4. 18</p> <p>Anub, a gap, 1. Chro. 4. 8</p> <p>Antipas, for all, or against all, Reuel. 1. 13</p> <p>¶ Apadno, the wrath of his iudgement, or the tabernacles of his palace, Daniel 11. 46</p> | <p>Dodaniam,</p> | Chaleol |
| Afiniel | <p>¶ Anah, afflicting, answering, or singing, Gen. 36. 2 and Hanna, gracious or mercifull, 1. Sam. 1. 2</p> <p>Ananiah, the cloud of the Lord, Acts 5. 1</p> <p>Andreas, manly, Mat. 4. 18</p> <p>Anub, a gap, 1. Chro. 4. 8</p> <p>Antipas, for all, or against all, Reuel. 1. 13</p> <p>¶ Apadno, the wrath of his iudgement, or the tabernacles of his palace, Daniel 11. 46</p> | <p>Dodaniam,</p> | Chaleol |
| Afael | <p>¶ Anah, afflicting, answering, or singing, Gen. 36. 2 and Hanna, gracious or mercifull, 1. Sam. 1. 2</p> <p>Ananiah, the cloud of the Lord, Acts 5. 1</p> <p>Andreas, manly, Mat. 4. 18</p> <p>Anub, a gap, 1. Chro. 4. 8</p> <p>Antipas, for all, or against all, Reuel. 1. 13</p> <p>¶ Apadno, the wrath of his iudgement, or the tabernacles of his palace, Daniel 11. 46</p> | <p>Dodaniam,</p> | Chaleol |
| Atarias | <p>¶ Anah, afflicting, answering, or singing, Gen. 36. 2 and Hanna, gracious or mercifull, 1. Sam. 1. 2</p> <p>Ananiah, the cloud of the Lord, Acts 5. 1</p> <p>Andreas, manly, Mat. 4. 18</p> <p>Anub, a gap, 1. Chro. 4. 8</p> <p>Antipas, for all, or against all, Reuel. 1. 13</p> <p>¶ Apadno, the wrath of his iudgement, or the tabernacles of his palace, Daniel 11. 46</p> | <p>Dodaniam,</p> | Chaleol |
| Viza
Azanias | <p>¶ Anah, afflicting, answering, or singing, Gen. 36. 2 and Hanna, gracious or mercifull, 1. Sam. 1. 2</p> <p>Ananiah, the cloud of the Lord, Acts 5. 1</p> <p>Andreas, manly, Mat. 4. 18</p> <p>Anub, a gap, 1. Chro. 4. 8</p> <p>Antipas, for all, or against all, Reuel. 1. 13</p> <p>¶ Apadno, the wrath of his iudgement, or the tabernacles of his palace, Daniel 11. 46</p> | <p>Dodaniam,</p> | Chaleol |
| Afarias | <p>¶ Anah, afflicting, answering, or singing, Gen. 36. 2 and Hanna, gracious or mercifull, 1. Sam. 1. 2</p> <p>Ananiah, the cloud of the Lord, Acts 5. 1</p> <p>Andreas, manly, Mat. 4. 18</p> <p>Anub, a gap, 1. Chro. 4. 8</p> <p>Antipas, for all, or against all, Reuel. 1. 13</p> <p>¶ Apadno, the wrath of his iudgement, or the tabernacles of his palace, Daniel 11. 46</p> | <p>Dodaniam,</p> | Chaleol |
| Azmoth | <p>¶ Anah, afflicting, answering, or singing, Gen. 36. 2 and Hanna, gracious or mercifull, 1. Sam. 1. 2</p> <p>Ananiah, the cloud of the Lord, Acts 5. 1</p> <p>Andreas, manly, Mat. 4. 18</p> <p>Anub, a gap, 1. Chro. 4. 8</p> <p>Antipas, for all, or against all, Reuel. 1. 13</p> <p>¶ Apadno, the wrath of his iudgement, or the tabernacles of his palace, Daniel 11. 46</p> | <p>Dodaniam,</p> | Chaleol |
| Becl | <p>¶ Anah, afflicting, answering, or singing, Gen. 36. 2 and Hanna, gracious or mercifull, 1. Sam. 1. 2</p> <p>Ananiah, the cloud of the Lord, Acts 5. 1</p> <p>Andreas, manly, Mat. 4. 18</p> <p>Anub, a gap, 1. Chro. 4. 8</p> <p>Antipas, for all, or against all, Reuel. 1. 13</p> <p>¶ Apadno, the wrath of his iudgement, or the tabernacles of his palace, Daniel 11. 46</p> | <p>Dodaniam,</p> | Chaleol |
| Becliah
Beclmeon
Beclmon | <p>¶ Anah, afflicting, answering, or singing, Gen. 36. 2 and Hanna, gracious or mercifull, 1. Sam. 1. 2</p> <p>Ananiah, the cloud of the Lord, Acts 5. 1</p> <p>Andreas, manly, Mat. 4. 18</p> <p>Anub, a gap, 1. Chro. 4. 8</p> <p>Antipas, for all, or against all, Reuel. 1. 13</p> <p>¶ Apadno, the wrath of his iudgement, or the tabernacles of his palace, Daniel 11. 46</p> | <p>Dodaniam,</p> | Chaleol |

The first Table.

Dodanim, beloved, Gen. 10. 4.
 Dorg, careful, 1. Sam. 21. 7.
 Do: cas, a Doe, Acts 9. 39.
 Dorda, generation of knowledge, 1. Kings 4. 31.
 Dosithicus, giuen to God, 2. Mac. 1. 2. 19.

B

Ber, passing or passage, Gen. 10. 24.
 Eden, pleasure, 3. Kings 19. 12.
 Eder, a flocke, 1. Chron. 23. 23.
 Edom, red, or earthy, Gen. 25. 30.
 Elchanan, the mercy of God, 2. Sam. 23. 24.
 Eliab, the loue of God, Gen. 25. 4.
 Eldad, the loue of God, Num. 11. 26.
 Eleadah, witnesse of God, 1. Chro. 7. 21.
 Eleasah, the worke of God, 1. Chro. 2. 39.
 Eleazar, the helpe of God, Exod. 6. 23.
 Eliab, My God the father, Num. 26. 8.
 Eliab, God the Lord, 1. Chr. 8. 27.
 Eliakim, God arifeth, Isa. 22. 20.
 Eliam, the people of God, 3. Sam. 23. 34.
 Eliaph, the Lord increaseth, Num. 1. 14.
 Eliashub, the Lord returneth, 1. Chr. 3. 24.
 Eliasha, thou art my God, 1. Chr. 25. 4.
 Eliochonai, to the Lord mine eyes, 1. Chr. 16. 3.
 Eliad, the beloved of God, Num. 34. 21.
 Elibub, he is my God, 1. Chr. 12. 20.
 Elimelech, my God the King, or the counsell of God, Ruth. 1. 2.

Eliochonai, to him mine eyes, 1. Chr. 3. 3.
 Eliphai, a miracle of God, 1. Chro. 11. 35.
 Eliphazer, the God of utterance, 3. Sam. 5. 16.
 Elifha, my God saureth, 1. Kings 19. 16.
 Eliah, the Lambe of God, Gen. 10. 4.
 Eliaphat, my God iudgeth, 3. Chr. 23. 1.
 Eliheba, the othe of God, or the fullnesse of God, Exod. 6. 3.

Elizur, the strength of God, Num. 1. 5.
 Elkanah, the zeale of God, Exod. 6. 24.
 Elmodad, God meafureth, Gen. 10. 24.
 Elnathan, Gods gift, Iere. 26. 22.
 Elpheai, Gods worke, 1. Chr. 8. 11.
 Eluzai, God my strength, 1. Chr. 12. 5.
 Elymas, a corrupter or forcerer, Acts 13. 8.
 Enos, man, or miserable, Gen. 4. 26.
 Epaphroditus, pleafant, Philip. 3. 25.
 Epeneus, laudable, Rom. 16. 5.
 Ephah, weary, Gen. 25. 4.
 Ephraim, fruitfull, or encreasing, Gen. 41. 53.

Epher, dust, Gen. 25. 4.
 Ephraim, fruitfull, or encreasing, Gen. 41. 53.
 Ephraim, amiable, Acts 19. 22.
 Ephraim, working, Gen. 25. 25.
 Ephcol, a cluster, Gen. 14. 24.
 Ehek, violence, 1. Chr. 8. 39.
 Ester, hid, Ester. 2. 7.

Ethan, strength, 1. Kings 3. 31.
 Eubulus, wife of good counsell, 2. Tim. 4. 21.
 Eupolemus, a good warrior, 1. Mac. 8. 17.
 Eutyclus, fortunate, Acts 20. 9.
 Ezbon, hastning to vnderstand, 1. Chr. 7. 7.
 Ezekiel, strength of the Lord, Ezek. 1. 3.
 Ezekiah, neere the Lord, 2. Chr. 34. 8.
 Ezer, an helpe, 1. Chr. 4. 4.
 Ezra, an helpe, Ezra. 7. 1.
 Erriel, the helpe of God, Iere. 36. 26.
 Ezrikam, an helpe arifing, 1. Chr. 3. 23.

G

Gaal, an abomination, Iudg. 9. 35.
 Gabriel, a man of God, or the strength of God, the name of an Angel, Dan. 8. 16.

Gad, a band or garison, Gen. 30. 11.
 Galal, a rolle, 1. Chr. 9. 15.
 Gamaliel, Gods reward, Acts 5. 34.
 Gamaria, a confuming of the Lord, Iere. 29. 3.
 Gazar, a treasurer, Ezra. 1. 8.
 Gedaliah, the greatnesse of the Lord, Iere. 38. 1.
 Gedeon, a breaker or destroyer, Iudg. 6. 13.
 Gehazi, valley of vision, 2. Kings 4. 12.
 Gera, a pilgrime or firanger, Gen. 46. 21.
 Ginchah, a garden, 1. Kings 16. 21.
 Gog, a rooffe of an house, Ezek. 38. 2.
 Goliath, a captiuitie, 1. Sam. 7. 4.
 Gomer, a consumer, Gen. 10. 2.
 Gorgias, terrible, 1. Mac. 3. 38.

H

Habakkuk, a wrestler, Hab. 1. 1.
 Habazaniab, the hiding of the Lords shield, Iere. 35. 3.

Habiah, the hiding of the Lord, Neh. 7. 63.
 Hachaliah, waiting of the Lord, Neh. 10. 1.
 Hadad, icy, Gen. 25. 15. 1. Chr. 1. 30.
 Hagab, a grasshopper, Ezra. 2. 46.
 Haggiah, the Lords fealtie, Chr. 6. 30.
 Hair, H. mathi, indignation, or heat, Gen. 10. 18.
 Hamdar, heat of iudgement, Gen. 36. 26.
 Hamul, mercifull, Gen. 46. 12.
 Hanameel, the mercie of God, Iere. 32. 7.
 Hananeel, the grace of God, Neh. 3. 1.
 Hanani, gracious, or mercifull, 1. Kings 16. 7.
 Hananiah, grace of the Lord, Iere. 37. 13.
 Harim, dedicate to God, 1. Chr. 24. 8.
 Hafaiah, the mercy of the Lord, 1. Chr. 3. 30.
 Hatil, an howling for sinne, Ezra. 3. 57.
 Hauah, laue, or giuing life, Gen. 3. 20.
 Hazzel, seeing God, 1. Kings 19. 17.
 Hazariah, seeing the Lord, Neh. 11. 5.

Heber, a companion, Gen. 46. 17.
 Helkiah, the portion of the Lord, 3. Kings 18. 18.
 Henoah, taught or dedicate, Gen. 5. 18.
 Hephzer, a digger or Deluer, 1. Chr. 4. 6.
 Hephzebah, my delight in her, 2. Kings 21. 1.
 Heth, feare or breaking, Gen. 23. 3.
 Hezri, or Hezro, Helron, Afar, Elfi, Gen. 46. 12.
 Hiel, the Lord liueth, 1. Kings 16. 34.
 Hiram, the height of life, 2. Sam. 5. 11.
 Hizkiah, strength of the Lord, 2. Kings 18. 1.
 Hoab, beloved, Num. 10. 29.

Hori, a prince, Gen. 36. 23.
 Hofhaiah, faluation of the Lord, Iere. 43. 1.
 Hofhea, faluation, Hof. 1. 1.
 Hofa, trusting, 1. Chr. 26. 10.
 Hotham, a scale or fignet, 1. Chr. 7. 33.
 Hoziel, seeing God, 1. Chr. 23. 9.
 Hul, forow or infirmity, Gen. 10. 23.
 Hur, liberty, or prince, 1. Chr. 4. 1.
 Huiah, halting, 1. Chr. 4. 4.

I

Iakob, a fupplanter, Gen. 25. 26.
 Iakam, destroying, 1. Chr. 5. 13.
 Iaafici, the worke of God, 1. Chr. 11. 47.
 Iaazauiah, the hearkening of the Lord, Iere. 3. 3.
 Iabal, bringing or budding, Gen. 4. 20.
 Iabesh, drought, 2. Kings 15. 10.
 Iabez, forow, 1. Chron. 4. 9.
 Iabin, vnderstanding, Iof. 11. 2.
 Iachin, ftabilitie, Gen. 46. 10.
 Iadiah, knowing the Lord, Ezra. 2. 36.
 Iael, a Doe, or afcending, Iudg. 4. 17.
 Iahalleel, praifing God, 1. Chr. 4. 16.

Q 99 3

Iahaziel,

Gamariah
 Gemariah
 Godoliah
 Gideon
 Giezi

Abakuk
 Habozziniah

Habaiah
 Achaliah
 Hecheliah
 Hadar
 Hagaba
 Aggia
 Amatha
 Abatha
 Anameel
 Haniel

Ananias

Afadiah
 Hazadiah
 Huzai
 Azael
 Ozeal
 Chobor
 Helchi
 Hanoah
 Enoch
 Haphfiba
 Epfiba
 Ezron

Huram
 Ezechias
 Obab

Hofhaniah
 Hofea
 Aofah

Hoziel
 Haxiel

Oufa

Iakob
 Ioakim
 Effiel

Iobel

Iedaliah
 Iahel
 Iaholeel

The first Table.

Iahzeel, God hatheth, Gen. 46.34
Iahziel, seeing God, Ezra 8.5
Iahhel, hope in God or beginning in God, Gen. 46.14
Iair, lightened, Deut. 3.14
Iakim, (stablishing), 1. Chro. 8.19
Iambri, rebellious, 1. Mac. 9.37
Iamin, right hand, Gen. 46.10
Iamuel, God is his day, Gen. 46.10
Ianoah, selling, 1. Ioh. 1.6.6
Ianum, sleeping, 1. Ioh. 1.5.3
Iapheth, persuading and enticing, Gen. 5.32
Iaphia, lightning, 2. Sam. 5.15
Iaphiel, health of God, 1. Ioh. 1.8.27
Iarib, fighting or avenging, 1. Chro. 4.24
Iashen, ancient, 2. Sam. 23.32
Iasher, righteous, 1. Ioh. 1.13
Iathub, a returning, 1. Chro. 7.1
Iathniel, a gift of God, 1. Chro. 26.2
Iattir, a remnant or excellent, 1. Ioh. 15.48
Iathri, Ithri, Ithron, the same.
Iauan, making sad, Gen. 10.1
Iaziel, the strength of God, 1. Chro. 15.18
Iaziz, brightness, 1. Chro. 27.31
Ibbac, chosen, 2. Sam. 5.15
Ibbad, where is glory?, 1. Sam. 4.21
Iddo, his confession, 1. Chro. 27.31
Iecooniah, stability of the Lord, 1. Chro. 3.16
Iedaiah, the hand of the Lord, or confuting the Lord, 1. Chro. 4.37
Iedidiah, beloved, 1. Sam. 12.25
Iediel, knowledge of God, 1. Chro. 7.6
Ieduthun, confiding, 1. Chro. 9.16
Iehiah the Lord, 1. Chro. 15.24
Iehiel, God lieth, 1. Chro. 26.22
Iehoadan, the Lords pleasure, 2. Kings 14.3
Iechoahas, the possession of the Lord, 2. Kings 23.34
Iehoahaz, the fire of the Lord, 2. Kings 11.21
Iehohanan, grace or mercy of the Lord, 1. Chron. 26.3
Iechoiada, the knowledge of the Lord, 2. Kings 11.15
Iechoiakim, the rising or avenging of the Lord, 2. Kings 23.34
Iehoshaphat, the Lord is the judge, 1. Chro. 3.10
Iehoshua, the Lords salvation, Zech. 3.1
Iehozabab, the justice of the Lord, 1. Chro. 6.14
Iehudah, confession or praise, Gen. 29.35
Iekamiah, the Lord shall arise, establish, or auenge, 1. Chro. 2.41
Iekodam, the burning of the people, 1. Ioh. 15.56
Iephlet, delivered, 1. Chro. 7.32
Iephunneh, beholding, Num. 13.7
Ierahmeel, the mercy of God, 1. Chro. 2.9
Iered, ruling, Gen. 5.15
Ieriel, the fear of God, 1. Chro. 7.22
Ierimoth, fearing death, 1. Chro. 7.7
Ieroboam, encreasing the people, 2. Kings 14.23
Ieroham, high, 1. Chro. 6.27
Ierubbaal, let Baal auenge, Iudg. 6.32
Iestaiah, salvation of the Lord, Isa. 1.1
Iethusa, a Saviour, Matth. 1.16
Igal, redeemed, 1. Chro. 3.22
Igahaliah, the greatness of the Lord, Iere. 35.4
Iob, willing or voluntary, 1. Chro. 2.16
Iob, sorrowful or hated, 1. Ioh. 1.1
Iobamah, the building of the Lord, 1. Chro. 9.8
Ioebed, glorious, Exod. 6.20
Iol, willing, or beginning, 1. Ioh. 1.1

Iokhsan, an offence, Gen. 35.2
Ioktan, a little one, Gen. 10.15
Ionah, a dove, 2. Kings 14.25
Ionadab, voluntary or willing, 2. Sam. 13.5
Ionathah the gift of the Lord, Judges 18.30
Ioseph, encreasing, Gen. 30.24
Ioshabeth, the fullness of the Lord, 2. Chro. 21.11
Iothiah, the fire of the Lord, 2. Kings 23.13
Iotham, perfite, 2. Kings 15.32
Iozabad, endowed, 1. Chro. 1.2.20
Iphadiah, the redemption of the Lord, 1. Chro. 8.15
Iphah, opening, Judges 11.1
Ira, a watchman, 1. Chro. 11.38
Irad, a wilde aere, Gen. 4.18
Iriah, the fear of the Lord, Iere. 57.12
Irmiah, Exalting the Lord, 1. Chro. 5.24
Ithacar a wages, Gen. 30.18
Ithai, a gift or oblation, Ruth. 4.17
Ithobhech, a man of shame, 2. Sam. 2.12
Ithoraior, an hiring, or man of death, Mat. 10.4
Ithmael, God hath heard, Gen. 16.11
Ithob, good man, 2. Sam. 10.8
Ithai, a prince of God, or preuailing with God, Gen. 35.10
Ithamar, woe to the change, Exod. 6.23
Itrai, strong, 2. Sam. 23.29
Ittai, God with me, Nehe. 11.7
Iubal, bringing, or fading, Gen. 4.21
Iuchal, mightie, Iere. 38.1
Izebel, woe to the house, 1. Kings 16.31
Izahk, laughter, Gen. 17.19
Izrahiah, the Lord ariseth, or the clearentise of the Lord, 1. Chron. 17.19
Izrel, thee seed of God, 1. Ioh. 15.56

K
Kahath, a congregation, Gen. 46.11
Kainan, a buyer, or owner, Gen. 5.9
Kain, a possession, Gen. 4.1
Kallaiah, the voice of the Lord, Neh. 12.20
Kamuel, God is risen, Gen. 22.21
Kareab, bald, Iere. 41.11
Kedar, blackness, Gen. 25.13
Kedem, East, Iere. 49.38
Kren-happuch, the home of beautie, Iob 42.14
Kith, hard, or fore, 1. Sam. 9.1
Koliaiah, the voice of the Lord, Neh. 11.2
Korah, bald, Gen. 16.5
Kore, crying, 1. Chro. 9.19
Kulthiah, hardness, 1. Chron. 15.17

L
Laadah, to gather, or teillie, 1. Chron. 4.21
Ladan, for pleasure, 1. Chro. 7.26
Laban, white, Gen. 24.29
Lael, to God or to the mightie, Num. 3.24
Lahad, to praise, 1. Chro. 4.2
Lamuel, with whom is God? Prou. 31.1.4
Lappidoth, lightnings, Iudg. 4.4
Lehabim, enflamed, Gen. 10.13
Lemech, poore, or smitten, Gen. 4.18
Letuhin, hammer men, Gen. 25.3
Leui, joined, or coupled, Gen. 29.34
Leah, painefull, or wearied, Gen. 29.16
Lebin, whiteness, Exod. 6.17
Lot, wrapped, or ioyued, Gen. 11.27
Lui, a nativite, or generation, Gen. 10.22
Lyfias, dissolving, 1. Mac. 3.32
Lyfiamach, dissolving battell, 2. Mac. 4.29

Maacha-

The first Table.

M

M Achathi, broken, 1. Kings 25. 23
 Mahaziorh, seeing a figure, 1. Chro. 25. 4.
 Mahiath, the protection of the Lord, 1. Chro. 3. 12
 Mahiah, weaknesse, or a dance, Num. 26. 33
 Masai, my worke, 1. Chro. 9. 12
 Masaiab, the worke of the Lord, 1. Chro. 15. 11
 Maziah, the strenght of the Lord, 1. Chron. 24. 18.
 Macaz, finishing, or watching, 1. Kings 4. 9.
 Macbanai, my poore sonne, 1. Chro. 12. 13
 Machi, poore, or a smiter, Num. 13. 16
 Machir, selling, or knowing, Gen. 50. 23
 Madaia, a measure or iudging, Gen. 10. 2
 Madan, strife, Gen. 25. 2.
 Magdale, magnified, or exalted, Mat. 27. 56
 Magdiel, preaching God, Gen. 46. 43
 Magog, conuering, or melting, Gen. 10. 2.
 Mahalah, infirmities, or sicknesse, 2. Chronic. 11. 18.
 Maharai, halting, 1. Chro. 11. 30
 Mahath, wiping away, or fearing, 1. Chro. 6. 35
 Malachi, my messenger, Mala. 1. 1.
 Mahaleel, praying God, Gen. 5. 12
 Mamzer, a bastard, Deut. 33. 2.
 Manahem, a comforter, 2. Kings 15. 14
 Manoach, rest, Judges 13. 2.
 Maon, dwelling place, 1. Chro. 15. 55
 Mordchai, bitter contrition, Esther 2. 5.
 Martha, bitter, or prouoking, Luke 10. 38
 Mattan, a gift, 2. Chro. 23. 27
 Mattani, Mattaniah, Matthanah, his gift, Ezra 10. 33
 Mattathia, a gift of the Lord, 1. Chro. 9. 31
 Melchiel, God is my King, Gen. 46. 17
 Melchizedek, a King of righteousness, Gen. 14. 10.
 Melchissai, my King the Saviour, 1. Sam. 14. 49
 ¶ Melchiel, how good is God? Gen. 36. 39
 Melchum, troubled, Ester 1. 10
 Melchiel, teaching God, Gen. 4. 18
 Melchiel, asking death, Gen. 4. 18
 Melchiel, spoiling his death, Gen. 5. 11
 Melatiah, deliuerance of the Lord, Nehe. 3. 7.
 Menelaus, strength of the people, 2. Mac. 4. 24
 Menasheh, forgetting, Gen. 41. 51
 Meraioth, bitterness, 1. Chro. 9. 11
 Mered, rebellious, 1. Chro. 4. 17
 Meshah, saluation, 1. Chro. 2. 42
 Meshelemiah, the peace of the Lord, 1. Chronic. 26. 1.
 Meshullam, peaceable, 1. Kings 22. 3.
 Mephibosheth, shame of mouth, 2. Sam. 4. 4.
 Meshech, prolonging, Gen. 10. 2.
 ¶ Milchah, a woman of counsell, Gen. 11. 29
 Milchom, their King or counsellor, the idole of the Ammonites, 2. Kings 23. 13
 Mizzah, a dropping, or consuming, Gen. 39. 13
 Michah, poore or smitten, or who is here? 2. Chro. 34. 20
 Michaiab, who is like the Lord? 2. Kings 22. 12
 Michael, who is like Gods? 1. Chro. 7. 3.
 Michal, who is perfect? 1. Sam. 14. 49
 Michael, who demandeth? Exod. 6. 22
 Miriam, exalted, or teaching, Exod. 15. 20
 Mithredath, dissolving the Law, Ezra 1. 8.
 ¶ Moab, of the father, Gen. 19. 37
 Mosheh, drawn vp, Exod. 2. 10
 Moza, found, or vncaptured, 1. Chro. 2. 46
 ¶ Mulach, anointing, or vaile, 3. Kings 16. 18
 Musli, departing, Exod. 6. 19

N

N amnah, beautiful, Gen. 4. 22
 Naaman, faire, or beautiful, Gen. 46. 22.
 Naarah, a mayde, or watching, 1. Chro. 16. 7
 Naarah, a childe of the Lord, 1. Chro. 3. 22
 Nabai, h, buls, or prophecies, Gen. 25. 13
 Nabal, a fool, 1. Sam. 25. 2.
 Nadab, a prince, or liberal, Exod. 6. 23
 Naggai, clearenesse, Luke 3. 25
 Nahshiel, the inheritance of God, Num. 27. 19
 Naham, Nahum, a comforter, or repentant, 1. Chro. 4. 19
 Nahas, a serpent, 1. Chro. 4. 12
 Nahor, hoarse, or angry, Gen. 11. 22
 Naioth, buarie, or a dwelling place, 1. Samu. 19. 11
 Naphtali, wrestling, or comparison, Gen. 30. 8.
 Nacham, given, 2. Sam. 5. 14
 ¶ Nebuchad-rezzar, which is written for the most part in Ieremie, and sometime in Ezekiel, Nebuchad-nezzar, signifieth the mourning of the generation, Iere. 27. 8. & 34. 1.
 Nepheg, weaknesse, 2. Sam. 5. 15
 Nephtuin, an opening, Gen. 10. 13
 Ner, a light, 1. Sam. 14. 51
 Nethanel, the gift of God, 2. Chro. 35. 9.
 Nethaniah, a gift of the Lord, 2. Kings 25. 23
 ¶ Nimrod, rebellious, Gen. 10. 8.
 ¶ Noadiah, the witnesing, or testification of the Lord, Ezra 8. 33
 Noah, rest, Gen. 5. 29
 Nogah, brightnesse, 1. Chron. 14. 6.
 ¶ Nun, sonne, or posterity, Num. 13. 9

O

O badiah, seruant of the Lord, 1. Chro. 3. 21
 Obed, a seruant, Judges 9. 26
 Obed-edom, the seruant of Edom, or a seruant Edomite, 2. Sam. 6. 10
 Obel, borne, or brought, 1. Chro. 27. 30
 ¶ Omar, speaking, or exalting, Gen. 36. 11
 ¶ Onam, sorow, strength, Gen. 36. 23
 Onan, sorow, or iniquity, Gen. 38. 4.
 ¶ Ophel, a tower, or darknesse, 2. Chro. 33. 14
 Ophir, athes, Gen. 10. 29
 ¶ Ornan, reioycing, 1. Chron. 21. 18
 Orpah, a necke, Ruth 1. 4.
 Orthofias, rectified, 1. Mac. 15. 37
 ¶ Othni, my time, 1. Chro. 26. 7
 Otholiah, time to the Lord, 1. Chro. 8. 26
 Othosiel, the time of God, 1. Chro. 15. 17
 ¶ Ozariah, the strength of the Lord, 1. Chro. 15. 21
 Ozziel, the helpe of God, 1. Chro. 27. 19

P

P aziel, God hath met, Num. 1. 13
 Palal, praying, or iudging, Nehe. 5. 25
 Palti, deliuerance of God, Num. 13. 10
 Paltiel, deliuerance of God, Num. 34. 26
 Palu, marvellous, Gen. 46. 9.
 Paroh, Vengeance, Exod. 8. 1.
 Paruah, flourishing, or fleeing, 1. Kings 4. 17
 Pallur, increasing libertie, Iere. 20. 3
 ¶ Pedahel, the redemption of God, Num. 34. 28
 Pedah-zur, a mighty redeemer, Num. 1. 10
 Pedaiah, the Lords redeemer, 2. Kings 22. 1.
 Pekaiab, the Lords opening, 2. Kings 15. 22
 Pedaiah, the miracle of the Lord, 1. Chro. 3. 24
 Pedaiah, a miracle of the Lord, Nehe. 8. 7.
 Pelatiah, deliuerance of the Lord, 1. Chro. 3. 21
 Peleg, a diuision, Gen. 10. 25.
 Pelter, deliuerance, 1. Chro. 2. 33
 Penuel, seeing God, 1. Chro. 4. 44

Q q q 4

Noeman
 Naarah
 Neariah
 Nebo
 Naboth

Nagge

Nahamani

Nahath

Nabuchodonosor

Naphtuhim

Nemrod

Obdias
 Naarah
 Ebed

Oman
 Aunan

Ophrah

Athaliah
 Othniel
 Oziah
 Azariah
 Azriel

Phalafi

Phaltias
 Phallu
 Pharaoh

Phadassir
 Adaiab
 Pckabiah

Phaltias
 Phaltias
 Peleth
 Phamuel

Peresh,

The first Table.

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| Perez, a horseman, 1. Chron. 7. 16 | Shehariah, the morning of the Lord, 1. Chron. 8. 26 |
| Pharez, a division, Gen. 38. 29 | Sheir, rough, or haire, Gen. 36. 20 |
| Peruda, a division, Ezra 2. 55 | Shelah, dissolving, Gen. 38. 5. |
| Pethaiah, the Lord openeth, Ezra 10. 23 | Shelah, sending or spoiling, Gen. 10. 14 |
| ¶ Pichol, the mouth of all, Gen. 31. 22 | Shelemiah, peace of the Lord, Ezra 10. 39 |
| ¶ Phinchas, a bold countenance, Num. 25. 7. | Sheleph, drawing out, Gen. 10. 26. |
| ¶ Puah, a mouth, Gen. 46. 13 | Sheleth, a captain, 1. Chro. 7. 35 |
| R | Shelomich, peaceable, Levit. 24. 18 |
| R Amaiab, the thunder of the Lord, Neh. 7. 7. | Shelomoh, peaceable, 2. Sam. 5. 14 |
| Raddai, ruling, 1. Chron. 2. 14 | Shelumiel, the peace of God, Num. 1. 6. |
| Rahab, proud or strong, Ioshua 2. 7. | Shemaiah, hearing the Lord, 1. Chro. 4. 37 |
| Raham, mercy or compassion, 1. Chro. 2. 44 | Shemariah, the keeping of the Lord, Ezra 10. 33 |
| Rahel, a shepe, Gen. 29. 9. | Shemed, destroying, 1. Chro. 8. 12 |
| Ram, high, 1. Chro. 2. 9. | Shemer, a keeper, 1. Kings 16. 24 |
| Ramiab, exaltation of the Lord, Ezra 10. 25 | Shemida, a name of knowledge, Num. 26. 32 |
| Rapha, release or medicine, 1. Chro. 8. 2. | Shemuel, appointed of God, 1. Chro. 7. 3. |
| ¶ Reaiab, a vision of the Lord, 1. Chro. 5. 5. | Shemuel, heard of God, 1. Sam. 1. 30 |
| Reba, the fourth, Iosh. 13. 21 | Shephatiah, the Lord judgeth, 2. Sam. 3. 4. |
| Rechab, a rider, 2. Kings 10. 15 | Sheraiah, a prince of the Lord, 1. Chro. 4. 14 |
| Reclalah, a shepherd to the Lord, Ezra 2. 2. | Sherug, a bough, or plant, Gen. 11. 20 |
| Rehabeam, dilating the people, 1. Kings 11. 43 | Sheth, fet or put, Gen. 4. 25 |
| Rehum, pitiful, or pited, Ezra 2. 2. | Shethar, a remnant or hid, Ester 1. 14 |
| Remaliah, the exaltation of the Lord, 2. Kings 15. 27 | Sheua, vanitie, 1. Chro. 2. 39 |
| R | Shichah, the protection of the Lord, 1. Chro. 8. 10 |
| Raphael | Shimei, hearing, or obedient, Exod. 6. 17 |
| Rephaiab, medicine of God, 1. Chro. 26. 7. | Shimeon, hearing, or obedient, Gen. 29. 33 |
| Rephaiab, medicine of the Lord, 1. Chro. 3. 21 | Shimshon, there the second time, because the Angel appeared the second time at the prayer of his father, Judges 13. 24 |
| Ren, his shepherd, Gen. 11. 19 | Shiphthan, a Judge, Num. 34. 24 |
| Reuben, the sonne of vision, so named, because the Lord did see his mothers affliction, Gen. 29. 32 | Shuphrath, fate, Rod. 1. 15 |
| Reuel, a shepherd of God, Exod. 2. 18 | Shobab, returned, 2. Sam. 5. 14 |
| Rezon, a secretarie, or leane, 1. Kings 11. 23 | Shobai, a path, Gen. 36. 10 |
| ¶ Ribai, strife or increased, 2. Sam. 23. 29 | Shobnah, a builder, 2. Kings 18. 18 |
| Ribkah, fed, Gen. 22. 23 | Shuz, crying, or lauing, Gen. 38. 2. |
| Rinnah, a song or reioicing, 1. Chro. 4. 20. | Shuah, praying, or humiliation, Gen. 25. 2. |
| Riphath, medicine or release, Gen. 10. 3 | Shuah, the returning of God, 1. Chro. 24. 20 |
| ¶ Rogel, a footman or an accuser, Iosh. 15. 7. | Shuhah, a pit, 1. Chro. 4. 11 |
| ¶ Ruth, watered, or filled, Ruth 1. 4. | Shu'rahi, renowned, 1. Chro. 2. 53 |
| S | Shumi, changed, or sleeping, Gen. 46. 16 |
| S Abrah, a compass, or old age, Gen. 10. 7. | ¶ Sithri, my secret, Exod. 22. |
| Sabteca, the cause of smiting, Gen. 10. 7. | ¶ Sodi, my secret, Num. 13. 11 |
| Sarah, a Lady or dame, Gen. 17. 15 | ¶ Suah, rooting vp, 1. Chro. 7. 36 |
| Sarai, my dame or mistress, Gen. 11. 29 | T |
| ¶ Seba, a compass, Gen. 10. 7. | T Abeel, good God, Isa. 7. 6. |
| Seld, affliction, 1. Chro 2. 30 | Tahath, hasting, Gen. 22. 24 |
| Semachiah, cleaving to the Lord, 1. Chro. 26. 7. | Tahath, seare, 1. Chro. 6. 37 |
| ¶ Shaal, Shaul, asked, Ezra 10. 29. 1. Sam 9. 2. | Talmaj, a furrow, Iosh. 15. 14 |
| Shaaph, flying, or thinking, 1. Chro. 4. 7. | Tamer, a palme tree, Gen. 36. 7. |
| Shabbethai, my rest, Nche. 11. 16 | Tanhumelch, consolation, Iere. 40. 8. |
| Shachir, wages, 1. Chro. 11. 35 | Talmon, dew prepared, 1. Chro 9. 17 |
| Shage, ignorant, 1. Chro. 11. 34 | Taphath, a little one, 1. Kings 4. 11 |
| Shallum, peaceable, 2. Kings 15. 10 | ¶ Tebah, a cooke, Gen. 22. 24 |
| Shalman, peaceable, Hof. 10. 14 | Tehinnah, mercifull, or prayer, 1. Chro. 4. 13 |
| Shalmon, peaceable, Ruth 4. 21 | Terah, finelling, Gen. 11. 24. |
| Shamgar, desolation of the stranger, Judges 3. 31 | ¶ Tiknah, hope, 2. Kings 22. 14. |
| Shammah, desolation, destruction, 1. Sam. 16. 9. | Tilon, murmuring, 1. Chro. 4. 20 |
| Shammua, obedient, Num. 12. 5. | Tiras, a destroyer, Gen. 10. 2. |
| Shaphan, a cony, or one hid, 1. Chro. 5. 12 | Tirhanah, a searcher of mercy, 1. Chro. 2. 48 |
| Shaphat, a Judge, Num. 13. 6. | Tiria, a seare, 1. Chro. 4. 16 |
| Sharezer, a treasurer, 2. Kings 19. 37 | ¶ Toah, a dart, 1. Chro. 6. 34 |
| Shealthiel, asked of God, Hag. 1. 1. | Tohiah, the Lord is good, Exod. 2. 60 |
| Sheariah, the gate of the Lord, 1. Chro. 8. 38 | Togamah, strong, or bonie, Gen. 10. 3. |
| Sheba, captiuitie, Gen. 10. 7. | Tohu, living, 2. Sam. 1. 1. |
| Shebarim, hope, Ioshua 7. 5. | Tola, a worme, Gen. 46. 13 |
| Sheber, hope, or wheate, 1. Chro. 2. 48 | Tom, a twinne, Math. 10. 3. |
| Shecaniah, the habitation of the Lord, 1. Chron. 3. 21 | ¶ Tubal, borne, brought, or worldly, Gen. 10. 2. |
| Shechem, a part, or portion, Num. 26. 31 | Tubal-kain, worldly possession, Gen. 4. 22 |
| Shedeur, a field of fire, or the light of the Almighty, Num. 1. 5. | |
| Shegub, exalted, 1. Kings 16. 34 | |
| Sehub | |

The second Table.

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| Ouzia | <p style="text-align: center;">V</p> <p>V Aniah, nourishment of the Lorde, Ezra 10. 36.</p> <p>Vashni, charged, 1. Chro. 6. 28</p> <p>Vashni, drinking, Ester 1. 9.</p> <p>Vopfi, a thing broken, or patched, Num. 13. 15</p> <p>Vri, my light, 1. Chro. 2. 20</p> <p>Vriah, the light of the Lord, 2. Sam. 11. 3.</p> <p>Vriel, light or fire of God, 2. Chro. 13. 2.</p> <p>Vthai, mine antiquitie, or time, 1. Chro. 9. 4.</p> <p>Vzal, wandering, Gen. 10. 17</p> <p>Vzzah, strength, 1. Chro. 6. 29. 2. Sam. 6. 3.</p> <p>Vzzi, my strength, 1. Chro. 6. 5.</p> <p>Vzziel, the strength of God, 1. Chro. 7. 7.</p> | <p>Zalmonah, our image, Num. 33. 41</p> <p>Zanoah, forgetfulness, Nehem. 11. 36</p> <p>Zebulun, a dwelling, Gen. 30. 20</p> <p>Zeb, a wolfe, Iudges 7. 25.</p> <p>Zelophehad, a shadow of feare, Num. 26. 33</p> <p>Zemirah, a song, 1. Chro. 7. 8.</p> <p>Zephaniah, the hiding of the Lord, 2. Kings 25. 18</p> <p>Zephi, an honycombe, Gen. 36. 11</p> <p>Zera, clearenesse, or rising up, Gen. 36. 13</p> <p>Zerah, the Lord arising, 1. Chro. 6. 6.</p> <p>Zereth, scattering heritage, Ester 5. 10</p> <p>Zerubbabel, strange from confusion, or a stranger at Babel, Hag. 1. 1.</p> <p>Zethan their olive, 1. Chro. 26. 22</p> <p>Zia, sweate, or swelling, 1. Chro. 5. 13</p> <p>Zikiah, the iustice of the Lord, 2. Kings 24. 17</p> <p>Zion, a hunter, Gen. 10. 15</p> <p>Zimri, a song, 1. Chro. 2. 6.</p> <p>Zipporah, a mourning, Exod. 2. 21</p> <p>Zopheth, a separation, 1. Chro. 4. 20</p> <p>Zupha, watching, or a courting, 1. Chro. 6. 35</p> <p>Zuric, the rocke of God, Numb. 3. 35</p> <p>Zurithaddai, the rocke of the Almighty, Numb. 1. 6. Zurithaddai</p> | <p>Zepho</p> <p>Zerah</p> <p>Zerahiah</p> |
| Zadok | <p style="text-align: center;">Z</p> <p>Z Aauan, trembling, Gen. 36. 27</p> <p>Zabad, a dowrie, 1. Chro. 2. 36</p> <p>Zabadiah, a dowrie of the Lord, 1. Chro. 8. 15</p> <p>Zabdiel, a dowrie of God, 1. Chro. 27. 2.</p> <p>Zaccur, mindefull, 1. Chro. 4. 26</p> <p>Zacai, pure, Ezra 2. 9.</p> <p>Zechariah, mindefull of the Lord, 1. Chro. 5. 7.</p> <p>Zadok, iustified, or iust, 2. Sam. 8. 17</p> | | <p>Zedekiah</p> <p>Zipporah</p> |

A Table of the principall things that are contained in the Bible, after the order of the Alphabet.

The first number noteth the Chapter, and the
second the Verse.

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